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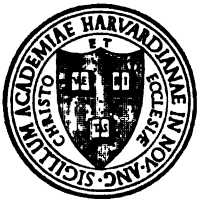
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PROCEEDINGS

OF THE

American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Vol. IX AUGUST, 1915 Part I

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By Walter Franklin Prince, Ph. D.

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PROCEEDINGS

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American Society for Psychical Research

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Volume IX

American Society for Psychical Research
44 East 23rd Street
New York
1915

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The Doris Case
of
Multiple Personality

A BIOGRAPHY OF FIVE PERSONALITIES IN CONNECTION WITH ONE BODY AND A DAILY RECORD OF A THERAPEUTIC PROCESS ENDING IN THE RESTORATION OF THE PRIMARY MEMBER TO INTEGRITY AND CONTINUITY OF CONSCIOUSNESS

By
WALTER FRANKLIN PRINCE, PH. D.

WITH INTRODUCTION BY
JAMES HERVEY HYSLOP, PH. D., LL. D.
AND
WALTER F. PRINCE, PH. D.

PART I

YORK, PA.
THE YORK PRINTING CO.
1915

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To Three Leaders

In Varying Fields of Scientific Investigation,

all more or less witnesses of the phenomena of the personalities,

the only male correspondents whom Margaret ever had,

and now the faithful friends of Real Doris,

Prof. William K. Walker, M. D.,

James H. Hyslop, Ph. D., LL. D.,

John A. Brashear, LL. D., etc.

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THE REAL DORIS

A portrait of the primary personality of peculiar interest, in that it was Sick Doris who seated herself in the studio chair, when a transition occurred and Real Doris was the one to be caught by the camera. The expression of pathetic wonder comes from the fact that the latter only half realized where **she** was. The photograph was taken in the summer of 1910.

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Preface

Some years ago my attention was called to the present case by the clergyman who had it in charge and who had adopted the child to save her from her brutal father. Dr. Walter F. Prince, the clergyman mentioned, referred in his letter to me to drawings which the girl was making and as I was in the midst of the Thompson-Gifford phenomena (*Proceedings* Am. S. P. R., Vol. III.), the possibility of obsession suggested itself to my mind at once, not as a probability, but as a possibility to be investigated. This whole problem was forced on my mind by the phenomena of Mr. Thompson and the outcome of the investigation into them. I had found that "secondary personality" was not a final account of certain superficial phenomena and as the report on the present case resembled that one in some respects it was but natural to raise the same question. The result was that I took the first opportunity to visit Dr. Prince and to see the case. He had stoutly questioned the possibility that I had suggested and my examination confirmed me in the hypothesis that there was no superficial evidence at least of spiritistic influences in the case analogous with the Thompson-Gifford phenomena. There were two personalities manifested when I saw the case, those known in the record as Margaret and Sleeping Margaret. I also saw Margaret asleep, which is different from Sleeping Margaret, tho I did not know it or was not told the fact at the time. But in none of them could I obtain any reason to believe that obsession was the correct diagnosis.

Students of this record must come to it with a knowledge of subconscious phenomena and of their more highly organized form in dual and multiple personalities. The time is not long past when these phenomena were not known to psychology, but a few remarkable cases were forced upon the attention of psychologists and now they have become commonplaces for scientific students, tho they are little understood as yet.

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Subconscious phenomena take two forms, normal and abnormal. The normal type consists of those which characterize the life of all of us in our ordinary occupations and do not assume the form of what we call dissociation. They are rather harmoniously associated with our normal, mental and bodily life. There is no cleavage between the subconscious and the normal stream in our healthy life. It is only when some subconscious actions get split off, separated, or dissociated from the main normal stream that we get any friction with the normal life. The dissociation begins the abnormal life and therefore a split or severance between the coordinated action of the functions of mind and body.

In normal life the nearest analogies to dissociation are fixed attention, abstraction, reverie and automatic habits. Usually these go along harmoniously with our normal thinking and action. But if at any time we get so absorbed in any of these states as to sever ourselves from our proper environment; that is, lose adjustment to this environment, we are in danger of some form of dissociation or cleavage with the healthy stream of functional activities. Just where the line shall be drawn between the normal and abnormal in this cannot be told distinctly. But in extreme types we can clearly distinguish between the two states. The normal person with his associations, conscious and subconscious, will not betray any indication of inharmonious action. His functions will adjust themselves to his environment, the objective world. Indeed the best criterion of sanity is just this rational adjustment to environment. Whenever we find any maladjustment to it, we may suspect some form of dissociation in the abnormal sense, and it is only an abnormal phenomenon. Just where it begins cannot be laid down in a manner to distinguish it clearly in all concrete or actual cases. Dissociation may be mixed up with proper association in other functions and be so slight in its own manifestations as not to create any presumption for serious disturbances. This aside, however, as discussing a criterion for insanity which it is not our place here to do, I wish only to emphasize the general nature of the phenomena as abnormal and indicating some disruption between the

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ordinary cohesion or harmoniously articulated functions and their action independently of their proper teleological nature. Fixed attention tends to separate interest and perception from the indirect field of consciousness and the same is true of abstraction, reverie, habits and automatic actions. But these semi-conscious or semi-unconscious actions and functions may be so harmonious with our environment as not to disrupt the normal life. Hence they are not true dissociations. But when the attention is directed to one thing and the mind behaves itself as if it were concentrated on another, we find that functions, which normally act collusively, so to speak, coherently and harmoniously with our environment and are under the constant control of the voluntary life, no longer act with reference to our proper environment and are dissociated from those which are necessary for an adjusted life. Here begins dual personality. It may not reach the definiteness and the organized form in all cases. The dissociation may be very slight in some cases or in all cases at the start. It is not our business to determine this definitely here. All that we require to state or to recognize is that, in its initial stages dissociation may not betray anything seriously abnormal, tho itself abnormal. When a man walks and talks in his sleep he displays dissociation, but it is not hard to cure, or if hard to cure does not often offer any serious reasons for treatment. It is when the dissociation becomes highly organized and imitative of a real personality in the individual that the phenomena become the subject of important scientific interest, psychological and medical. Here the split off groups of mental states take the form of some one else than the person we have known normally and regulate the bodily and mental life without regard to the healthy adjustment to environment.

These dissociations occur in cases diagnosed as hysteria, delusions, functional dementia, paranoia and other ailments. But these are highly developed forms of supposed insanity and are not of the type with which we have to deal in this record. The types which have to be studied in connection with the present case are those of Ansel Bourne (*Proceedings* Eng. S. P. R., Vol. VII, pp. 221-257), Sally Beauchamp (*The Dis-*

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sociation of a Personality. By Dr. Morton Prince), The Hanna Case (*Multiple Personality.* By Dr. Boris Sidis and Dr. Goodhart), the Brewin Case (*Journal* Am. S. P. R., Vol. VII, pp. 201-299) and the Barnes Case (*Proceedings* Eng. S. P. R., Vol. XVIII, pp. 325-415.) Dr. Allen Gilbert reported another case, but I have not the article or the reference to mention it more definitely. There have been many other cases less prominent before scientific men and in fact the phenomena are, perhaps, rather frequent. But those mentioned are the best reported and no students of the subconscious or of multiple personality will understand the present case without familiarity with those I have just mentioned. That of Sally Beauchamp is the nearest in type to the present one. It was a case of multiple personalities, four of them being present. In this of Doris Fischer there were five, and like Dr. Morton Prince's case it has one mischievous personality like Sally.

There is the celebrated case of Madame B, discussed by Pierre Janet in the *Revue Philosophique* for March, 1888, and summarized by Mr. Myers in his "*Human Personality and its Survival of Bodily Death,*" Vol. I, pp. 322-330. It is also a constant subject for reference in "*La Automatisme Psychologique*" by Pierre Janet. The case was interesting especially for the fact that some remarkable telepathic experiments were performed with this subject, a circumstance which goes far to prove what the vehicle is for the supernormal. But the chief interest for the case here is its illustration of multiple personality without any evidence, superficially at least, of foreign invasion and for that reason has distinct analogies with the Doris Fischer case. It cannot be outlined here. Readers must consult the references.

It is not the place here to suggest an explanation or a theory that the present facts may support. That must be the result of later discussion and study. We must not anticipate any interpretation of them. That is not possible until the records have been read and studied. The only remark which we require to make here is a precaution about what is meant by secondary and multiple personalities. Many persons suppose that the term "dual" or "secondary personality" means some reality other than and independent of the organism of

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the person affected, provided that it shall not be considered a spirit or discarnate human consciousness. They conceive the term as implying something just as independent of the organism as a spirit would be. But this is not the conception which science holds of the phenomena. It always conceives them as split off groups of mental states, memories and ideas, of the same subject as the normal states, except that they are not adjusted to their life. They are merely phenomena of the same mind or organism as the normal states. But the popular mind often, if not always, supposes they mean some obsessing agent not a discarnate spirit. The fact is, we know little enough about them under any conception, but they do not stand for either discarnate intelligence or non-human realities independently of the organism, as defined or conceived by scientific psychologists. They are only conceived as organized groups of mental phenomena dissociated or split off from the main stream of consciousness and their explanation still awaits a clear formulation.

There is another circumstance in the definition of secondary personality that should be noted. We seldom make it clear. What has been said immediately preceding this, illustrates one of the confusions in the employment of the term. But there is another fact and it is the fluctuating conception which we take of it according to the exigencies of some argument about the supernormal. I refer to the two elements which constitute its nature, and not to the speculative causes of its occurrence. The primary criterion of secondary or multiple personality is the cleavage between the two streams of mental states, the split or mnemonic break, so that there seems to be no more connection between the two streams than between Smith and Jones. But there is a second fact of equal importance, tho not so easy as proof of the cleavage. It is the contents of the secondary personalities' mental states. Were it not for the cleavage, the contents would have no other significance than they have for the primary personality. But the cleavage that separates them as distinctly as two beings are separated in their mental states and memories is the fundamental phenomenon of interest in the evidence of dissociation, and it marks the severance while the contents,

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if derived from normal experience, serve to distinguish the phenomena from the supernormal. The mere fact of cleavage will not determine that secondary personality, as it is called, excludes foreign invasion. We must further prove that the contents or knowledge of the secondary state is derived from the normal experience of the subject. Otherwise you have no standard for excluding the supernormal from a case. It may even be that the supernormal will be interfused with the subliminal or secondary states and in that case the problem of secondary and multiple personalities will remain open until the larger issue has been solved.

In the course of time however, Dr. Prince obtained occasional indications of the supernormal in the case, and one of the personalities, Sleeping Margaret, after denying that she was a spirit, claimed to be one and explained her denial. She has persisted in this claim with great obstinacy. It is not necessary to accept her claim in dealing with the phenomena, but it is mentioned here as one of the psychological features of the case that has to be the subject of investigation and discussion. All its superficial characteristics suggest only dual or rather multiple personality, since there is not the slightest evidence of the personal identity of any of the personalities, in so far as the phenomena recorded by Dr. Prince would show. The first test of a discarnate spirit must be its ability to prove its terrestrial identity, and this is utterly wanting in the case of the personalities of the record as manifested in the subject.

In the meantime, however, I happened to have opportunities to experiment with several other cases in the same manner as in that of Thompson-Gifford with the same results. There was the de Camp-Stockton Case (*Journal* Am. S. P. R., Vol. VI, pp. 181-265), the Ritchie-Abbott Case (*Proceedings* Am. S. P. R., Vol. VII, pp. 429-569), and three other instances, one of them a type that would have been appraised as hypnogogic illusion (*Journal* Am. S. P. R., Vol. VII, pp. 698-706, and Vol. IX, pp. 209-229). In all but one of these the psychiatrist and psychologist would have interpreted them as hysteria or forms of dissociation, and that quite correctly from the point of view of their subjective phenomena. There was no evidence according with the

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standard which theories of the supernormal must sustain in the present stage of investigation. But on being experimented with through Mrs. Chenoweth they yielded to cross reference. That is, the personalities which affected the subjects in their apparent hysteria and dissociation reported as communicators, or other spirits described what was going on under the influence of discarnate agencies. It is not the place to discuss them in detail here, but only to refer to them as showing that the phenomena in the present cases are not isolated ones. The present Report (Part 3) adds two more to the list that have been experimented with; the results must largely tell their own story.

Such phenomena shed new light on multiple personality. Students of abnormal psychology have assumed, in most cases, that their description of secondary phenomena terminated explanations and never allowed themselves to suppose that anything further was required in the way of investigation. What was in reality only a description of the facts was mistaken for an explanation and little encouragement was given for further investigation. The conception of dissociated groups of subconscious mental states sufficed to stay inquiry and to make students think that the end of explanation had been reached. No one could be censured for this in the light of what seemed impossible of further analysis or explanation. We had no access to the supposed brain processes assumed to lie at the basis of them and had to be content with conjectures of a vague character, based upon analogies with brain structure and molecular action. But the psychiatrist would not indulge the possibility of investigation by mediumistic methods and so cut off from himself very fertile resources for further information. The happy accident, if I may call a suggestion by that name, which arose in my mind while talking to Mr. Thompson about his experiences, of experimenting with a medium, practically solved for me the problem of method and the results in that case offered a hopeful resource for the future. It did not eliminate secondary or multiple personality from the boards, but either assigned its cause or complicated its phenomena with other agencies than those of the organism alone. It is not necessary here or as yet to decide

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which. Either may account for the phenomena, tho probably both combined will be found necessary in some, if not all, cases of dissociation. The important thing here, however, is the recognition that our investigation of multiple personality is not terminated by observing the subjective phenomena of the patient or by *a priori* speculations about their relation to nerve processes, but they require the more objective method of investigation by mediumistic experiments. No doubt normal cases might yield similar results, but it would be more difficult to prove the existence of foreign invasion there, because the dissociation necessary to distinguish the abnormal groups of mental phenomena from the normal personality does not exist there. It is the opposition or contrast between the normal and the abnormal mental phenomena that calls our attention to something requiring more than normal explanations. In normal cases the integrity of the mental life will offer less leverage for the security of foreign invasion in any manner to suggest when we have evidence of it even in mediumistic diagnoses and revelations. But in cases of multiple personality, if we discover mediumistic recognition of the personalities affecting the dissociated mental states of the patient we not only have securer evidence of the invasion, but we have a clue to a better explanation of multiple personality itself. The explanation will accord with what we usually accept in the unity of personality as we find it in normal life, and the dissociation, tho it does not wholly lose its subjective character when connected with foreign invasion, will yet have a meaning more consistent with the ordinary explanations of mental life than are found in the speculations of the psychiatrist about neuroses, psychoses, and associated brain cells, even tho the new explanation leaves us as many mysteries as before.

There will be three Parts to the present Report, each occupying a volume of the *Proceedings*. The first two Parts will contain the detailed records and observations of Dr. Prince, covering several years of the case which was under his care. No attempt is made in these two volumes to explain the phenomena. They are simply recorded in their entirety as they occurred, except such as involve repetitions and material

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not bearing on an analysis and explanation of the facts. The third Part contains the record and discussion of my own experiments with the case as a sitter at the séances of Mrs. Chenoweth, and one other case of similar import as tending to strengthen any conclusion that may be possible in the case of Doris Fischer.

I may add two more cases of interest in the same connection, tho they were not experimentally investigated for cross references with the same thoroughness. Both were subjects of this kind of experiment and yielded good evidence that they may be classified with the instances mentioned previously. The first is that of the young boy, the son of a clergyman, and who manifested undoubted evidences of hysteria and dissociation and yet both through his own mediumship proved the existence of supernormal information and through cross reference with Mrs. Chenoweth proved his character as a psychic, whatever the medical man might think about hysteria. (Cf. *Journal* Am. S. P. R., Vol. VII, pp. 1-63.) Apparently the hysterical symptoms were the condition of his mediumistic phenomena. They were at least the concomitants of them and the hysteria may have been nothing more than a concomitant of his mediumship instead of its condition or cause. At any rate, what the medical student and psychologist would have been satisfied with was not final and the right kind of experiment proved that the supernormal was present and served to justify the belief that it would be found in all such cases, if patience and scientific experiment were applied.

The second case was a still more remarkable one. I refer to that of Miss Burton, the subject of the Report in Volume V of the *Proceedings* of the Am. S. P. R. Laymen and scientific men alike, with a superficial investigation, would have rested content with the judgment of fraud and would not even have indulged the charitable view of hysteria. But the two physicians who investigated it exhibited the right kind of patience and discovered the hysteria and proved it, while further experiment revealed the existence of four types of supernormal phenomena, raps, lights, clairvoyant visions, and messages by automatic writing. If it could not be called a case of ob-

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session, as it was not this in the prevailing conception of that term, it was an illustration of foreign invasion where orthodox science would not have suspected it. That fact suffices to justify the mention of it in this connection.

It is the third Part that disturbs the ordinary dogmatism about multiple personality. While it cannot be dogmatic itself, especially in the Fischer case, it precipitates a revolutionary treatment of such phenomena and especially when they exhibit marks of dementia precox and paranoia, as some of them do. One case, however, that of the little child Lillian, showed no marks whatever of the abnormal, but was, in fact, a perfectly normal child, in so far as her ordinary life was concerned, requiring no physician or medical attendance and differing from other children only in her precocity. No dissociation or hysteria manifested themselves with her. But for her remarkable dancing and singing without training or education for them no one would have suspected anything unusual about her. Hence in her case the invasion was of the type that is normal and represented good influences. The others were connected with some form of hysterical phenomena, tho in two of them even these were very slight, if present at all. The Doris Fischer Case, however, is a perfect mine of the abnormal and was a remarkable instance of multiple personality. No superficial evidence of spirits appeared in her phenomena until the experiments with Mrs. Chenoweth took place. There were traces here and there of something supernormal in it, probably telepathic, and some claims of the presence of spirits, but nothing that we could accept in the present stage of our investigations. Everything, especially the limitations in knowledge manifested by the various personalities, supported the orthodox conceptions of multiple personality and possibly they are not excluded even by the admission of foreign agents into the area of these phenomena. That has to be determined in the future. But the experiments with Mrs. Chenoweth at least raise the issue of spiritistic invasion into the territory of secondary and multiple personality. How far the contents of secondary mental states may be regarded as transmitted from the outside has still to be determined. If we insisted that the con-

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tents can be the only reason for supposing the invasion, we would find it difficult, perhaps, to apply the explanation to all the facts; for undoubtedly the subconscious of the patient will be a factor in obsessions as well as in normal mediumship. But there is reason to believe that effects may be produced which do not find their explanation in mental content of the subconscious, so far as that comes under observation; for instance, motor actions of various types. Then there may be the further possibility, for the present at least, I think probability that there may be foreign stimulus with nothing but subjective contents in both mental and motor states. All this will have to be made the subject of further investigation, and I only mention it here to signify that I assign, or am willing to assign, limits to the influence of foreign invasions, in so far as they are represented by identity of content with their minds. It is true that the extent of this actual identity lends its support to the hypothesis of its being larger than is superficially indicated or than the actual evidence shows. But with the extent of such influences we have nothing to do as yet and must await further investigations for any definite views.

The work of Dr. Prince will speak for itself. No one will question the carefulness and minuteness of his observations. The record shows that he has given the student all that could be given to make his case clear and complete. It should be remarked that he did not employ hypnosis at any time, tho he did employ normal suggestion and that availed as well as hypnotic methods. It may satisfy certain finicky people to know this fact, because they have a foolish fear that hypnosis is magical or supernatural. It is nothing of the kind and in fact may often result in effecting cures in much less time than normal suggestion. We do not yet know anything about suggestion. It is but a term to denote a group of facts associated with certain unusual effects and we may ascertain in the distant future why they take this form. But where there is any ignorant fear about hypnosis it is well to know that such cases may be dealt with successfully by normal suggestion, if the proper patience and care are used to effect a cure. But it is the scientific observation and record of the facts that is more important than the cure in a scientific investigation of

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such cases, that we may be enabled to approach other instances of the kind with better knowledge than we have had in the past. It is for this work that Dr. Prince deserves special praise and what he has done will not fail to receive recognition as a scientific piece of work.

The record in this instance is much more complete than in that of Miss Beauchamp by Dr. Morton Prince and also the Hanna Case, by Drs. Sidis and Goodhart. There is no attempt in this instance by Dr. Walter F. Prince at speculative interpretation or explanation. The record of facts is all that is necessary for any student who could not have the fortune to have had the case under such observation. Students of psychology and psychiatry will have less difficulty than laymen in understanding it. Nothing more than has been done could have been supplied them. Whatever of mystery remains about it must be the result of our ignorance about such phenomena in general, not the defects of the record. Hence every investigator of psychiatry will express a strong debt of gratitude to Dr. Walter F. Prince for the thoroughness and completeness of his record.

It will be most important to keep in mind two things about the case. The first is its cure and the second the subsequent development of mediumship. To a psychic researcher there are evidences of incipient mediumship very clear in the detailed record, but the secondary personality and dissociation obscured it and even prevented its development. The cure was not effected by the development of this aspect of the case. It is the opinion of the present writer that the cure would have been more rapid and would have involved fewer difficulties had it been carried on with this development as the means, because it would have brought out the obsessional phenomena that were a part of the cause of the trouble. But after the experiments with Mrs. Chenoweth this development became reasonably rapid and the future remains to determine just what it will be. The girl could not write automatically, save with the planchette, until after those sittings, except as Margaret and Sleeping Margaret. Her hand would only "wiggle" as she would say, but the moment that the Imperator group got at the case the development began with au-

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tomatic writing of the usual type. This sequel to the phenomena should be a lesson in the therapeutics of such cases. Whether such a course should be always taken in such instances will depend on the knowledge and experience with psychic phenomena that the physician has. It is not every one that is qualified to undertake such a task. Even with knowledge, much depends on the personalities on "the other side." Some are totally unfit to control in the cure and development and a man will have to possess considerable experience in handling such cases in order to judge and act wisely in the treatment of them, especially if he undertakes to develop them into mediums. But the sooner the medical world surrenders to this view and begins its education the better will be its success in the handling of a whole series of abnormal phenomena including more types than functional dementia and paranoia, as well as multiple personality, which may be only forms of the phenomena just mentioned.

An elaborate Glossary of terms and explanation of the personalities is added by Dr. Prince at the end of Chapter I for the help of readers. It may be used for consultation when reading the Records.

JAMES H. HYSLOP.

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VOLUME IX.

PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

CHAPTER I.

Introduction.

BY JAMES H. HYSLOP AND WALTER F. PRINCE.

The present case of multiple personality is of unusual interest. The one nearest like it is that of Dr. Morton Prince, the celebrated Miss Beauchamp Case, in which Sally was a mischievous character. It is the mischief-making character of one of the personalities in the case of Doris Fischer that helps to give it interest and importance, tho that interest may be no more scientific than in regard to the other more common-place personalities. The public, however, always attaches an interest to personalities that go counter to the instinct of self-preservation or threaten the subject with various forms of discomfort and injury. The explanation of such personalities is no easier or more difficult than that of the others, but simply because the human element of mischief enters into them they invoke attention more distinctly. They may prompt to investigations that offer an explanation throughout the entire field, but there is no more reason for making a fuss about them scientifically than about the more prosaic cases.

In the Preface attention has been called to the lack of clearness in the conception of "secondary," "ternary," or "multiple personalities," and the subject cannot be canvassed fully here. But we must not leave it as a clearly understood doctrine. The terms have served very good uses in holding

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Spiritualists at bay in phenomena that were not evidence of their theories, but unfortunately the scientific man has not prosecuted the investigation of plural personalities as he should have done. He has rested content with its use for refuting spiritistic claims and has not always admitted as fully as he should have done the perplexities that still remain after that much has been established. It is made clear in the Preface that we are not to understand the terms to mean or imply anything independent of the subject in which the phenomena appear, as the Spiritualist, on the one hand supposed, and as another class supposed, on the other hand, when imagining that the terms implied some reality non-human invading the subject from without and yet not being a discarnate human spirit. The whole orthodox theory regards secondary phenomena as subconscious mental states of the same mind dissociated from the normal consciousness. This makes them functional activities of the same mind, tho not normally recognizable by it, and we have yet to show that any other interpretation is necessary. But there goes with this view often a failure to distinguish between *content* and *function* of secondary personality, the scientific man playing fast and loose between these two conceptions. There will be reason in the third volume for discussing this more fully. Here we have simply to keep in mind that amnesia and contents are the criterion of secondary personality. That is, the absence of a memory link between different groups of mental states serves to prove the secondary character of one of them. That is, the absence of a normal memory: for the secondary group always has a memory of its own and often knows the normal group, but the normal or primary does not always remember the secondary. The contents, so far as they serve to prove the existence of a secondary state, must consist of normal experiences whether recallable by the normal personality or not. Explanations of all these must be disregarded at present. We are concerned only with their description and definition, so that readers will understand what we are discussing. Secondary or multiple personalities are simply groups of mental states split off or dissociated from the normal or primary memory, and what their origin is must be made a

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separate problem. They are abnormal and often simulate insanity to such an extent as to be taken for it. In fact, at one period of history there was no other diagnosis of the malady, and it is, of course, only a matter of clear definition and distinction to separate them now. Many cases are still regarded by incompetent physicians as simple cases of insanity, but thanks to the care of more intelligent physicians the phenomena are becoming better known and understood, and we are spared some of the scandals of treatment which would otherwise be accorded the patients.

Chapter II gives a detailed history of the case in outline and we need not mention details here. We are interested only in the facts which were important in the cause of the malady and in the personalities which illustrate its development. When the child, Doris Fischer, was three years of age her drunken father picked her up and threw her down on the floor so violently that she suffered from some mental shock and was never a well person after that until Dr. Prince cured her or, as some might suppose, nature had cured the injury. Very soon afterward there began to appear evidences of dissociation and double personality, tho these did not come under the direct observation of Dr. Prince until many years afterward when he was persuaded to examine her phenomena and finally to adopt her in the family for the purpose of saving her from the brutalities of her father, after the death of the mother.

It was during this intervening period, between the action of her father and the death of her mother, that the main secondary personality developed, but its history did not come directly under the observation of Dr. Prince. He had to learn the facts by careful and critical inquiry of the personalities themselves. This history is presented in Chapter III. The chief and only known secondary personality during this period, so far as can be ascertained was called Margaret. This personality gave many names and chiefly Bridget until late in the case. The mother and Doris herself were both exceedingly fond of the name Margaret, but the name was proposed by Dr. Prince, as Doris disliked Bridget which the personality called herself. It is important to keep this fact in view because of the final explanation of the phe-

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nomena. This Margaret was the result of the first dissociating shock to the girl, the injury caused by the father. She was a mischievous impish character and involved the girl in all sorts of escapades very like those of Sally in Dr. Morton Prince's case. She cherished a special dislike or hatred toward one of the other personalities known as Sick Doris. The normal Doris had no memories of hers. The Margaret phase would suddenly come on in various emergencies and the child would be off in a new and capricious life, wholly unadjusted to the rational needs of the normal personality. Doris in her normal state never knew what the Margaret personality did, tho the mother, her sisters or her playmates would tell the normal self what had been done and she finally came to learn or to infer that she had done certain things unconsciously, but of course had no understanding of what it meant.

The death of the mother when the child was seventeen years of age was the cause of another shock which brought a personality which Margaret named Sick Doris. The child had depended on the mother for a shield against the cruelties of the father, and at the mother's death, besides the loss of the special affection and care of the mother she had to face the mortal fear of her father. The effect was the production of a personality which, at first, had not the most elementary knowledge of anything, either of surrounding objects or of what was necessary to sustain life. The situation was almost precisely like that of the Rev. Thomas C. Hanna, reported by Dr. Boris Sidis, who lost all his knowledge and became an infant in this respect from the accident of being thrown from a buggy. (Cf. Sidis and Goodhart: *Multiple Personality.*) In the present case Margaret had to teach Sick Doris how to care for herself and in the course of this education imbibed a bitter hatred against her, doing all that she could to make life uncomfortable for her and the normal Doris had to pay the penalty quite as much as Sick Doris.

The next personality is that of Sleeping Margaret, whose title Dr. Prince regards as a misnomer, since it implies that she was Margaret asleep. She was not this, but was an independent personality. Her history is not known beyond

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her own statements about herself; namely, that she came a few moments earlier than Margaret who came at the time of the father's shocking act in throwing the child on the floor when he was in a drunken fit. Her chief distinguishing characteristic, in so far as external appearance is concerned, is the fact that she appears only when Doris is asleep. At any time when the girl was asleep you could find Sleeping Margaret on tap and could carry on conversation with her, the normal Doris never knowing anything about her existence until after we had brought the girl on to the East in 1914 for experiment. Sleeping Margaret had written a note to Dr. Prince while Doris was asleep and the latter found it the next morning, and inferred that she was not cured. She had supposed that all the personalities had disappeared. But until this time Real Doris, the normal self, knew absolutely nothing about the existence of Sleeping Margaret. But the latter knew all about Real Doris.

Sleeping Margaret claimed to be one of the "guards" of the child and in this represented the same function which is known in Spiritualistic circles and beliefs as that of "guides." It was her business to watch over the girl and to prevent any harm coming to her. In the course of the girl's cure she was helpful in supplying Dr. Prince with knowledge about the other personalities and advice as to how he should proceed. At first she disclaimed being a spirit, but later she resolutely insisted that she was a spirit.

These with Real Doris—Doris and Real Doris are not the same—make four personalities, Doris being the girl's *name*. But there was still another secondary personality, that of Sleeping Real Doris. She seems to have been the result of a fall by Doris at eighteen years of age in which she received an injury to her head and back. She seems to have made her appearance infrequently and only after Doris had gone to sleep. The normal self or Real Doris was not conscious of her existence, tho this would be true if we simply treated Sleeping Real Doris as the somnambulic state of the normal self.*

*The terms "supraliminal" and "subliminal" are always definitely used in this Report by Dr. Prince in relative senses. In the usual parlance

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This is a preliminary characterization of the several personalities that will give the main outlines for readers of the detailed record. But there is more to be noticed in regard to them and that must be done by Dr. Prince who himself made the detailed study of the case. The one thing necessary to keep the personalities from being confused with each other will be the study of their amnesias and anaesthesias. This, however, must be done after their psychological characteristics and differences have been described by Dr. Prince. We therefore give below the account written by him summarizing the main features of the case. It will consist of two parts. The first describes the personalities involved in the case so that the reader may understand what he is dealing with when reading both the summary and the detailed record.

I. Description of the Personalities.

In this Dr. Prince summarizes the characteristics of the personalities so that students may have some conception to guide intelligent reading and some may not care to pursue the case further into the detailed record.

STATEMENT OF DR. PRINCE.

1. Dissociation and the Classification of Cases.

Dissociation, or divided personality, is a phenomenon so remote from the ordinary ken that one feels a kindly

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of psychic research "supraliminal" has meant the normal consciousness and so the real personality of interest in normal life. In this view the "subliminal" is the mental activity lying below the threshold and not perceived or known by the normal or supraliminal consciousness. But Dr. Prince uses the term "supraliminal" to denote the mental states that are "out" or manifest to him at any given time. That is, it denotes the personality manifest while other personalities are not manifest. Hence "subliminal" means with him the suppressed personalities and activities not evident when any one personality is manifesting. Thus it denotes the mental action that is "under" as opposed to "out". In the change of personality what is "subliminal" at one time becomes "supraliminal" at another, and the personality that is now "supraliminal" may become the "subliminal" one, when the other personality comes to the front.

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sympathy for the man who exclaims "incredible!", "absurd!", when the subject is first brought to his attention. It is opposed to "common-sense," which term really means common thought based on common experience. More than that, it is subversive of the psychology taught in the youth-time of men still in active life, for that held the absolute unity of the individual mind. The older type of psychologist revolted against the newer conception of "mental fissures," although offered the comfort that, after all, the fissures may possibly not be so deep, but that unity can be found at the bottom. But no respectable psychologist today doubts the reality and the significance of the phenomena referred to. The old type of physician, too, that talked of the "shamming" and "play-acting" of hysterics, of course scouted the first reported cases of dissociation. This type has not ceased to exist, for the simple reasons that many do not find time to acquaint themselves with the literature of abnormal psychology, and that, lacking in such acquaintance, few indeed would recognize an actual case if they should meet it in their practice. But the facts are gradually percolating out into medical works and journals to such an extent that the doctor who supposes that the reporters of cases rest their evidence upon the statements of the patients alone, and are therefore on a par with one who should maintain, upon the testimony of a lunatic, that he is rightful heir to the British crown, will soon be as extinct as the dodo.

The layman may be assured at the outset, that there is no doubt among the informed regarding the reality of the phenomena of dual and multiple personality. The facts have passed into the truisms of psychological science, and are to be found set forth or referred to as certainties in a large number of authoritative works.

There have also appeared from time to time, particularly during the last thirty years, descriptions and notes based on actual cases, discovered in Europe and America, and yet but few studies worthy of the name have been made, based on single instances. Incomparably the chief of those which exist are, Dr. Morton Prince's "Dissociation of a Personality," and

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Drs. Sidis's and Goodhart's "Multiple Personality," both American works.

It is probable that in the future cases of fully-developed dissociation will appear to become much more frequent than they have been in the past. And probably this will be an appearance only, due to increased ability of specialists to bring them to light. For secondary personalities instinctively conceal themselves and seek to avoid detection as a rule, and besides, the distinctive and, once they are known, betraying signs, have been until the most modern period misinterpreted, supposed to indicate deception, insanity or demoniac possession. How many victims have been hopelessly immured in asylums as lunatics, how many tortured and put to death as witches in former times, can only be conjectured. A happier period is dawning for the few cases of extreme development, and for the more numerous cases on one side or the other, but near, the boundary line.

Cases of dissociation may be classified first, according to whether they involve two or more than two personalities. The first type, in which but one secondary personality is added to the primary, has been entitled *Bimorphosis* (two-forms), and oft-cited instances are those of Ansel Bourne, T. C. Hanna and "Felida X." The second type, characterized by more than one secondary personality in addition to the primary, has been named *Polymorphosis* (many-forms), is of rarer occurrence, and familiar examples are "Miss Beauchamp" and "Alma Z."

A cross-line of division is drawn according to whether the personalities involved do not, or do, alternate back and forth in control. If the primary personality gives way to a secondary (theoretically a third might follow this), and there is no further change for a considerable period, no oscillation back and forth, at least until shortly before the return to the primary state (if there is such return), the descriptive term *monocyclical* (single-cycled) is applicable. Thus, if a person underwent a single alteration of personality from which he never after returned to his original condition (as appears to have been the case with "Mrs. H."), or if a considerable stay in a secondary state was ended by a permanent return to the

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primary (as in the case of Ansel Bourne), or if such a history was followed by a brief series of alternations terminating in recovery (as in the case of T. C. Hanna), he would equally belong to the *monocyclical* class. But if in *Bimorphosis* the personalities change back and forth (as happened with "Felida X"), or if in *Polymorphosis* they interchange, whether or not in a fixed order (as with "Miss Beauchamp"), the descriptive term is *polycyclical* (many-cycled).

It will be observed, then, that there are four possible classes marked out by these lines of division.

(*a*) *Monocyclical bimorphosis* (example, Thomas C. Hanna).

(*b*) *Monocyclical polymorphosis* (No certain instance known to the writer).

(*c*) *Polycyclical bimorphosis* (example, "Felida X").

(*d*) *Polycyclical polymorphosis* (example. "Miss Beauchamp").

Still another useful distinction is founded on whether in a given case a secondary personality makes its first appearance divested of all or nearly all knowledge and acquired powers or whether it appears not so divested, but at once competent to grapple with the problem of living. So far as I am aware, all cases of the former sort reported, previous to that of Doris, are of the bimorphosis type. Instances are:

(*a*) Thomas C. Hanna (Monocyclical bimorphosis, with infant, or incompetent, secondary personality).

(*b*) Ansel Bourne (Monocyclical bimorphosis, with adult, or competent, secondary personality).

A full, though cumbrous, descriptive title of the Doris case would be *Polycyclical polymorphosis* (*quintuple*), *with one personality initially of infant, or incompetent, character.* It must be understood that an infant personality, so called, is as a rule not infantile as to intellect, but only as to mental content (though there appear to have been exceptions), and that it is capable of education.

A. Explanatory.

The case of Doris Fischer is probably the only one on record in which a secondary personality, not only existing as a subliminal co-consciousness during the periods when the

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primary personality was conscious and in control, but also alternating as the consciousness in control during the periods when the primary personality was submerged and unconscious, appeared as early as the third year of the subject's life.

It is certainly the only one permitted by circumstances to be under scientific observation daily and almost hourly from a period when psychical disintegration was at its extremest stage up to and well past the date when continuity and integrity of consciousness were restored to the primary personality, a duration in this case of three and a half years. Unremitting scrutiny was made practicable by the adoption of the subject into the investigator's family. Thus was it possible, also, to guard her from most of the shocks and strains to which she would otherwise have been subjected, to make constant the application of an experimentally developed system of therapeutics, and to reach so astonishingly swift a cure. It is, indeed, not so much of a marvel that she was restored to psychical integrity in but three and a half years as that this result was attained at all. For when the case was taken in hand two of the personalities (one anomalous, to be sure, in that she did not seem to subtract anything from the mentality or sensory powers of the primary personality) had been in existence for nineteen years, a third had been dominant for five years, a fourth had led her shadowy existence for four years, and the original or primary personality had not in five years summed up as much as three days of conscious living. Besides all this, at the time of the discovery of the central fact of dissociation a complication of grave and distressing symptoms were in full play. The alternations from one personality to another were sometimes as many as forty in one day. One of the characters in the drama—one might term it tragedy—(Margaret) was at war with another (Sick Doris), attempting to afflict her by bodily tortures, destroying her possessions, undoing her tasks and irritating her with impish derision, though there were brief truces when pity replaced malice. Normal sleep was almost unknown, and night was a phantasmagoria of strange experiences. There were protracted periods of labor in an

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abnormal condition wherein productivity was more than doubled and brief spaces of catalepsy furnished the only rest. An unusual natural endowment of vitality was almost exhausted, and death was evidently approaching. No wonder that the primary personality (Real Doris), only dimly aware of the sorrows of a life almost wholly shut out from her direct view yet fearing that her own conscious emergences would wholly, as they had already nearly, come to an end, fell upon her knees in thankfulness when she read a note from two of the personalities (Sick Doris and Margaret) informing her that she was to die. And when, even after the encouragement of the next following months, Prof. Walker declared that it was unlikely that an almost lifelong condition of such gravity could ever be completely rectified and the patient be restored to entire continuity of consciousness, he said that which was obviously true in the light of psychological science.

As an easy introduction to the Doris Case I will ask the reader to put himself in my place in the late fall of 1910, when I still supposed that it was one of hysteria only. You are talking with a somewhat stolid looking young woman, with apprehensive manner and nervous laugh (Sick Doris), when suddenly you note what seems to be an odd change of mood (Sick Doris sinks into the depths, and Margaret "comes out"). Though not startling in its abruptness and antithesis (the personalities are on their guard, more or less, to preserve their secret), yet she now has an air of restrained mischievousness, her demeanor is in some indefinable way more childish, her laugh is freer and her remarks often naïve. Presently the stolid look comes back but with a difference, there is a tendency to chuckle, the signs of nervousness are increased, and in the eyes is a peculiar fixity of regard (S. D. has returned, but M is now more intently watching underneath, and is amused, disturbing the consciousness of S. D.).* Later you

* The following initials will be used throughout the Report for the various personalities. M. stands for Margaret; D. for Doris and R. D. for Real Doris. D. standing for Doris, the name of the girl as an individual,

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begin to talk about books or pictures, and suddenly note that the girl is no longer stolid or childishly gay but is following what is said with lips parted in a happy smile and face fairly luminous with interest (Real Doris has taken Sick Doris's place), and you congratulate yourself upon the choice of a subject which has evoked such intelligent appreciation. At another time the transition from reserve and stolidity to the rollicking and humorous "mood" is more pronounced (M. is somewhat off her guard, and is acting more according to her real nature). Gradually you begin to note oddities and contradictions. You expect her to partake of a dish for which she expressed and evidenced fondness yesterday, and she cannot be induced to touch it, but declares that it is not agreeable to her. At the very next meal she devours a quantity of it (S. D. did not know that M. had said she liked the article of food and had eaten it, and M., while aware of S. D.'s refusal and remark, was herself too fond of her favorite dishes to decline them on account of the risk of discovery). Often she repeats a story within a few hours of the first relation, and seems confused when reminded of the fact that she told it before, saying, "O, I forgot that I told *you* that—I thought it was someone else." Not infrequently she contradicts a statement lately made by her, or expresses an opinion at variance with one previously uttered. Sometimes at a "change of mood" there seems to be a hitch in her part of the conversation, she seems for a few moments to be talking somewhat at random. You have not noticed that the moods succeed each other in a certain order when followed by this momentary conversational obscuration. On the whole, she impresses you as being a very mercurial young lady of unsettled mental habits and not uniformly veracious character.

Similar impressions prevail among her acquaintances and even her relatives. Intuitively, as seems to be the rule in these cases, she has felt that she is different from other peo-

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without distinction of personalities. The Glossary explains the distinction between Doris and Real Doris. S. D. stands for Sick Doris. S. M. stands for Sleeping Margaret, and S. R. D. for Sleeping Real Doris. The Glossary will give a fuller explanation.

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ple, and the group of her personalities has guarded the secret, all except the primary one more or less masking their peculiarities, in proportion as the demeanor of persons with whom she is in company gives token that caution is necessary. Paradoxically, she is in least danger of discovery by those who have known her all her life. They are wholly ignorant of the literature of abnormal psychology, and have been so familiar with her oddities that nothing about her can now surprise them. It is the new acquaintance, known to be well-read and noted to be observant, of whom the group of personalities stands in awe, and with whom they take the most pains, not uniformly maintained nor always successful, to dissemble their individual differences.

When Margaret followed Sick Doris or Real Doris, she came with the knowledge of all the sensory impressions and thoughts of the previous state. The same was true when Sick Doris supplanted Real Doris. But it was otherwise when the alternations occurred in the reverse order. If Real Doris came directly after a Sick Doris or Margaret period, or if Sick Doris followed Margaret, the present personality was utterly ignorant of what had previously taken place. Whatever had been done, said, heard or thought by her predecessor was to her absolutely unknown, except as she could make shrewd inferences from her situation at the moment she "came out" Of course, when the transition was in the order that did not break the mnemonic chain, a conversation, for example, could be carried on across the barrier with perfect ease. But what was the personality to do that came on deck by a sequence that involved amnesia, and found herself engaged in a conversation of whose nature she had no idea whatever? She would do what is always done in cases of this kind, "fish," pretend that she did not hear the last remark of her fellow-interlocutor, appear to have her attention attracted by an object of enough interest to cause her to begin to talk about that, and by various other devices to mark time until with shrewdness developed by practice she was able to get her bearings.

Two of the personalities, the miscalled Sleeping Margaret and Sleeping Real Doris, have not been mentioned

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hitherto, because they did not figure in the psychical manifestations witnessed and misapprehended by the girl's circle of acquaintances. Previously to my discovery of her as the most singular phenomenon in the case, Sleeping Margaret (who must not be confounded with Margaret asleep) had spoken to a human being but twice, and then with such discomfiting results, in each case frightening the auditor out of her wits and causing her precipitate flight, that she had not been encouraged to repeat the experiment. And Sleeping Real Doris (who was by no means equivalent to Real Doris sleeping) was a purely somnambulic personality (corresponding somewhat to the personalities developed in hypnosis by Dr. Morton Prince in the Beauchamp case), and if any of her marvelous "conversation-recitals" were ever attended to by members of the family they doubtless thought that Doris was simply talking, in some weird fashion, in her sleep, and the incident was added to the list of her incomprehensible oddities.

B. Cursory Description of the Five Personalities.

And now it may be well for the reader to have an outline portrait of each of the personalities, ere he enters upon the Record, which will gradually develop them in wealth of detail. Of the Real Doris, indeed, the original and primary personality, from which the others, theoretically, were derived by processes of "mental fissure" consequent upon catastrophic psychoneurotic shocks, I need here say nothing except indirectly by way of contrasting the others with her, as her portraiture is given in the opening pages of the main narrative. But it will be of advantage to enter upon the reading of that with a fairly clear initial conception of the characteristics and peculiarities of the respective secondary members of the group.

The anæsthesias will later be described in a separate paragraph.

It will be understood that the description presents them as they appeared after they were brought to light, confidence had been established and all masks withdrawn, since each felt

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MARGARET AT PLAY

Mothering her family of dolls. From photograph taken in 1911.



Habitual composed expression of Sleeping Margaret. See page 41.

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free to act according to the real promptings of her nature; but also before therapeutic measures had altered and reduced them.

1. Margaret.

Margaret, who resulted from the first dissociating shock experienced by Doris, which there are consentient reasons to believe took place when she was about three years old, had been in existence for nineteen years, both as an alternating and as a subliminal personality, when the scientific study of the case began. She was mentally and emotionally a child of not more than ten years, with some extraordinarily naive notions not usually carried beyond the age of five or six. Her facial expression was strikingly child-like, her voice in speech or laughter that of a young tomboy, her point of view, mental habits and tastes in every way juvenile. When alone with friends who knew her secret so that she acted as she felt, her speech and whole demeanor were such that one almost forgot that the bodily size did not comport with all else which so consistently constituted the make-up of a child. She was mischievous, roguish, witty, a consummate mimic, ingratiating, winsome and altogether lovable, as a rule. She delighted to sit cross-legged on the floor and show her dolls and the trumpery contents of "her drawer" to grave doctors and other professionals who had been initiated, and by her delightful drollery would send them into gales of irresistible laughter. She alone of the group was slangy, and mispronounced or misspelled many a word which offered no difficulties to R. D., S. M. or even S. D. Although she had direct access to all the thoughts of the primary personality, many of these thoughts were as incomprehensible to her as is the political and scientific conversation which a normal child may daily hear but let pass idly by. She devoutly believed in fairies, and was amazed that I had not learned that doctors find babies on river-banks and take them to expectant mothers in their satchels. She fibbed and romanced for the fun of it, but could not avoid a betraying twinkle of the eye while doing so. Though amiable as a rule, she had occasional fits of sullenness and even of rage, which when once begun seemed

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to run an automatic course, sometimes ending in strange states in which she lost recognition of her friends and was in deadly fear of them. These became fewer in the course of therapeutic progress, and finally passed away. All three, R. D., S. D., and M., were suggestible, but M. the most of all; besides which, she was subject to a variety of motor and verbal automatisms, which once started carried her along helplessly until her attention was powerfully diverted or the automatisms had spent their force. It was a mystery to her why R. D. and S. D. cared for church or Bible-study. It was not that she was opposed to religion, she simply could not comprehend it—it was all "dumm stuff" to her. She was demonstrative and affectionate, the antithesis of S. D. in this respect. When one reads of her efforts to torture and harrass S. D., he will be inclined to think that she was a fiend incarnate, but it must be remembered that these were essentially automatic reactions, and ceased with the cessation of overwork. There was nothing really bad about Margaret, her very conceptions of badness were those of a small child. Turning to physical characteristics we note that she amply made up for S. D.'s deficient appetite. She was childishly fond of eating, and some of her gastronomic feats were noteworthy. Her senses of taste and smell seemed to be up to normal, and she had little if any tactile anæsthesia though subnormal as to the deeper sensations of cuts and bruises, but conversely to S. D. she felt internal pains and aches but slightly if at all. She possessed a form of visual hyperæsthesia which enabled her to make her way with ease about an almost completely strange room so dark that I could not have moved three steps without getting into difficulties. Her auditory hyperæsthesia was still more extraordinary, as many incidents will show. She could hear at thirty-one feet the ticking of a watch which was audible to the ordinary person less than five feet away. One is almost tempted to say that she could hear the grass grow. Her declension, much slower than that of S. D., brought no impairment of this faculty, but it did dull taste and smell, produce almost absolute tactile and muscular anæsthesia, in turn narrow and shorten her field of vision, and at length reduce her to blindness. Her mentality also

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SICK DORIS

From a tintype taken in the summer of 1908. This portrait gives some idea of the patient melancholy, and especially the peculiar woodenness, which characterized her expression in repose.

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diminished, she seemed to retrace the path of her past development, actually picking up pronunciations and mannerisms of earlier childhood as she went, until she reached the intellectual age of about five, in which stage, without particular warning, she disappeared.

2. Sick Doris.

Sick Doris was the product of the second dissociating shock, experienced by Real Doris at the age of seventeen and resulting from the sudden death of her idolized mother. Sick Doris, coming with no memory of events or even language, no recognition of persons or knowledge of the use of objects—in fact with mind as void of factual and verbal content as that of a newborn infant—, but developing in mental acquirement under the tuition of Margaret with amazing rapidity, had been in existence for nearly five years at the time when the real study of the case began. She was characterized by woodenness of expression, her face, probably from relaxation of the muscles, was broader and more flabby than that of M. in particular, her eye was dull, lacking in the glee and mischief of M.'s and the wide-open intelligence of R. D.'s. Her glances were apt to be somewhat furtive, while both R. D. and M. always looked you directly in the face. Her voice had a quality hard to define, lacking the soft, womanly modulations of R. D.'s voice, and the infinite variety of tone-color in that of M.; it was somewhat monotonous and metallic. In manner she was reserved, half independent—half deprecatory, and nervous. Having no capacity for affection, she was nevertheless capable of a dog-like friendship, which never manifested itself by caresses, but only by a disposition to seek the society of its object, to perform tasks for her and to make her presents. Thus, for many months during which both she and M. were endeavoring to avoid meeting me for fear that I would discover their secret, and were even resolving to stay away altogether, she was yet brought back to sit and talk with Mrs. Prince, as by a hypnotic spell. She was a slave to her narrow conceptions of duty. Her chief joy was to make and present gifts to her friends, and she did this to an extent

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which exasperated M., and which the calm judgment of R. D. would not have approved. She was religiously inclined without R. D.'s well-defined reasons for being so, while M. was frankly pagan. Her sense of humor was not keen. A joke about a man who had a wooden leg which sprouted under the stimulus of a powerful liniment would only puzzle her—she would wonder how it could be. Nor would M. see the humor of it, since to her childish fancy almost anything was possible. R. D. and S. M., on the other hand, would compass the grotesqueness of the conceit in a moment and laugh heartily. S. D. thought in terms of the literal and the concrete, and was usually at a loss when she encountered abstract and figurative expressions in her reading. While she never learned certain elementary manual operations which were easy even to M., such as the proper way to set the hands of a clock, in other directions her manual skill was the greatest found in the circle of the group. Embroidery, for instance, M. could do in rather clumsy fashion, while R. D. had some degree of skill, but S. D.'s work was exquisite. Not only did she embroider with artistic dexterity, but this and some other species of work she was capable of performing at phenomenal speed with no impairment of quality; though it must be added that in such cases she enlisted, by some obscure process of compulsion, the co-operation of M., and consequently brought upon herself revengeful reprisals. Suggestible to a degree, she was also subject to that narrowing of the field of attention which results in so-called fixed ideas. Hence came the examples of hysterical or automatic fabrication found in the case, all of which centered in the Sick Doris complex, R. D. being totally ignorant of them, and M. and S. M. fully aware that they had no adequate foundations of fact. If affronted, she made no protest or defense, but bore all silently until she could weep in solitude. Sick Doris received her name from M. and S. M. because of the general state of her health. I do not think she could be termed neurasthenic in the strict sense of the term. She appeared habitually worn and weary, but that was because the accumulated results of spasmodic and prolonged exertion, insufficient sleep, improper food, persecution at the hands of M., and other

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factors of a life which would have taxed the fullest nervous resources, fell chiefly upon her. She suffered a large part of the time from pains in the hip and internal organs. She was in parts very subnormal to tactile sensations, and the deeper sensations of cuts, pinches and the like. Her senses of taste and smell were dull and her thermal anæsthesia was so profound that on a cold winter day, when others warmly wrapped were complaining, she felt no discomfort in summer garb. Certain articles of food which M. or R. D., one or both, disliked, she liked, and some of which they were fond she never touched. But the table had not much attraction for her and she ate little. She had individual tastes as to hair-dressing, clothes, and many other matters, which will be set forth in the Record. Such in brief was Sick Doris, at the height of her development. During the process of her dissolution in 1911, while her memories were rapidly departing from her own consciousness and emerging in the consciousness of R. D., the portrait was subjected to many shadings. Her various anæsthesias deepened, until she could neither feel (except internal pains), taste nor smell. The prick of a pin caused no movement, the strongest peppersauce was swallowed as though it were water. Her vision gradually narrowed and then shortened until she could see, as it were, only the interior of a hollow cone fourteen inches long and less than six inches in diameter at its farther extremity. As her memory decayed until she failed to recognize her adoptive parents, her manner became more cold and reserved, until, as one turns a corner and faces a new view, she suddenly reached mental infancy and the unsuspecting and happy confidence of infancy, in which stage she made her occasional appearances until her extinction in June, 1911.

3. Sleeping Margaret.

Sleeping Margaret, whose title is a misnomer, in that she was neither Margaret asleep nor in any respect like Margaret, probably adopted her name because she came at practically the same time as Margaret (a few moments earlier, according to her statement) and because in some ob-

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scure fashion she stood in what might be called local proximity to Margaret. She was the especial riddle of the case. From appearances one would say that she always slept, since she practically never talked except when the eyes were closed, but she professed never to sleep, and in fact was never known to wander in her speech or to oscillate in the clearness of her understanding. We have seen that R. D., S. D. and M. each part of the time reigned supraliminally, and each part of the time became subliminal, the latter two consciously so. But it is hard to fix S. M.'s status, whether it was ever strictly supraliminal or strictly subliminal. When M. was "out," to use a quasi-technical term employed by the personalities, meaning supraliminal, R. D. and S. D. were "in," that is, subliminal. Likewise when S. D. or R. D. was out, the remaining two members of the trio sunk into the interior depths. But, up to a late stage, S. M. talked only when M. was out, though asleep. There was no question that M. was supraliminally there and sleeping in her curious fashion, for, though mysteriously inhibited from hearing S. M. talking with the same lips, she often made remarks in her own very different tones, sometimes cutting a sentence or even word of S. M.'s in half, and performed her characteristic acts unconscious that she was interfering with another. The expressions of the two flitted across the face in turn, or were sometimes momentarily blended, and many illustrations will be given of the two consciousnesses acting at the same time, now in unison, but more frequently at cross-purposes. S. M. seemed to be as truly "out" as was M. sleeping, and yet is it possible for two mental complexes to be operative not only at the same time but at the same psychical level? S. M. herself would say, "I am *never out* or *in*; I am always *here*." It was held that subliminal M. was nearly always conscious, ranging through three degrees of awareness, from intense to obscure. But S. M. professed to be always conscious, *somewhere*, without distinctions of degree. And a system of signals was devised without the knowledge of M., who indeed, like the other personalities had no knowledge even of S. M.'s existence, by which S. M. and I might hold intercourse while M. was awake. I never knew intelligent response to fail

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when I began to use the code, manifesting a consciousness fully alert and at work underneath a consciousness engrossed in its own affairs and unobservant of what was going on. Never, that is to say, save in a few instances where S. M. professed to have been out of the body and yet not less conscious wherever she was. And certainly at such times some profound change took place, some internal displacement, powerfully evidencing itself in the feelings of M., and particularly those of R. D. As M. approached her end S. M. acquired, or at least first exercised the power to talk during the sleep of R. D., a practice which she kept up after R. D. had been restored to full continuity of consciousness. In case of emergency she would latterly warn or advise R. D. while the latter was awake, by what is technically known as automatic speaking, with her vocal organs. Even as M. disclaimed proprietorship over parts of the body, S. M. uniformly disclaimed ownership of any part of it, yet she had limited and intermittent control, during the sleep of M., or at a later stage of R. D., of the facial muscles, the instrumentalities of speech, and of the limbs. She went so far as to sit up at times, but never to walk or stand, giving the reason, however, that this would endanger waking and frightening the personality sleeping. She had her characteristic voice, pitched a little lower than that of R. D., though most resembling hers, more musical than that of S. D., lacking the kaleidoscopic intonations of M.'s. Her facial expression was usually that of philosophical calmness, though she would often smile sedately, or even break out into laughter, especially at some odd speech or antic interpolated by M. Mentally, she seemed the maturest of all, in fact impressed me as if she were a woman of forty. She was my chief coadjutor in the cure, though M. was also generally anxious to help, studied the progress of R. D., and gave valuable information. But Sleeping Margaret studied the interior situation unremittingly, watched the result of my experiments and reported thereon, suggested measures which often proved of great importance, and made predictions as to the development of the case which were nearly, not quite, always justified by the event. She appeared to be, judging by her utterances respecting interior

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relations and psychical mechanics, etc., of a highly analytical and philosophical mind, but she herself uniformly disclaimed having reasoned out her dicta, saying, "I only tell what I *see*." Her memory in a general way seemed to embrace that of the other three, with additions of her own, and yet occasional details recollected by one or another, R. D., S. D., or M., she admitted having forgotten. But as the cure of the case became well advanced she herself notified me that she was forgetting many incidents of D.'s childhood and I discovered that the complicated schemes of psychical mechanics which she had formerly recited so smoothly, with no essential discrepancies appearing on subsequent cross-examinations, were fading from her memory. Her own explanation was that she no longer reviewed the events of D.'s childhood or a system of psychical relations which had mostly passed away, because there was no longer any use in so doing, her own office as guardian was becoming a sinecure, and she was now giving the most of her attention to her "own affairs." But with this exception thus plausibly accounted for, she underwent no mental alteration whatever, being in this as in certain other particulars a contrast to the other secondary members of the group. In general, she claimed to feel, see, taste, etc., only through the sensations of the others, nevertheless there were articles of food for which she entertained a preference. She was the only one of the four thus far described who showed not a trace of suggestibility. If anyone became strenuous in his attempts to foist his views upon her by argument or suggestion, she might respond "Oh, certainly!" or "Yes, of course!" with intonations which expressed irony so subtly that they might and sometimes did deceive a comparative stranger. Still, though firm in her opinions, she was amenable to reasoning, as any sensible person is. But when she thought that the data were within her purlieu and that her opponent did not know what he was talking about, she did not hesitate to say so. Very rarely she took offense, in which case she usually relapsed into silence. Further traits and claims of this singular psychical entity must be gathered from the Record.

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4. Sleeping Real Doris.

Sleeping Real Doris is the name which M. very properly applied to a somnambulic personality which was created at the age of eighteen, in consequence of a fall and injury to the head and back. She would make her appearance only now and then after Real Doris had fallen asleep, and it is doubtful if she ever rose fully above the threshold or R. D. ever sank completely below it during her manifestations, though the latter was not conscious of her or any more aware of her existence than of the existence of S. M. She was like the fog which exhales from a lake and hangs over its surface. It is doubtful if she had self-consciousness. Yet she had her peculiar facial expression when she was reacting to external stimuli, one of quizzical puzzlement; her characteristic harsh, croaking tones, on the rare occasions in which her utterances were not those of an automatic transmitter; and repeated tests showed that she had memories which were not those of R. D. or of S. D., but were exclusively her own. She passed through three stages. The first continued up to the time when S. D. began to decline, and was marked by two different though similar phenomena: (*a*) The substantial if not literal (the writer is inclined to think it literal) reproduction of R. D.'s or S. D.'s part in past conversations, which originally took place at any time from the day before back to the days of early childhood. According to the several dates of the conversations, the facial expression and the tones covered the whole range from childhood to young maturity, and sounded nearly the whole gamut of the emotions. It is easier to suggest these wonderful scenes to the imagination than to describe them. But it was hard to avoid the conviction, when one listened to one side of a conversation, for example, between R. D. and her mother when the former was seven years old, heard the childish tones so charged with adoration, saw the ecstatic juvenile countenance from which all care and sorrow had magically been erased, and noted how as she paused for the loved voice that none other could hear, she laughed and clapped her hands with joy,— it was, I say, hard to avoid believing that one was hearing and beholding

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a very transcript of the tones, looks and gestures of fifteen years before. Especially was this the case considering that at another time the conversational part reproduced would be one borne by S. D. the very day before, and the exact similitude of her tones and looks and weary manner appeared and her characteristic expressions were heard. (*b*) Reproductions of soliloquies originally uttered by Real Doris on her brief emergences from psychical incarceration, under various circumstances and at different times during the preceding five years. In the second stage the "conversation-recitals" ceased, but the soliloquies became more frequent. In the third stage, while the soliloquy-rehearsals were gradually decaying, a tendency to respond to external sensory stimuli was first observed. Sleeping Real Doris seemingly was developing, though S. M. said that she was not really doing so. Presumably the internal seismic displacement caused by the obliteration of S. D., which, while it rounded out R. D.'s memories and increased her psychical grasp upon all her bodily machinery, at the same time placed more burden upon both R. D. and M. and produced in them emotional disturbances for a time, also liberated in the flickering consciousness of Sleeping Real Doris a transient breeze of energy. There is no doubt whatever that by experimenting with various types of stimuli S. R. D. could have been educated into self-consciousness and sundry forms and degrees of mental functioning. Indeed, she showed such a disposition to respond to the few tentative essays which were made in this direction that I properly took alarm and wholly abstained from any unnecessary repetition. The sequel was that the feeble flame, which for a brief space seemed to burn a little brighter, soon faded, and suddenly went out altogether.

The foregoing portraiture of the secondary members of the five-fold Doris group is already too long and yet is inadequate. The reader will later learn that the transitions from one to another were often marked by striking physical signs besides those hitherto mentioned, such as alteration of the pulse, instant resumption of even breath by R. D. coming from S. D. panting convulsively with excitement, water trickling from M.'s blind eyes a few moments after R D., with

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eyes not injuriously affected by the lamplight, had departed. He will witness a great variety of incidents occurring in the relations of the personalities to each other. The evolution of the case toward final reintegration will show various psychical cataclysms, shiftings, blendings and shadings. It is believed that the unexampled opportunities for constant observation presented by the Doris case have added something to our knowledge of abnormal mental processes, and, by legitimate inferences, have thrown light upon the workings of the normal mind also. Besides this, certain complicated and symmetrical statements were made by M. and particularly by S. M. bearing upon such problems, which are at least worthy of attention.

5. Intercognition and its Mechanism.

A brief statement of the intercognitive powers of each of the personalities at the time of their widest extension should be added here, leaving minutiæ and the many alterations which appeared in the course of the process of reintegration to the Record.

Real Doris.

Real Doris had no direct knowledge of the thoughts or acts of any of the secondary personalities. That is, she could not see into their minds or remember anything that had occurred during their supraliminal periods; no valve of her consciousness opened in the direction of any of them. She learned much from the chance remarks of her associates, inferred much from the situation in which she found herself and from what may be called the after-image of their emotions lingering subsequently to her arrival. Both M. and S. D. left notes for her to read. Habitually, in childhood, subliminal M. conversed orally with her, of course using the same mouth without her volition, but later in life only occasionally uttered ejaculations, as S. M. began to do after M. vanished. Within the period of my observation, not only sporadically unspoken sentences or single words "bubbled up" from a lower personality, conveying a hint or an admonition, but she was

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often aware of an inward perturbation from which she could correctly infer the sentiments of the subliminally co-conscious M. Besides, the emotionally colored thoughts of M. sometimes figured in the dreams of R. D., but without recognition or identification. All these phenomena are strictly analogous to the varied modes by which a person whose mind I cannot penetrate, conveys to me disclosures and tokens of his thoughts by means of oral statements, letters, shouts from a distance, gestures and so on. So far as R. D.'s own insight was concerned, every secondary personality was separated from her by an opaque wall.

Sick Doris.

Sick Doris knew or was capable of knowing (since like any normal person she did not always pay attention to what was within view) all that R. D. did, said, experienced and thought. The usual assumption would be that she had this knowledge because on each of her successive arrivals following R. D., the memories of the latter were transferred to her *en bloc*, and that they were regarded by her as referring exclusively to the experiences of another than herself. I believe that this assumption is psychologically unsound, that her claim, like the claim of Sally in the Beauchamp case, to be subliminally co-conscious during the periods of the primary personality, was true. In that case, she knew what R. D. had done, said, heard and thought, because she had actually been an observer at the time, so that all these experiences of R. D. were, while they were in actual progress, incorporated into her own stream of consciousness. She remembered as I remember what Robinson did last night, not because Robinson mysteriously handed over to me his memories on my waking this morning, but because I recall what I myself saw him do. Of course it cannot be absolutely proved that S. D.'s co-consciousness during R. D.'s supraliminal periods was always equally clear any more than it can be absolutely proved that it was continuous. On the analogy of M., it would seem likely that it was subject to certain fluctuations, though I cannot say that I ever found her, when in her

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prime, to be seriously at fault in her statements regarding R. D. But R. D. was the only one into whose consciousness she had insight. The others were enclosed from her in chambers into which she could not look. When M. was "out," S. D. was as if annihilated for the time being. She knew much about M., but because M. chose that she should know, and by processes almost perfectly coterminous with those by which R. D. became aware of a modicum of acts and sentiments of two of the characters beneath her. M. and S. D. wrote notes to each other, they held frequent oral conversations, and in the consciousness of the latter emerged emotions and unspoken thoughts of which she well recognized the source and the meaning.

Margaret.

Margaret had, or was capable of having (for she also might have her attention absorbed by some matters to the neglect of others) knowledge of the experiences of every sort and the thoughts of both R. D. and S. D. Curious allegations were made to the effect that her knowledge of S. D. was immediate, while that of R. D. was mediate, reflected as it were from S. D.'s consciousness as from a mirror, but I will not complicate this introductory sketch with them. In her prime she was able to tell me all or at least something about every incident that took place during a period when one of her higher colleagues was supraliminal. She too, it was declared, remembered because those incidents took place under her observation, she being subliminally co-conscious during their occurrence. Indeed, it was claimed that she had a conscious existence absolutely unbroken, waking or sleeping, save for very rare and brief intervals during her periods "out" when she entered, usually voluntarily and because of weariness, what may be called a comatose condition, and for that one of her four subliminal stages known as "away and sleeping", which so long as she was in her prime seems to have been comparatively infrequent and of short duration. But her otherwise uninterrupted consciousness was not always equally clear. Besides fluctuations when she was supraliminal and awake, analogous

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to those to which the normal person is liable, and the variations of her supraliminal sleeping state, from simple dreaming to the utilization of every sensory connection with the outside world except sight, she was capable, it was declared, of four distinct degrees of awareness when in a subliminal relation. That some such scheme actually existed was evidentially indicated. The situation of M. as respects Sleeping Real Doris fell out of the general order. She heard the utterances of this inchoate personality and followed her acts, but could only infer her independent thoughts, so far as the latter possessed these. And she knew none of the thoughts of Sleeping Margaret, nor even of her existence, until late in the case, when, because of a dramatic exercise of energy by S. M. in an emergency, M. inferred that there must be another personality, much as the existence of the unknown planet Neptune was inferred because of the exercise of its attractive energy. But she was earlier often aware of opposition and even punishment the source of which she could not define.

Sleeping Real Doris.

Sleeping Real Doris was in a class by herself. She had no knowledge, properly speaking, of any of the others, she was simply an automatic phonograph to preserve and from time to time to repeat utterances originally delivered by R. D. or S. D., anywhere from a few hours to many years previously. She did, indeed, a few times repeat a word or short phrase from M., but seemingly this was because she caught it as it were, in passing, as it was uttered by M. a few moments before her own arrival.

Sleeping Margaret.

Sleeping Margaret completes the series whose uniformity S. R. D. only interrupts. She had insight into all the content of the consciousnesses of R. D., S. D., and M., and that insight was declared, and appeared, to admit of no varying degrees, though she as well as the others might fluctuate in attention. It was, or appeared to be, potentially perfect. She claimed to

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have an absolutely continuous memory so that her knowledge of the thoughts of the others was not a transference but a part of the content of her own observation. As M. declared that she had direct view of S. D.'s thoughts but saw those of R. D. mediately through S. D., so S. M. alleged that she, in turn, saw M.'s thoughts directly; those of S. D. through, or as she preferred to say, reflected from the consciousness of M., and those of R. D. as reflected from the consciousness of S. D. to M. and again from that of M. to herself. S. D. knew no more what passed in the shadowy mind of S. R. D. than did M., except that she drew shrewder inferences from her few gestures and other acts.

The intercognitive powers of S. D. and M. gradually decayed as the primary personality progressed in reintegration, and the many and striking changes which took place in degree and process are to be found scattered through the pages of the Record, readily to be combined and compared by aid of the analytical index.

6. Conclusion.

The writer has had in mind two classes of readers whose claims and possible demands are somewhat divergent. First a class made up of psychologists, physicians, and students of psychology and the healing art. If to such these records appear unduly voluminous, it should be remembered that it will not take a tithe of the time or energy to peruse them that it would to extract the same amount of illuminative material from the study of an actual case, and also that it is such faithful daily memoranda made throughout the whole cycle of mental and physical changes from a condition of extreme disintegration to reintegration that the best substitute may be found for first-hand study of a type so rare that the interested investigator may well pass a whole lifetime without having seen or at least recognized a single well-developed case. The importance of the revelations of a complicated instance of dissociation in relation not only to morbid or abnormal psychology but also to the analysis of the normal mind, can hardly be over-estimated. Psychical elements which normal-

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ly are as it were inextricably commingled are here to a large extent isolated, untwisted like the strands of a rope. The cover is off from the psychical piano, and the working of the levers can be seen. The handwriting of the emotions is registered in large characters. The psycho-chemical reactions from stimuli of every sort may be tested as in a laboratory. The greater and less shocks of life whose results the normally integrated mind glosses over and conceals never fail to ring bells in the personalities—the lower selves who like erewhile submerged sides of an iceberg come to the surface. Such reactions, such psychical mechanics, are not different in kind but only in degree in normal mentality. The same causes which are destructive in the abnormal are destructive in the normal mind; those which are stimulating and upbuilding in the one class are stimulating and upbuilding in the other. The normal mind may steel itself against shocks, but it cannot wholly avoid their effects, or at least it is in their direction that danger lies. And as to various morbid psychological conditions, especially that immense class of cases roughly brought together under the title of hysteria, these lie on the very border-land of Dissociation, and the teachings of the Doris case are eloquent in their behalf. In their behalf, I say, for it is not merely theoretical understanding of such conditions which is forwarded, but the actual pathway of their rectification is indicated. In other words, what treatment worked badly in the Doris case will be mistaken treatment in most cases of hysteria, etc., and in general what was followed by beneficial results in the Doris case will likewise be productive of benefit in the less grave border maladies.

But, secondly, this work has in view readers who, though not professionals or special students of abnormal psychology, take an intelligent interest in the problems of the human mind. On their account, unfamiliar technical terms are avoided when possible. Such as must be employed are for their convenience defined in a Glossary. It is hoped that many laymen may read these records carefully enough to be confirmed in and spread the gospel of psychical healing. Sufferers from hysteria and allied psychoneurotic disorders are much in need of intelligent sympathy, and are of all patients

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about the least likely to get it. They are as sensitive as an aneroid barometer, to the subtle alterations of tone, expression and manner by which their associates consciously or unconsciously express a critical attitude. One may determine that he will not show it, but if he inwardly thinks that the patient is "shamming," or "scheming," the hyperæsthetic hysteric will almost surely feel it and the injustice of it. Her own relatives, however they may love her, are often the most censorious and unjust in their misconceptions, and place the most obstacles in the way of recovery. Scolding, reproaches, well-meant intimations that "it is all imagination," etc., produce feelings of being misunderstood, mingled self-reproach and self-justification, resentment, grief, — all psychic poisons. I have known a mildly dissociated patient to reflect the suddenly changed mental attitude of her physician as by magic, and her prognosis to become at once more hopeful, though he had been unaware of betraying his former suspicions. How much more will undisguised and continual nagging in the patient's home, due to ignorance, aggravate her symptoms and block her recovery. To be sure, it is a mistake to "coddle," but unsympathetic treatment is as great a mistake and tenfold more likely to occur. To lead her away from even her hallucinations, one must treat the hallucinations with respect. Morbid thoughts are not to be thrown out by direct assault, but by bringing into the city the Trojan horse replete with sound and healthful thoughts. When she has won self-respect by feeling that she is respected, she will generally be easy to lead slowly out of the quaking sands to surer and surer ground, not indeed by neglect of physical measures, but with chief reliance upon a proper psychological regime.

Have I not placed too much emphasis upon the psychical factor in the methods of treating such patients as we have been discussing? I reply that there are of course cases where the root of the trouble is more cerebral and neural than mental, and where the treatment must be adjusted accordingly but there are a vast number where it is to be found in morbid, and as it were, dislocated, conditions of the mind it-

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self. But do not all such conditions nevertheless rest upon the physical basis of the cerebro-neural system, and should not treatment in the nature of things be addressed in all cases primarily to the rectification of bodily conditions? I do not propose here to dogmatize or to enter into the controversy as to whether the mind is an entity by itself, or a function of the brain, for it is not necessary. No matter what their formal doctrines may be upon this subject, one by one the leading specialists in the actual treatment of psychopathies have been coming over to the conviction that the most successful way of dealing with these is by methods chiefly psychical. It is usually those whose interest in morbid psychology is mostly intellectual and speculative who distrust these methods most; those whose interest runs in the harness of their actual efforts to relieve their afflicted fellows are coming rapidly into line. Not that there are not plenty left of the old school, who are always doctoring the "nerves," and attempting to overcome "auto-intoxication." I have in mind two specialists in this general class of patients in the same city, both educated and intelligent gentlemen, but one of the old school, the other one of the apostles of "psychic medicine." One looks over the notes of cases reported by the former to a medical journal, and it would be amusing to observe the monotonous reiteration at the close of the most of these, "no improvement," "the patient died," "slight improvement, followed by relapse," etc., if it were not pathetic. The other is having the record which is now building up the reputation of the new school, many complete successes, a few partial successes and failures. Actual experience is, I say, forcing medical men into the channels of psychical treatment of mental disorders, irrespective of what may be their formal theories as to the ultimate nature of the mind, and its relations to the body. This is curiously illustrated by the valuable little treatise by Dr. Paul Dubois, "The Psychological Origin of Mental Disorders." Dr. Dubois says, "In my view, consequently, the word soul (âme) designates, not a special essence distinct from the body, but a special function of the brain, the psychological function," and he retains "the terms mind and soul, not to designate something different from the body, but to

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indicate clearly the special character of this psychological function: the existence of the phenomena of consciousness." This seems clear enough—the body is the real thing, and the mind but a function; therefore ultimately the malady must reside in the nerve-cells and other somatic elements. But nevertheless, he immediately proceeds to treat consciousness as though it were a thing in itself, talks of *mental causation*, approves Kraepelin in that he "recognizes the *psychological origin* of these disturbances of ideation," decries the tendency on the part of some to seek the cause of psychopathies in somatic and particularly in toxic conditions, declares that "the essential cause" of mental disorders "is still too much sought after in entirely material processes," announces his own conclusion that "the true cause of the psychopathies is therefore to be found in native weakness of the *mentality*," lays the emphasis of treatment on the "reforming of pathological *mentalities*," and finally declares that this "*is the true and only treatment for the psychopathies*" (italics mine). Dubois names other theoretical "monist-materialists" besides himself who in practice are like the young man of the parable, who stated his preference for a station outside of the vineyard and yet was later found laboring with others inside. The writer's opinion is of little consequence, but he may venture to remind the reader that Doris was cured.

As many times as general judgments or opinions are expressed in text or footnotes, it has been intended to keep them in the rear of so much offered evidence as will enable the reader to form independent judgments and opinions. Yet in general only samples of the evidence can be offered. Back of a dictum often lies not only a certain number of recorded observations to support it, but ten or fifty times as many which had to be omitted because the printed work was not to run to five or ten volumes. Yet some questions arising in the course of the study are left quite open. The testimony is offered, but the time for a verdict has not yet come. Nor is it at all certain that all of the current conclusions of psychological science here concurred in are inerrant. This last sentence is added wholly as a caution to the lay-reader, not

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as an intimation that psychologists consider that all their present conclusions are fixed and unalterable.

7. Supernormal Incidents or Illusions.

The reader will find in the record incidents of the so-called "occult" order, a few being related to alleged telæsthesia (more commonly named clairvoyance), many to telepathy and a few, mainly involving allegations of Sleeping Margaret, to spiritism. It may be that he will directly be affronted, and demand why these incidents are admitted, unless the writer is credulous and unscientific. A few remarks are necessary here to make my position plain. Formerly I was as prejudiced as anyone could be against all hypotheses admitting what are known as "occult" factors, and as proud of that fact as I am now ashamed of it. For my reason has been sufficiently illuminated so that I now see that, merely as a matter of logic, no hypothesis which comes forward with *prima facie* credentials is forthwith to be expelled as "common or unclean." As a matter of precaution, it is not to be kicked away, with cavalier contempt, without a hearing. The annals of science are too strewn with the skeletons of learned dogmatism not to offer warning to the thoughtful. When one remembers the ridicule and contumely with which what were regarded as the "occult" claims of mesmerism (hypnotism) were treated, he is not inclined to risk adding another skeleton to the desert sands of cocksureness. But I am not in this work advocating any occult theory whatever, but only recording the actual data in the case. There can be no intelligent question of my duty as a historian of the facts. It makes no difference whether the facts please my intellectual and æsthetic palate or that of my readers; it is none of my business in what direction the facts may seem to point. I am but the witness who is to "tell the truth, the whole truth, and nothing but the truth." It may be that the seemingly "occult" facts have a non-occult signification, but whether or no, they must have *some* significance, and the record would be defective, perhaps fatally so, with them omitted. The useless facts of one generation, which have interest only for the in-

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tellect, often become useful ones in the next. Many a "hard-headed" man formerly muttered disdainfully, "What's the use of studying bugs and flies?" but now even the ivory-enclosed intellect is aware that intimate knowledge of flies and bugs is leading to successful war against some of the worst diseases of men. Residual mysterious facts of psychology, which are often omitted or glossed over in scientific reports, will be, judging from the past, the very keys of some citadel of knowledge, — if not of one, then of another. Some day every scientific reporter will add to his litany some such franchise as this: "From the dishonesty that suppresses facts, from the cowardice that will not utter them, from the dogmatism that cannot see them, Good Lord deliver us!" As Dubois has said in another but not irrelevant connection ("Psychological Origin of Mental Disorders," page 54) "To suppress a problem is not to solve it, yet that is what is constantly being done."

On a number of occasions M. obtained information, sometimes of a complex character, which if not acquired by telepathy I confess inability to account for. One instance only will be summarized here, not because it is the best but because it can be given in short compass. On the evening of Nov. 29th, 1911, M., after looking awhile into my eyes with an intent and curious expression, exclaimed, "You wrote to a man named Prince today—to Dr. Prince...You wrote about Doris...You asked him how someone was getting on." The fact is that I had that afternoon, without acquainting anyone of my intention, written to Dr. Morton Prince for the first time. I did write chiefly about Doris. I did not ask how anyone was getting on, but I did very distinctly debate in my mind whether to ask him if "Miss Beauchamp" was still mentally stable. I took pains to make it impossible that anyone should see me write either the letter or the address on the envelope, as I did not want the girl to suspect that I was writing about her, mentioned that I had written to no one, and while alone put the letter where no one could possibly get at it. M. told not only to whom I had written, and what I had written about, but also specified a thought which had not been set down in black and white at all. When she made one of

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these announcements, it was always after she had gazed steadily, with a look of interested amusement, into my eyes. Her own claim was that she saw, not what I was consciously thinking of at the moment, but what was "passing like a parade down underneath." And it was true that what she revealed was always something that I had thought of not long before. She never made an incorrect announcement of the kind. Nor did she ever manifest any desire to "show off" in this or other matters, and appeared to regard them as mere games, in no way remarkable.

When R. D., before her mother's death, was away from the house, she often had a subjective vision of the latter engaged in one way or another, and on her return would inquire and find that the mother had been so engaged at the time. There can be no doubt of her absolute confidence that such were her frequent experiences, nor does she have the feeling of most other people that there is something *outre* and bizarre about them. I leave it to others to say that these are mere hallucinations of memory. Knowing as I do the mentality of the girl, I do not believe that the explanation is here, wherever it may be found. M. also, it was alleged, had clairvoyant and veridical visions, though no such sophisticated terms were employed by the personalities. Similar claims were made in regard to S. D. Should telepathy pass the gauntlet of science there would be no particular difficulty in admitting a visual type of telepathy, though that description would not agree with the views of the personalities. One instance said to have been experienced by S. D. was carefully canvassed, as is set forth in the Record. I am far from saying that the evidence is sufficient to establish the validity of a claim of this sort, in fact I do not think it much stronger than would be required for the condemnation of a man to the gallows.

In 1912 R. D. had two vivid visual hallucinations of her dead mother. Two facts in connection therewith are of interest. (*a*) These experiences did not occur when she was in a pronounced psychopathic condition but when she was well on toward recovery, and (*b*) in the first instance she saw a

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hallucinatory shadow before she caught sight of the apparitional image.

On one occasion, partly while M. was reading and quite unconscious of what her hand was doing, and partly while she was actually asleep, she produced automatic writing of the usual occult purport. A number of times afterward when conscious of it, but probably not capable of its execution by direct volition, and even after she had ceased being capable of writing from conscious will, automatic writing of the same description was produced by her hand.

In 1914 I twice heard a hallucinatory voice, which was never satisfactorily explained. Never in my life had I experienced anything of the kind, when ill, nervous, overworked, excited, or in any other condition, and on these occasions I was well, free from anxiety, calm, and wholly unexpectant. The only relevance of this mention is that S. M. claimed that in the first instance the voice was her own, supernormally projected. The claim in itself was unconvincing, and I lay no weight upon the incidents other than psychological phenomena which will generally be regarded as quite explicable and conforming to type. They are added simply in allegiance to the principles of classification.

It may be that the frequent reading of my lips by M. asleep, while no breath was consciously emitted, should be set down in the list of prima facie supernormal features of the case. It certainly was not an illusory one.

8. Classification of Readers.

I have hitherto classified readers as professional and unprofessional. But they may also be cross-divided, according as they do this work the honor of perusing it cursorily or with care, in part or in its entirety. The interests of each of the latter-indicated classes have been provided for. (*a*) Those who wish merely a general knowledge of the Doris case will find it in this introductory chapter so far and in the chronological narrative summary immediately to follow. Their attention is directed to the Glossary and Appendices, as well as to the portraits and diagrams to be found in the body of the

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work. (*b*) Those whose patience is equal to a complete reading, or (*c*) those who are interested in studying some particular phase of the case, will find in the Index an efficient aid in combining and comparing data. The index is analytical and unusually full and explicit, and the attempt has been made to put it into the most convenient form for working purposes, even though that has involved, to a degree, departure from the strict principles of logical classification.

It is not known that cuts from photographs of the personalities in a case of dissociation have ever before been spread before the public. The subject in this case has yielded her natural feeling of reluctance to the claims of science. Consequently there are entered twenty-five portraits, one of which is of Real Doris taken under peculiar circumstances; one of Margaret at the age of five, two of Margaret in later life and two of her asleep; three of Sleeping Margaret; one of Sick Doris in her prime and fifteen of her after she had declined to mental infancy. Only Sleeping Real Doris is left unrepresented, owing to the difficulties of photographing her. There is much in these portraits which is distinctive, and yet it need hardly be remarked that such disparity between the personalities as was depicted on the living, moving countenance, is not to be expected. Facial expression, like consciousness, is a stream, and a photograph is but an instantaneous cross-section, in which the vivid fulness of the individuality is lacking, since the mind of one who looks upon a living countenance receives not simply the image of the moment but also the after-effect of the flitting changes which have just preceded it.

II. Summary of the Facts.

The summary of the facts recorded in detail in the Daily Record is designed to furnish the general reader with a clear and graphic account of the case without finding it necessary to go through the entire account of it from day to day in the course of the many years' observation upon it. The careful scientific man will desire to study the case in detail, and indeed without this feature of it the summarized statement would have no other value than the authority of the reporter.

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But any reader who does not wish to trust that, has the complete daily record before him and this will sufficiently vindicate the judgment of Dr. Prince in the summary. Many readers will not care to go farther with the case and indeed certain busy professional men will not require to do so, if they place any confidence in the reporter of the facts. It is for them that this summary has been written. Others who wish a more intimate and thorough acquaintance with the facts and who do not wish to take their opinions second hand have the detailed record for their investigations. For them the summary will also be a help, as it will relieve them of the strain of sustaining the memory through so much reading. But the truly scientific story is in the Daily Record. The "bird's eye view" will be found in the summary. This has been wholly compiled by Dr. Prince and follows this introductory note.

1. The First Dissociating Shock, and the Rise of Two Secondary Personalities.

Doris was born March 31, 1889, of good German stock, without known neurotic tendencies on either side. The only ascertained possibly predisposing factors were these: (*a*) violent temper on the part of her father and his mother, which she did not inherit, (*b*) her father's intemperate use of intoxicants for many years prior to her birth, (*c*) her mother's exceedingly imaginative temperament, (*d*) her mother's thwarted craving for affection and refined surroundings.

When about three years old, her father in a fit of anger dashed her to the floor. It was in the midst of the previous quarrel, according to her statement, that Sleeping Margaret came into being. It was a few moments after the act of violence, according to both Sleeping Margaret and Margaret, that the existence of the latter began. Consistently, the account of the incident by M., (who had no insight into the mind of S. M.) lacked the earlier details mentioned by S. M.

In the case of "Miss Beauchamp," the child personality, Sally, claimed to have existed, but only as a subliminal coconsciousness, from the early childhood of the subject. Dr.

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Morton Prince, with scientific caution, debates whether her testimony was to be trusted. But that Margaret existed, not only as a subliminal co-consciousness, but also as a frequently alternating personality in upper control, there can be no question, because of the experiences of the primary personality, Real Doris, reaching back to her earliest recollection. The latter indeed remembers, as is not strange, nothing of the tragic incident which caused the shattering mental shock, but in the course of her recovery, nineteen years afterward, in one of those dreams which revive forgotten experiences of childhood (usually, as in her case, unrecognized), its details were pictured anew.

The evidences of M.'s early existence as a secondary personality that frequently "came out" and assumed control while Real Doris, the primary consciousness, as it were vanished, are of the following character. (*a*) Real Doris is absolutely veracious. (*b*) She testifies that there was hardly ever a day within her recollection that she did not have lapses from consciousness. (*c*) She was never conscious of going to bed or of sleeping by night within her recollection, prior to 1911. (*d*) In early childhood she had exactly the same types of evidence of the existence of another consciousness in connection with her organism that she had in after years, such as hearing of things said and done by her of which she was ignorant, finding notes written to her by M., becoming conscious and finding herself in all sorts of strange situations, actual carrying on of conversations with M. in which the latter used the vocal organs without her (R. D.'s) volition, experiencing the effects of M.'s approval or indignation, and other experiences in great variety. (*e*) The testimony of S. M. and of M. supports that of R. D., and ten-fold the more because it respectively differs in detail and interpretation according to the point of view and the psychical quality of each of the three. No one who reads the variety of proofs in the full record can doubt the extraordinary fact that from about her third year Doris began to lead a divided life, now as R. D., with M. at least part of the time subliminally present, and part of the time as M. reigning supreme. Fortunately, there is still preserved a photograph of M. at the age of five, the ex-

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pression plainly identifiable by those who knew her in later years.

2. Potent Factors in Environment.

The most unfavorable element, the great depressant, in Doris's life, was her own father. Subconscious horror after conscious memory of his terrible act had ceased, fear, abhorrence of his drunkenness, feelings outraged by his callous treatment especially of her mother, daily did their destructive work. For just one period of perhaps two weeks M.'s activities notably declined and R. D. daily increased in control, and this was when the father was absent, confined in a hospital.

The great stimulant which vivified her first seventeen years was her mother, whom she fairly idolized. There was a peculiar community of tastes and of sympathy between the two, and each found her chief joy in the other. In one way, however, the mother's influence was innocently unfortunate. Imaginative by nature, she found relief from her constant toil and her sordid surroundings in day-dreams of domestic felicity, luxury and beauty, and by sharing these with D. she encouraged a tendency already inordinately strong. Thus was the parted stream of D.'s consciousness fed, and the ground loosened for possible new channels of dissociation.

Another unfortunate circumstance was that the poverty of the family and her sympathy for the mother caused R. D. to exert herself to the limit of her energies, from the age of seven. Rising hours before a child should in order to assist her mother, going to school during the day, working after school often until late at night, her vacations likewise filled with labor, she was robbed of sleep and kept on the ragged edge of exhaustion. Her school-days ended at fourteen, the variety but not the quantity of her exertion was decreased.

3. The Doings of Margaret.

Only the most general description can be entered upon in this place, of this mercurial and irrepressible psychical entity, who sometimes amused R. D. by her utterances audibly or mentally heard, sometimes terrified her by mental, audible or written threats and by actual punishments inflicted

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upon her body and possessions, embarrassed her, came to her relief, coaxed and ordered, permitted and prohibited, according to her nature, passing mood and the circumstances. She herself often related (and S. M. endorsed the claim) that the first thing she ever did was to make the crying R. D. play with her fingers and toes. Furthermore she asserted, she used to make the child R. D. " see things that weren't there ," cause her to hear " choo-choo ," ask her what her name was, etc. Later,—and this R. D. well remembers,—the two would have long conversations together, M.'s replies being made aloud (at times), and with the same lips, but without R. D.'s volition or slightest previous knowledge of what would be said. M. early asserted her own rights to certain property and demanded deference to various personal tastes. One early lesson remembered by R. D. was that of letting M.'s ball alone. She was impelled by a will not hers to pick up the ball with her left hand and to transfer it to her right hand, then the left hand plowed scratches in her cheeks and eyelids until they bled. From the time that she was four until she was about eight, her face was seldom entirely free from scratches, because she could not learn to keep her hands away from M.'s property. When the lesson had been pretty thoroughly mastered the scratching mostly ceased, to be renewed only when R. D. became rash again.

M. was an *enfant terrible*, cutting up tricks in school and departing so that R. D. received the blame, astonishing employers and strangers by her strange and often witty exclamations, showing no respect for the dignities of rank or riches, daring, pert, protean. Yet she was capable of putting on the brake at any time that she feared that the secret of her own being might be discovered. There was no such danger with the mother, to whom her daughter was, doubtless, simply a bundle of contradictory moods, incomprehensible at times but lovable always. She early learned to respect those moods, and to use strategy rather than punishment or even reproof in dealing with her youngest child. She knew not what moment the girl now so sedately employed might be seized by a gale of mischief, or suddenly dart from the house to be seen no more for hours. The mother's patience never failed,

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and to the last, with all her perplexities, she was fondest of this strangest of her children.

When R. D. began to go to school at the age of six, she at first had a hard time, for incessantly there emerged in her consciousness the clamors of M., unused to such monotony, "Come on! Let's go out!" It was difficult for R. D. to study, and often M. coming would cut some ridiculous caper, and set the room in a giggle. Sometimes, in hot weather, M. would come and dash from the room without permission, later imperturbably returning, her head and perhaps her garments dripping with water. As M. came to realize that R. D. could not be blamed for going to school her complaints ceased, but not her outbreaks and her astonishing speeches. In spite of all drawbacks, R. D. secured high marks in her studies, but not for conduct—that was quite impossible. Oft-times she came to consciousness to find herself being chided for misbehavior of which she knew nothing. She knew what it meant, but could not explain, so bore all patiently though often with tears, and taking upon herself the guilt of the real culprit, promised to do better. Often, too, the promises were seemingly disregarded, and the teachers were at their wits' end to know how to handle the child of such singular moods. When psychical conditions were such that M. could not disappear to "dodge" impending punishment, she generally managed to escape by her genius for cajolery, her wit and winning charm, which would break down the wrath of the sternest of her preceptors. M. came out regularly to practice writing and to conjugate, since she liked these exercises, but seldom for any other recitations, except to help out R. D. in case of emergency. She had a fancy for changing her name, and in spite of the distaste of R. D., the name was "Luella" for several terms. Of the copy-books which remain all but one are marked, in the writing of teachers, "Luella Fischer," the remaining one bearing the true name Doris. And so the days of school-life wore on, until, in spite of all draw-backs, D. was ready for High School at fourteen, the youngest but one in a class of fifty-two. But here M. put her foot down, and declared, "No more school!" She would not even permit R. D. to go and fetch her diploma, fearing that this

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would be the threshold to the attainment of the desire to enter the High School.

At the age of seven, moved by her mother's financial distresses, R. D. of her own initiative began to get work nights and mornings, as well as all day during vacations. She was almost always successful in getting employment, and thus she very materially lightened the maternal cares by the money she brought in. When her school-days were over she was generally employed in one capacity or another. But it was never possible to stay away over night, for neither R. D.'s affection for her mother, M.'s fixed habitudes, nor the bizarre night practices whose revealing tendency both realized, would permit of this.

Invariably it was R. D. who started up-stairs for bed. Invariably M. came at the head of the stairs, and invariably R. D. knew no more until she found herself down-stairs in the morning. But in the meantime what things had happened! When very young she slept with others, but caused them such annoyance that finally she was relegated to some quilts on the floor by a window. M. spent a longer or shorter time each night in playing, as evidenced by what R. D. would find in the morning. She would also, until the period when she so far fell behind R. D. in mentality that she was incompetent to do so, write out the school exercises for the next day. She likewise would write notes for R. D. to read, advising, reproaching, commanding her, according to need.

M., like Sally of the "Beauchamp" case, always claimed that at first she was of brighter or more advanced intellect than the primary personality, and S. M., who was not averse to exposing the occasional romances of M., supported the statement. She appears to have mentally developed along with R. D., but gradually to have fallen behind. M. indeed, with her characteristic reluctance to admit any failing of her powers, never told me that she fell behind R. D., but S. M. asserted it, and the fact was evidenced by the gradual creeping into the school exercises done in the night of complaints and of exclamations like "darn it!" Perhaps two years before the schooling was over M. ceased to help in the exercises, because they had become too advanced for her. She had

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reached the limit of *her* intellectual expansion, while that of R. D. went on. M. was then of the mentality of an average girl of ten, and such I found her ten years later.

4. The Doings of Sleeping Margaret.

Bearing in mind the description hitherto given of this singular psychic entity, it is not strange that she did not play any apparent part during fourteen years, or indeed until five more years had gone by, when she became the chief adviser on the cure of the case. Neither M. nor R. D. was capable of a single glimpse into this buried consciousness, nor did they know in the slightest of her existence, until in 1911 necessity compelled her to take action that partly betrayed her to M., and in 1914 she by inadvertence yielded her secret to R. D. Witness as I became of the utter ignorance of all the other members regarding this wisest, calmest, maturest of the group, and regarding her thinking, watching, studying, conversing, "going away" and returning, all so familiar and certain facts to me, I can readily believe that she had previously existed, psychically active and in her way useful, although unknown and unsuspected. And since within the period of my observation it was evident that she could bring psychical force to bear upon M. by processes obscure but unmistakable, and even, when her existence became known to R. D. so that she chose to do so, warn the latter by audible utterances, credit can be given to her assertion that all those silent years she was watching over the safety of the girl, and could and did wake M. by night, make her alert during the day, and even turned the remoter consciousness of R. D. to thoughts and perceptions which would apprise her of danger.

5. Valuable Assets in the Make-up of Doris.

In addition to her generally excellent physical endowment, the girl was of a psychical disposition and temperament which helped mightily to sustain her in her lot, and which might have caused spontaneous reintegration could the worst faults of her environment have been remedied. If her father could have vanished into thin air, and her mother have con-

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tinued to live, such an outcome was very possible. That is to say, she had the immense advantage of a make-up in which amiability, hopefulness, a disposition to look on the bright side of things and to extract happiness from any possible materials for it, and abounding energy, were found. Anyone who possesses such a combination by nature has strong weapons in a battle with disease or with adverse circumstance. Anyone who does not innately own these in plentitude may cultivate them, and thus array great psychic forces on the side of his health and his life-work. But the reintegration of Doris's divided mentality was not possible, so long as one parent continued to be an object of horror, fear and grief, and so long as the other was an object of anxiety and wounded sympathy; so long as, in order to lighten the mother's troubles, she buried her own deeply in her breast, and for love's sake continued to labor beyond her normal strength.

6. Second Dissociating Shock and Addition of Sick Doris to the Group of Personalities.

At about six in the afternoon of May 5, 1906, Mrs. Fischer, who had appeared perfectly well in the morning when R. D. left to go to her work, lay down, suddenly ill. Prompted by a nearly simultaneous "occult" experience, R. D. started home long before her usual hour, and arrived at about half past six. The stricken woman died at two in the morning, having uttered but two words, with only her husband lying in a drunken stupor, and her daughter, present. R. D. overcome with grief, and undergoing a raging headache, nevertheless managed to maintain her individuality until she had performed the last offices in her power for her dead idol, whereupon M. took her place. Almost immediately thereafter a terrible pain shot through the left cerebral hemisphere, M. vanished, and a new personality, afterwards to be known as "Sick Doris," came into the drama.

7. Sick Doris an "Infant" Personality.

The term *infant* personality must not be too literally con-

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strued. The new psychical entity was not reduced to an infantile grade as to the power of thought, but only as to the materials of thought. She was likewise better off than T. C. Hanna, in that she saw things as things in their true spacial relations. She was better off than Michael Haitch in that she had not amnesia of how to produce vocal sounds. But she was like both in nearly all other respects. She came without memory of any event whatever, of any face, any object, or the use of any object. She did not remember a single word, either to speak it or to understand its meaning when she heard it spoken. She instinctively moved her limbs, walked and handled objects with her fingers, but she did not know how to eat, and when she first imitatively drank coffee it simply ran down her throat, for she did not know how to swallow. She did not understand how to undress herself, or that she should undress or that the dress was a thing separate from herself. All affection was gone, and all grief; not a tremor remained of the mental agony of a few moments before. She was as one born with an adult body, and a maturely-inquiring mind, but with absolutely no memory and absolutely no knowledge.

She found herself sitting on the edge of the bed looking at two similar shapes. She did not wonder how she herself came there or regard herself at all,—her first mental experience was a languid curiosity as to why one of the similar shapes moved while the other was quiet. In fact, movement and immobility first seized her attention, and her main problem for the first two days was why similar things did not always behave in similar fashion. She did not inquire why chairs did not move about of themselves, for no chair did. But every figure of the shape of those prostrate ones of the first evening moved except one; consequently that one, the corpse, fascinated her, and she sought occasions to experiment upon it to see if she could not make it move. During the first days she wondered why some were doing a thing to her incomprehensible (weeping) and others were not doing the same, why one figure only was horizontal and yet in motion (the sick sister), while the rest, with the exception of the motionless one, were in different and changing attitudes.

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Differences of any kind were the first objects of her mental inquiry which she had no words to express, and particularly differences in respect to movement.

From the first instant of her being she showed a *classifying* tendency.

8. The Education and Development of Sick Doris.

She comprehended the most primitive type of language first, that of gesture. And here a swift process of inference, experiment and verification entered. For example, when in the morning she entered a room where her sisters were drinking coffee, they handed her a cup. She saw the cup approaching, saw that they held similar objects, inferred that she was to take it, and since after she did so nothing else happened concluded that she had done what was expected of her. She quickly learned to interpret expressions, and involuntary nods and shakes of the head in the midst of remarks which were unintelligible to her. She observed that following the issuance of sounds from the mouth of one person another would often be stirred to activity, and inferred that the sounds must have been intended for such effect. Some experiments by way of imitating the sounds were made, for instance she yapped out in the same tones a phrase uttered by sick Trixie, but the results were disconcerting, and she vaguely felt that the experiment was not successful.

On the third evening M. began to take a hand, as subliminal teacher. When the lips began to utter a series of sounds S. D. knew that *she* was not responsible, and when the hands began to do things and the fingers to point, she felt that it was not *her* work. Nor was there any especial surprise, for during the two previous days M. had occasionally made the lips speak or the hands perform an act in case of emergency. M. made but little headway in her new vocation as pedagogue at first, since S. D. knew no language. But she soon hit upon the scientific way, the way to which the writer had to resort in the case of Haitsch, and to which others have resorted in similar cases. "All the way I could get her to understand," said M. long afterward, "was by doing things. She would say

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things over after me and do what I did." And as soon as M. by the double process of pointing and pronouncing the name of an object, performing an act and naming it, built up in the mind of S. D. a small vocabulary, the process of education became rapid. It generally is in such cases, scores of times faster than is the education of an infant, though proceeding on similar lines. The unique feature in the case of Sick Doris is that her chief teacher, though she was soon picking up knowledge on every hand, was another secondary personality. Night after night M. continued to labor, a stern and contemptuous preceptor. In a week's time S. D. was fairly competent to get along, though she had many difficulties yet to meet. Nor did she ever become psychically complete or symmetrical, since to the end she was lacking on the side of the affections, though morbidly the slave of duty, and lacking in humor, in conceptions of the abstract, and in other respects.

9. The Four Personalities.

More than once Mrs. Fischer had charged Doris not to live with her father should she herself be taken away. Perhaps she had noted the deleterious effects upon her daughter of the father's proximity, or perhaps she only dreaded some act of violence in his drunken rages. But R. D. from the night following the mother's death had no conscious existence for two months. The mentally-crippled S. D. mechanically continued what M. instructed her to do, and M. knew of nothing but to continue what R. D. had been doing. So the old routine, working away during the day, house-keeping mornings and evenings, went on. R. D., when she began to come again, put in very brief appearances, usually of not more than five minutes. There was a subsequent period of three months during which she did not "come out" once, and the sum of all her appearances for five years could not have equalled three days. Fortunately, all the secondary personalities were favorably inclined to her, and tried by every means to increase the number and length of her emergences.

Overwork, together with the baleful influences of the home, chiefly militated against the primary personality.

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Upon the girl fell the major expenses of the household. M. knew that something must be done, and dinned it into the mind of S. D. that she must earn more money, by working at night. S. D. learned the lesson all too well. As M. afterwards ruefully expressed it, " she began to work like fury, and —and then she made *me* work." By a process of abstraction S. D., particularly while sewing, could gradually enchain the will and entire consciousness of M., so that both consciousnesses co-operated, intent upon the task. Everything but the needle and the stitches faded away, the eyes never wandered from the work, color fled from the countenance, the fingers flew with magic speed, and hours passed before the spell was broken. An instance will later be given of the definitely proved execution of an elaborate piece of embroidery in less than quarter of the time that the most conservative judges estimated as necessary. In this instance the abnormal work went on more than twelve hours at a time absolutely without rest except such as was furnished by seizures of catalepsy, when the needle paused midway in the air, the body immobile and the eyes fixed, for ten minutes or more, whereon the arrested movement was completed and the task went on, S. D. not being aware that she had paused more than a second. When the task was ended M. would come out and dance a wild dance of joy. But one of the evil consequences was that she became malevolent against S. D. and entered upon a long series of revenges. With a malice that seems almost fiendish, she scratched S. D. with her nails, although she herself got the worst of it after the numbing effect of rage was over, in that she was less anæsthetic than her colleague. Many times she tore out whole strands of hair, several times she actually grubbed out nails. She caused in S. D. sensations of nausea, and various pains, destroyed her work and her possessions, thwarted her plans, threatened, teased and taunted her. And yet at times she pitied and comforted the harrassed creature, and often came to her relief in emergencies. All these turmoils made the prison doors of R. D. still harder to open.

Thus nearly all the life was divided between S. D. and M. The former was on the whole the dominant character for five

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years, though M. often got the upper hand and asserted herself as temporary tyrant. R. D. made her little pathetic appearances, for five or ten minutes at a time, sometimes for several consecutive days, oftener at longer intervals. S. M. still talked when M. was asleep, the latter still under the illusion that she was listening to her own voice. Still that profounder consciousness carried on her guarding function, and brought a psychic force to bear, mainly upon M., in cases of danger or other urgent need. And yet there were calamities which she could not prevent.

10. The Third Dissociating Shock and the Advent of Sleeping Real Doris.

Toward the latter part of September, 1907, M., startled as she was going up a flight of steps, fell striking the head violently against an earthen crock. I will leave it to the physiologist to say if a group of neurons was thrown out of functional alignment by the shock; certainly, as M. afterwards expressed it, "a little crack was made in R. D." The following night began the interesting verbal performances which in later days were shown to belong to a true though incompletely developed personality, Sleeping Real Doris. Thereafter, whenever in the dead of night R. D. would float briefly to the surface, she would be followed by this fifth and last member of the group, who, and whose functions, have been already sufficiently described for the purpose of this merely introductory chapter. According to S. M. a second fall about a year after the first, seemed to strengthen S. R. D., particularly making her voice stronger.

11. Events Leading to the Coming of the Case Under Observation.

In July, 1907, the writer removed from New York city to Pittsburgh, and took up residence within a square of one of the great thoroughfares, which we will call Colorado Avenue. On Oct. 4, 1908, D.'s bedridden sister Trixie died. Henceforth she was more free to do as she pleased in her spare time, particularly on Sundays. Two days afterward the

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family moved to a house on Colorado Ave., within three squares of the Prince residence. Still lame from an operation upon her ankle, in Jan., 1909, S. D. started for a certain Methodist church, but, becoming weary, wandered into the nearer Episcopal church of which I was then rector. Just as the discourse began, R. D. emerged, and listened until its close, about twenty minutes, one of the longest periods she had experienced since her mother's death. In response to an invitation by an acquaintance in October S. D. agreed to join a Sunday school, not knowing until her arrival on the 24th that it was in the Episcopal church that she had entered the previous winter. Mrs. Prince met her and paid her kindly attention.

12. The First Foundations of Cure.

S. D. seemed fascinated by Mrs. Prince, and the latter was strangely drawn to the forlorn creature. The peculiar sympathy which she began to receive may be counted as the first of the curative influences which now began to enter the girl's life. On Sunday, Oct. 31, she was taken to the rectory, and there I first met her. Its mistfess encouraged her visits and they became frequent, but I paid her little attention and she seemed rather to avoid me. But toward the latter part of November I began a talk with her on the subject of reading, and R. D. came and held converse with a human being for the first time in three and a half years. About January, 1910, the girl began occasionally to eat at the rectory and presently, at the urgent invitation of her friend, she was having at least one meal a day there, securing her to a certain extent a more nourishing diet. About April she began to take naps at the rectory, but Mrs. Prince found it necessary to hold her hands much of the time while she slept to keep her from injuring herself and her clothing. Presently it became almost a fixed part of the daily program for two or three hours to be spent enabling her to get some degree of sleep, but at a cost to the watcher of much muscular and nervous strain. S. D. was at this time cherishing two hysteric delusions, one that she was an artist of extraordinary skill, and the other that she was

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doomed to die of tuberculosis. She was indeed doomed to die, unless conditions could be radically changed, but from vital exhaustion due to the various causes which have already been described. In spite of all pains taken in her behalf, she grew weaker as the months went by. Nevertheless, getting this creature of routine dependent upon her new friend, accustomed to the house which was one day to become her home, and inured to new and better habits of eating and sleeping, were absolutely necessary before she could break away from her fatal environment, and their subsequent influence was never lost.

On my part, only casual attention was paid to the girl for many months. But I noticed many oddities, and regarded them with the usual Philistine cynicism. In the meantime both S. D. and M. were mortally afraid that I should hit upon their secret, and their perturbations and stratagems owing to this cause furnish an interesting chapter. But toward the end of the year, at Mrs. Prince's solicitation, I began to see the girl safely to her home at night and also began to take more note of her at the rectory. Consequently, the delicately balanced scales of distrust and confidence toward me began to tip toward confidence, and another plank in the foundation of new possibilities was laid.

13. Discovery of Margaret.

By January, 1911, Mrs. Prince's own nervous condition was becoming threatening owing to the strain upon her. On the afternoon of Jan. 17, I first tried the experiment of seeing if it would be practicable for me to assist in guarding the patient's sleep. The first extended observation of a long series of somnambulic alternations was entered upon, and I noted, now the spiteful voice uttering threats, with hands endeavoring to injure the body, now the wary, harrassed expression and half-awakened murmurs, now the ecstatic smile, hands reaching out and tender pleading, " Mother, don't leave me," now the kaleidoscopic and correspondent changes of voice, facial expression and manner as one side of conversations apparently dating from childhood to that very day were

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rehearsed, and now the shrinking form and pathetic appeals, "Daddy, don't hit me." Impressed that the somnambulic phenomena were worth noting down and studying, on that very day I began the daily record which continued with hardly a break for three years and four months. Speedily it was discovered that in a certain state the sleeper could hear me and fluently converse. On Jan. 20th, somnambulic references to "that Doris" first suggested the suspicion that a secondary personality might be speaking, and the evening was not ended before the suspicion became a certainty.

Yet it was evident that the discovered personality (at first denominated X.) did not intend to betray herself. Occasionally she would stop with puzzled expression to inquire, "Did *you* know that *Doris?*" but as the conviction dawned upon her that at least a part of the secret was known she grew more and more frank. Moreover it appeared that X. asleep did not embrace the whole consciousness of X. awake, since the former was plainly unable to recognize in her interlocutor the Dr. Prince whom the latter knew so well, and constantly spoke of the latter as a third person. Taking unwise advantage of this fact, I soon began, when X. asleep threatened to hurt D., to tell her that Dr. Prince would punish her if she did so. This was all the more successful as a terrifying measure in that at that time M. awake stood in awe of me and "came out" as little as possible when I was present. M. asleep soon began to address her interlocutor as "He."

On Jan. 22 M. asleep told me that Doris called her by the name Bridget, and that she disliked the name. Feeling the need of some name for her, and wishing that she should have one agreeable to her, I asked if she would like another name, and she eagerly assented. Since she did not seem capable of selecting one unassisted I suggested several names, and at the mention of Margaret she accepted it with delight. Henceforth "X." was known as Margaret.

14. Hypnotized—and Sleeping Margaret Speaks.

On the evening of Jan. 22, S. D. came in jaded and miserable from punishments inflicted upon her by M., for disobeying

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orders to keep away from the rectory. M. asleep continued her efforts to revenge by scratches and vicious clutches. Thereupon I attempted suggestion, saying, "I'm going to take away your power. * * You are losing strength. * *You are powerless," etc., and her struggles died away. D. (S. D.) woke and *her* vital powers seemed visibly ebbing. Her eyes fastened their gaze upon mine and seemed to become unnaturally fixed. Suddenly a voice sounded, though the features continued immobile,—a new voice of authority—"You must get her out of this. She is in danger. * * Hurry! Walk her, walk her!" It did not seem like any phase I had seen in the case, and really was Sleeping Margaret, though it was not at the time suspected that another personality had taken command of the situation. Little by little the girl was released from the hypnotic spell, and for more than half an hour after that M. and D. (S. D.) alternated like the movements of a weaver's shuttle. This incident determined the permanent exclusion of hypnosis in the after conduct of the case. Later in the night M. became more vicious than ever before witnessed, endeavoring with all her might to "choke Doris."

Not suspecting that the Doris whom I knew was not the primary personality, I told her facts about M. which she knew much better than I did, and started a series of efforts to strengthen her on her side while attempts were being made to subdue M. on the other.

15. Sick Doris Cut Loose from Various Entanglements.

The normal person may best conceive how a hysteric can both powerlessly cherish and act out a delusion and yet in a manner be conscious it is a delusion, by remembering how, in certain dreams, one both believes that it is real and has a haunting suspicion that it is not. It is certain that S. D. attempted to contrive so that Mrs. Prince should see the hip that was supposed to be eaten with tuberculosis, and yet the strange fantasy went on; likewise she insisted in putting in my care the books supposed to contain some of her marvelous pictures, so loosely tied with a twine string that it makes convincing her after-statement that she meant that I should

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examine and find them blank, and yet the waking dream automatically proceeded. Discovery of the fabrications shattered their power over her, and the most of the pains accompanying the tuberculosis delusion, so severe that she jerked and sweat came out on her forehead even in her sleep, vanished immediately. She was also delivered by the authority of friends from that to which she had been enchained by the authority of other friends, the supposed necessity of undergoing the maltreatment of an ignorant osteopathist.

16. Amidst Hindrances, Improvements Begin.

In addition to pains as to sleep and diet, exercises were prescribed to S. D. for control of the nervous system, and suggestion was liberally employed on both S. D. and M., with good results. On Jan. 26th the co-operation of Dr. W. K. Walker, Professor of psychiatry in the University of Pittsburgh, was secured, and a series of consultations begun which continued until removal from the city. His influence and advice were helpful to a degree that cannot adequately be set down. Feb. 6th, I began to waken S. D. when the time had come for her to return to her home, by saying, " Wake quietly, wake happily, wake in a minute ", with the effect of bringing her awake in a calmer and more painless state.

In the meantime I generally refrained, for the first fortnight of February, from talking with M. asleep, but this policy was abandoned because it was perceived that talking (*a*) led to S. D.'s securing quieter subsequent sleep, (*b*) increased psychic control over M., her good nature and co-operation, (*c*) made M.'s own sleep quieter than it otherwise was in spite of the psychical activity of conversing, and so secured more rest to the system. M. asleep continued to address me as " He," and not until the close of the month began to identify my *acts* with those of Dr. Prince, and to wonder if I had not the same relation to him that she had to Doris. Soon after " He " disappeared and Dr. Prince fully won his place.

S. D.'s sleep at home improved so that on the night of Feb. 9 she succeeded in remaining quietly in bed until the dawn, an epochal event. On the 11th came the first indication that she was beginning to lose her memories.

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As the time drew near when S. D. was to attempt to break away from her baleful environment, her perturbation increased the somnambulic walking, affected M. so that one evening she did not know her friends nor recognize the familiar objects in the rectory, and produced a period when M. was unable to read or to reckon.

The winning of M.'s confidence was a feature of the greatest value. The conclusion was gradually reached through a process of experiment that attempts to secure her sudden expulsion, and any policy involving coldness and neglect toward her, would hinder and not help the case. Her confidence grew until on the 27th she wrote out while asleep a long romance regarding the birth and early years of Doris, of which she had previously given verbal sketches. It afterward proved that this curious fable was invented in childhood, and the fancy that she had a rich father somewhere who loved her and would one day claim her was probably a refuge from the actual facts of her lot. The only mystery was why she assigned her beloved mother so ambiguous a place in the romance. Without being urged, she soon after admitted the fictitious character of the story.

17. Revelation of Real Doris.

The supreme proof of the winning of M.'s confidence came on the 28th when she disclosed the central secret. "You never saw the *real* Doris but a very little,—when it was *all* Doris," she said impressively, and went to sleep adding, "I will wake Doris so that she will be *all* Doris for a little while." And she did so, though I did not fully comprehend that the clear-eyed girl looking wonderingly about her was the primary personality, and as such quite another than S. D.

Later on in the record for the evening is found the first general description of the unknown Sleeping Margaret, who, fearful of the results of the meditated removal, was unsmiling, almost hostile, and monosyllabic. I supposed it was M. asleep in some strange mood, but probably M. was so exhausted that night that she hardly spoke in her sleep.

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18. Revolution in Environment, and Resulting Rapid Improvement.

On the 2nd of March I wrung from the father a reluctant and entirely heartless consent for his daughter to live for awhile with the family which she was destined never to leave. That night, after a scene of drunken rage which reached to personal violence, S. D. appeared at the rectory in a pitiful condition, and a night of mingled lamentation and fright followed. But the effects wore off quickly. The very next day R. D. came for a few moments, surprised and overjoyed to find herself transplanted. The next day S. D. and M. ceased to converse. M. would seek to talk with S. D. in the old ways, but S. D. no longer responded. Some tie between them had snapped, and S. D., as M. often complained, could no longer hear her. On the 5th it was found that the fading memories of S. D. were beginning to emerge in the consciousness of R. D., and within two days these were coming in such a flood as almost to overwhelm her. Usually she recovered the termination of an incident first, and it often caught her gasping with surprise and perplexity as it stood out isolated and unexplained. The whole incident developed by no regular process, but in a general direction backward. The memory of S. D.'s acts came before that of her reasons for the acts, and the originally accompanying feelings often never showed up at all. States of extreme abstraction and emotion were never recovered. S. D.'s delusions came to light slowly and imperfectly. There was a dramatic incident after she obtained an inner inkling of the substitution of a picture for the one in which she herself had endeavored to depict a dream. She demanded to know what that picture was and the whereabouts of the one which she had painted, and taking the former from the wall tore away the paper backing and showed the remnants of another underneath, indicating the substitution of the picture for one formerly in the frame. It was months before the process of the absorption of memories was completed, during which the disappearance of the corresponding memories from the consciousness of S. D. was nearly contemporaneous. Much came back during sleep in the form of

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dreams, and the process of assimilation was smoother in that case.

On the 6th R. D. emerged for by far the longest time since her mother's death. Soon thereafter it was not unusual for her to sum up several waking hours in a day. At first she was satisfied with what she got, and ecstatically pronounced it "like heaven," but the more her gains the more voraciously ambitious she grew to maintain herself, and the more she deplored "losing time." And this, of course was as it should be. On the 9th, also, she was the one to sleep a considerable part of the night, which *she* had not done since she was three years old, and the very next night she reigned supreme and alone, and this became the rule, subject to many exceptions. Now the "wake quietly, wake happily, wake in a minute" formula was transferred to her and began to be the process for bringing her by night or by day. A characteristic happy smile on the sleeping countenance was the sign that she was near, and I ultimately learned to wait until it beamed brightly before using the formula, otherwise it might not be successful. It was found that she should be seen soundly asleep in her own personality, before leaving her, otherwise she failed to remain, but S. D. and M. spent the night between them. One day, while alone, M. struck the keys of the piano, and R. D. came, and sang, for the first time for five years. On the 21st R. D. was actually "out" more than ten hours awake. But she had been present but three minutes the preceding night. Even sleeping in her own personality meant increased expenditure of energy.

But from the 5th to the 10th S. D. was not seen, and M. thought that she was defunct. When she reappeared she was minus some of her memories. Again she was gone for six days, but on the 16th took up her old course of daily alternations. As S. M. afterwards said, she *had* to come, the burden of the changes was too great for R. D. and M. to divide between them.

On the 27th, the practice of "stretching" was resumed after five years' disuse, and soon afterwards those of yawning and sneezing.

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19. The Declining Sick Doris.

By the 16th of March, the bodily anæsthesias of S. D. had greatly deepened. With the ebbing of her memory her manner changed, becoming more cold and abstracted. She was allowed to help about the house, but sewing of all kinds was denied her, since its tendency to bring on catalepsy was observed. But sewing was a part of *her*, and no measure more powerfully operated to push her toward the brink of extinction than this. By the 27th taste and smell were practically annihilated.

From this time, tightly-clinched hands, profuse perspiration and a weak, slow pulse were sure indications during sleep of the presence of S. D. She would also curl up like a dormouse in sleep, so that M., following her, would cry out with pain, complain and sometimes write her threatening letters. Gradually it developed that for declining S. D. to remain any time sleeping was in a high degree injurious. By accident a formula was established (See Glossary, "M.-Formula") which when acceded to acted as a kind of trigger to put her to sleep and immediately after to send her away, whereupon the clinched fists would open as though a spring had been released, and either R. D. or M. would come. But this formula grew increasingly repugnant to S. D. and it at length became necessary, S. M. and M. heartily approving, to employ stern measures in order to force her to accede.

On March 31st, S. D. accompanied Mrs. P. and myself to a church in another part of the city. This was her last journey, so rapid was her declension after the change of environment, and the adoption of restrictive measures.

20. Margaret also Declining but more Slowly.

On the 21st of March, M. declared that she could no longer voluntarily bring R. D., but must first sleep in order to hasten the coming of the latter. On the 24th it was recorded that she was beginning to have intervals of not being conscious of R. D.'s thoughts when the latter was supraliminal and awake. That is, she was "away and sleeping" (See Glossary). This was new in reference to R. D., though M.

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had previously at times been in that subliminal condition when S. D. was on deck. A few days later M. began also to be in that condition at times when R. D. was asleep.

21. Alternations.

On the 13th of March the record began to give data regarding alternations from which their number and approximately the supraliminal time of R. D. may be estimated. Later the moment of each alternation began to find a place, so that the daily total time of each personality may be determined, with the exception of S. R. D., whose case presented obvious difficulties, so that the time of her appearances is not deducted from that of R. D. For the last 17 days of March the alternations varied from 4 to 23 in a day, and R. D.'s daily total time from 3 minutes to 17 hours and 10 minutes, while her average was 7 hours and 16 minutes, including, of course, the time that she was asleep. Usually the length of time that it was she who slept at night was in inverse ratio to the time that it was she who had the field the next day. The helpful stimuli, of a pleasureable or reposeful nature, which encouraged the maintenance of her synthesis and lengthened her total record for a day, and the injurious stimuli, involving strain and mental or physical discomfort, which caused transitions from the primary to a secondary personality, will be found in the record in great variety.

Alternations, particularly from a lower to a higher personality, were preceded by a movement of the head, varying from a slight oscillation to a decided jerk, depending upon the abruptness with which the change took place. As this snap was often noticed after a "conversation-recital" by S. R. D. and before the next one, it is assumed that in the meantime a transition to R. D. and back again took place. Toward the end of the case, after the M. complex had become attenuated, this mark attending the switching of personalities was less pronounced.

22. Appearance of S. D. b. and M.-asleep x., and Self-Revelation of Sleeping Margaret.

On the 5th of April, there twice appeared a S. D. whose

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memories terminated with October of 1910, and who could not be persuaded of subsequent events, especially of the fact that she was living in the rectory, until she had made careful examination of her various properties in the house. It was not the S. D. of the previous day suddenly shorn of her later memories, for at an after hour the cold, incommunicative current S. D. returned, remembering much subsequent to Oct., 1910. Nor did what was denominated S. D. b. ever after appear. In the evening, also, there came the apparition of the M-asleep of three months earlier, her memories and her odd notions and modes of speech of January returning and M-asleep x. likewise had to be convinced by examination of D.'s possessions that she had left her old home. As though these dramatic episodes were not enough for one day, Sleeping Margaret concluded to step forth, and, first exciting my curiosity by saying "Margaret is sleeping," both declared herself and gave herself a name in the words, "I am Sleeping Margaret." Thereafter she occasionally talked to me, and from the 14th pretty regularly each day. M.-asleep curiously paid no heed to her voice, although she could generally understand what I said as easily as when she was awake. I now began more to observe and better to interpret the curious flittings of expression, alterations of voice, cutting in two of sentences by others of quite other locution and import, and other like phenomena indicative of double control, which cannot be set forth in this place. In the meantime for some days M.-asleep x. put in appearances alternated with the contemporaneous M.-asleep, and then disappeared.

23. The Battle with Sick Doris, and Her Retreat.

About the first of April a paper was found on which S. D. had been putting down the expenses incurred in her behalf, as nearly as she could estimate them, intending to repay. Not long after, her dulling mind realizing that she was doomed, she wrote a note to M. bequeathing to her her possessions, and giving her instructions, which M. laughed at and disregarded.

It grew harder to induce S. D. to submit to the only pro-

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cess by which she could speedily be banished to the subliminal region and prevented from indulging in disastrous sleep. S. M. and M. repeatedly urged that she be frightened, shaken, slapped,—anything to send her away, reminding me that she was too anæsthetic to be hurt. This was very true, and I felt compelled to follow the advice, but it was hard upon my own feelings. Some comfort was derived from the fact, which was likewise a marvel, that the instant S. D. disappeared in fright and anger and with heaving chest, R. D. would flash out without a suspicion of the tussle that had been waged, calm and happy, and with breath as even as that of a sleeping babe.

The memories of S. D. ebbed daily. On the 6th of April she had no recollection of the rooms in the old home or the way thither, by the 8th she seldom remembered anything of the previous day, two days later she did not know who I was and began to call me "Mister." With the fading of memory she daily grew more childish and apathetic; her capacity for anger diminished, leaving in its place only an automatic obstinacy. She began to make pathetic appeals while being banished, saying "I never did anything to you, Mister," and even to attempt touching cajolery, patting my cheek and declaring, "*We* don't want to go home. We *like* this place. We *like* you, Mister." By the 20th she had only a few fixed ideas, all in relation to her old home, her housework there, and buying provisions for dinner. Constantly she believed that she had come to the rectory only the night before. Occasionally she made pitiful attempts to get out of the house. On the 21st she had forgotten how to read and even her own name.

On the 13th she "came out" while D. was in church, and saw me in vestments, knew it was Dr. Prince but never dreamed that it was "Mister" the jailer. From this time she began to inquire when she could see Dr. Prince, and to threaten that she would tell him about me. This gave M. an idea which she recommended to me. In consequence I put on my vestments and entered the room in which S. D. was. A lengthy scene, perhaps the most dramatic and moving in the history of the curative period, followed. Trembling from head to foot with joy, she gave me both her hands, and pro-

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ceeded to relate her troubles and to ask me to take her away. Almost whispering, she confided that she could not remember her name, and asked me to tell her what it was. She could not understand that she was "ill," and knew nothing of R. D. or M. Reluctantly she consented to do what was required, because "Dr. Prince" wanted her to, and was glad for him to put in use the dreaded formula before he left, instead of "that man." For several days the spell worked, then "Dr. Prince" had to pay her another visit.

By May 3rd, S. D. had forgotten about home and work. Only three ideas now prevailed, the desire to lie down, reluctance to submit to the banishing process, and the riddle of Dr. Prince's whereabouts. She now never initiated any task, but if she came in the midst of one, automatically continued it. On the 6th S. M. announced that S. D.'s will was gone, and that it would no longer do harm to let her stay and even to sleep. This proved to be the case, and the hardest task of the whole case ended.

24. Infant Sick Doris.

May 6-10 was the transition entry to complete mental infancy so far as regards S. D. alone. During these few days all old ideas and memories utterly vanished, and a few ideas resulting from accidental incidents took their place. Neither the infantile notions, nor the infantile vocabulary, a number of words in which were of unique application, ever received any additions, but on the other hand, both diminished. On the 12th she possessed 11 substantives, On the 14th these had diminished to 4, and she then had 26 words altogether, out of which she constructed 36 baby utterances, the most of them of three words or less. These underwent no after change except the adoption of one of her phrases as a substantive on the 21st. Her habits as well as her utterances were now finally crystallized. At every appearance she went through her little round of amusements and the prattle connected with them, laughing with utmost glee, with no remaining trace of antagonism. But after a few minutes she wearied and automatically held up her wrists to be grasped

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according to the formula (the only part of it henceforth necessary), murmuring "Go." And at once the irrepressible M. would bounce out, all life and spirits, and begin to ridicule "that baby, that don't know nothin'," if it chanced that she had been watching underneath.

From the 6th of May it was observed that the visual angle of S. D. was narrowing, and directly afterwards her visual field began to shorten. By the middle of the month she could see but 14 inches away. Moreover, no other person than myself was recognized even as constituting a person. She understood the speech of no other, nor mine unless I was within her range of vision. My face withdrawn fifteen inches (finally) I was out of the world completely, and my voice won only the response, "Noise! noise!" as her eyes wandered about bewildered. She could not walk, stand or sit, and when raised from the couch her head fell with a snap and hung whichever way gravity carried it, while all movements of her hands were automatic. If her hand crossed her line of vision she asked "waz zat?" as she did when any other foreign object intruded. She no longer ate and could not swallow a crumb, but drank, signifying thirst by saying "dry." Thus she continued until her end, the only essential alteration being that she came less and less frequently.

25. The Troubles of Margaret.

M. sometimes had her feelings hurt, or some other accident affected her spirits so that she had a more or less pronounced "tantrum." In these spells she was difficult to manage, though at a later period it was better learned how to deal with them, and they always injuriously affected R. D.'s subsequent feelings and progress. She also had new burdens imposed upon her owing to the declension of S. D. Before the mother's death R. D. had always been the one to dress, and after it S. D. had attended to this matter. But now M. was the one to come first in the morning, and how the clothes went on and the work of putting them on were a puzzle and a nuisance to her. When she had got partly used to a mode of dressing R. D. might introduce a novel gar-

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ment, and the complaints began afresh. Another perplexity was added when S. M. began to tell me what was in M.'s mind, both to explain peculiar incidents and to put me on my guard. My mysterious knowledge puzzled her to her last day, and she would ask with knitted brows, "*Papo*, can you see right into my mind ?" Once she perpetrated the bull of trying to watch herself to see if she talked in her sleep when unaware, nor was she so far from the truth, but S. M. reported, " She listened, and she couldn't hear me at all ." After meeting Dr. Hyslop she wrote him to see if he could explain the mystery. Also, a new shyness came to M. out of doors. She who had been so fearless now dared not venture beyond sight of the house, and the vigilance which had been necessary could now be relaxed.

26. Real Doris, and the Alternations.

The number of alterations daily much increased in April, often amounting to more than 20 and once rising to 51. The average time of R. D. was but little enlarged, being 8h. 15m. But it was a mistake, as S. M. often assured me, to suppose that these particulars, by themselves, were true indices of the rate of progress. The rapid decline of S. D., a most desirable feature, was the very reason of the numerous transitions, since it caused mental and nervous fatigue by the increased burden that R. D. and M. had to bear. A period of marked decline in the case of a secondary personality was seldom or never one when the primary personality as such seemed to make much progress, and yet there would be a net gain. And it would usually be followed by a period when the secondary personality would seem to slacken its retreat while the primary one darted forward. It was as when first one and then the other end of a log is carried forward. Now and then in the three years to follow the log remained still for a few days, and only twice or thrice did it briefly slip back for a little.

In the old days R. D., when subliminal, was so deeply submerged that the personalities could detect no sign of psychical activity on her part. But now her descent at times was but

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shallow, and occasionally she "dreamed underneath," even when the S. D. was awake. She also gradually released herself from any particular formula of coming. On Apr. 23rd, she came spontaneously alone in the night. Two days afterward she came while out walking. Soon other stimuli were beginning to cause her to emerge, especially anything that caused M. to be happy. On the 27th, for the first time, R. D. was the one to wake in the morning. By this time I had become accustomed to employ psychical treatment just after she fell asleep, having ascertained that she could hear me. In this manner fears, worries, and all kinds of mental obsessions were banished, and better states substituted, far more successfully than could be done when she was awake. I also began to suggest, after she had fallen asleep, that she should dream pleasant incidents with specified details, and this she usually did, relating the dreams the next day, with no suspicion of their origin. Her ability to hear me while sleeping, and consequently to be affected by these methods of suggestion, slowly slackened, and ceased with the completion of the cure.

27. Sleeping Margaret.

From the time that she disclosed herself, S. M. was of the utmost assistance. She reflected on the past in order to tell me what she thought would be of use, observed the internal effects of experiments and reported thereon, gave me notice of M.'s states of consciousness which needed such delicate handling, gave advice almost always helpful, and made predictions regarding the turns in the case which were generally justified by the event.

On May 23, I first knew of her "going away," an act or state then entered upon only when M. was soundly asleep, but afterward also when R. D. was on deck awake or asleep. She made no explanatory statements at this time but afterward claimed actually to leave the body. She asserted that she could "go away" at any time, but that she never did unless she felt that D. would be absolutely safe while she was gone. As the case progressed toward reintegration, she went away more and more. Many observations of this state

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were made, establishing its reality of some nature. For example I would arrange for her to go away at a given cue, and observe R. D.'s resulting uneasiness and hear her complaints of strange psychical sensations as of loneliness. Finally, after the departure of M., S. M. was generally "away," except for a few minutes each evening.

First on June 18, I was witness of another singular phenomenon, that of S. M.'s "jolting" M. That is, when M. asleep was refractory S. M. would sometimes cause her to experience the hallucination of receiving a blow on the forehead. M. always thought that I was responsible, and would shrink from me in fright. Finally, as M. declined in energy, the effect upon her emotions became too grave, and S. M. discontinued the practice. S. M. stated that this method of correcting M. asleep was nothing new, but had been practised from a period long anterior to the death of the mother.

It was S. M. who was the chief expounder of the remarkable scheme of intercognition briefly set forth earlier in this chapter. The longest statement, of intricate and technical character, was taken almost verbatim from her lips (see page 599 seq.). M. also was acquainted with this and other psychic mechanics said to be involved in the case, but lacked language to make them clear. On the other hand M. first outlined the curious doctrine of the seats of the personalities in the brain to be found in Appendix B, but S. M. endorsed it, and the statements of both from time to time were in perfect accord.

28. The Vicissitudes of Margaret.

Careful engineering was gradually ameliorating M.'s disposition. Yet occasionally she continued to have what were known as "tantrums." On June 2 she experienced one so serious that she began to tear her clothing and, unable to wreak vengeance on S. D., to threaten R. D. for the first time. Once she addressed infant S. D. mournfully, "Gee! Its no use to scratch *you*. If I did scratch you all you'd say is 'Waz zat?'" Following a tantrum no memory of it survived, unless of very hazy and distorted character, but renewal of a

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kindred emotion would somewhat revive recollection of it. Sometimes a fright (as from thunder) would put her into a state wherein she knew neither us nor her surroundings

She was now "watching" much less while R. D. was both awake and asleep, and presently it got to be the rule that she was conscious of R. D.'s thoughts and of outside happenings only when the latter was weary, worried, grieved, startled, etc., with the exception of the early morning. She watched at the close of the day, but this fell under the rule, as R. D. was then tired.

She had almost lost the power to "come out" voluntarily. It was rather R. D. who "went," from weariness, shock or strain. There were two seeming exceptions, wherein the mechanism was really automatic. If M. previously had determined to come at a given concurrence of circumstances, as when R. D. should stand before a given counter in a particular store, M. would come when that happened, after the analogy of post-hypnotic suggestion. Also, if anyone (except myself within certain limits), especially R. D., meddled with forbidden property of hers, she would come indignant and sometimes threatening. It took time before R. D. could be trained to refrain from doing this, as she hated to be "bossed," but it was necessary that she should, for there was danger that M. would become inimical to her, in which case endless mischief might ensue.

M. was subject to verbal and motor automatisms, which often went in pairs, so that stopping the movement of the hand, for instance, would stop the utterance also, even cutting a word in two. These developed, decayed and gave place to others until her own end.

When asleep, the most fleeting touch of her hypersensitive fingers sufficed to tell her what my facial expression was, and elicited chuckles or cries of dismay to correspond. More extraordinary, if not inexplicable, while asleep she had only to touch my lips with her fingers to know what I said, even though I only shaped the words rapidly, without conscious emission of the slightest breath. This power continued to her final exit, and she never showed consciousness while awake of having exercised it.

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There is no room here to describe the peculiar "drama" of her invention which she played with histrionic skill, when alone. At this stage her happiness would soon bring R. D., who would find herself arrayed theatrically and perhaps in some extraordinary position. At length M. could hardly get the scene set before R. D. would come, and concluded that it was not worth while to keep up the attempts, though she still objected to the removal from their accustomed places of the objects in the room which stood for persons or things in the play.

The policy henceforth pursued was to keep M. asleep so much of her time as was possible, and to narrow the range of her activities and pleasures all that could be done and preserve her good-nature.

29. Physical States with Psychical Relations.

At the time of her mother's death catamenia was in progress. This ceased with the birth of S. D., and had never been resumed, though the times for the monthly periods had usually been accompanied with much pain. Also, for five years she had had constant backache. Abdominal distension, and swelling of the thyroid gland were symptoms following fatigue and excitement, gradually lessening as the cure proceeded. At this stage, pressure across the chest, both with infant S. D. and M., produced entire psychical deafness. Constipation continued to be a trouble, and was both the cause and consequence of psychical disturbances. Corsets and tight waists were found to favor constipation and generally to interfere with healthful conditions, but continued to be worn with decreasing frequency until they were finally abjured to great advantage. On June 21, the girl was caused by suggestion (and the alleged help of S. M.) to sleep through a long and severe job of filling teeth.

30. Trip to the East, and the End of Sick Doris.

The family started for Massachusetts on June 26. R. D. was in ecstasy during such parts of the trip as she was conscious of, while M. was timid and confused during her

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time out. Arrived at the home of my sister, Mrs. Freeman, in Marlboro, on the 28th, I wished her to see S. D. For some time she had come only when M. voluntarily "let go." S. D. came and went through her little program for the last time, since M. was never able to bring her again. A few days later, at the regular period, catamenia, which had ceased with S. D.'s advent, was resumed, as S. M. had predicted. After this, as a rule, pain was slight or absent.

31. Further Progress during the Visit.

At first M. was like a colt let loose. The country interested her and she showed symptoms of revival. S. M. warned me that I must put the damper on. She was restrained from her exercise of exuberance with what tact could be summoned and in a few days was reduced to what she had been, seldom going out of doors in her personality after that. But one night's torment from a sudden influx of mosquitoes had driven us to our next visiting-place, Manchester, N. H. Here the most terrific heat of forty years almost blotted R. D. out for eight days, while an itching rash and the tumult of M.'s awful homesickness, caused by the first two calamities, filled the cup of misfortunes. When M. was subliminal she watched continually so long as we remained in this place. On the 24th of July we returned to Marlboro, whence the mosquitoes had fled. M. had forgotten the short infliction of the mosquitoes, but the long sufferings in Manchester had fatally stamped that place with mental dissatisfaction. Homesickness instantly disappeared, the day of our journey to and arrival in Marlboro was the first when M. did not watch at all until evening, and R. D. rejoiced in a new feeling of "freedom." The daily average of time won by the latter now mounted higher than ever before.

By the last of the month it was found that amnesia had begun with M. She had forgotten her Manchester friends, and on the 8th of August a memorandum was discovered, written by M., of the names of these persons and of some particulars connected with our life in Pittsburgh, which she had collected from conversation to which she listened to aid her

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failing memory. She was beginning to become more childish in thoughts and pronunciation, especially in the state of sleep, —for she still conversed while sleeping. Her sense of taste was dulling, her appetite and general interest in life decreasing. If anything occurred to prolong her supraliminal periods, she would get exceedingly bored, and make ludicrous complaints, such as, "Come along, R. D.; your old tired thing wants you." This impatience at being long out at a time increased to her final departure. She herself realized the significance of all this, and shyly confided to me that she was "beginning to go," and was "feeling more like a baby." She even began to apply that term to herself.

On the 16th of August we started for Pittsburgh, at an hour arranged by S. M., though neither R. D. nor M. saw any reason why one train should be preferred to another. R. D. remained out the whole 23 hours of the journey, a *tour de force*, accomplished mainly because M. resolutely remained subliminal, and paid for by a very short succeeding day.

32. Margaret's Rapid Retreat.

M.'s memories continued their steady decline. Such as remained of Marlboro, Manchester, Boston and other places visited, soon amalgamated. She had met my mother, and the memory of her coalesced with that of my sister, so that she was accustomed to say "Grandma-Aunt Louise," believing this to be one person. She forgot my name—I was "papo" only. Still, it was noticed that if she was stimulated to attempt recalling, incidents and details would slowly emerge, and this remained in diminishing ratio to the close. In October, while R. D. was walking some squares' distance from the rectory M. suddenly came out. She was in a locality formerly very familiar to her, but she did not recognize it, and continued walking in the same direction until she came to the river, and there stopped, never thinking of the possibility of turning in another direction, and was about to sit down and wait for her "papo," when her very fright brought R. D. back. Such incidents happened perhaps a dozen times afterwards. By the 22nd it was noted that she had no remaining concep-

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tion of time-duration. By this date also she seldom mentioned any event of the last eight months prior to the proximate four days.

At the same time she was almost ceasing to "watch" by day or night, and consequently did not usually get her knowledge of R. D.'s doings and thoughts by contemporaneous introspection as heretofore. But as M. came near the surface just before R. D. lapsed, she gleaned from the latter's mind some of the happenings of the day.

By Aug. 29, stroking, rubbing, pinching or pricking with a needle, was unperceived. Surface sensation was to be revived in a measure (at least seemingly), but the deeper sensations never. Taste and smell were almost annihilated, the latter to be partially recovered for a time, but not the former. M. was loath to acknowledge any of her declensions, except when she felt in a particular confidential mood, and might deny them an hour after the confession. Muscular anæsthesia came on, and it became dangerous for her to go up or downstairs without being guarded. She stumbled and her feet clumped like wooden blocks. By Oct. 30 anæsthesia seemed complete while awake. Earlier, in August, while sleeping she could feel on the lips, palms and backs of the hands, and, according to S. M., the nipples. But now, when sleeping she could feel only on the backs and especially the palms of the hands. But a new sensitiveness to temperature, on the other hand, was beginning to appear, not that of solid objects but of the atmosphere. The tendency to greater childishness continued. S. M. announced that it seemed to her that M. was beginning to retrace her life-journey, and this proved to be the case.

Oct. 1 saw what might have been a fatal night. A physician had given R. D., in the course of the day, a soporific for some ailment involving pain. In the evening, while alone, M. chanced to find a pill heavily charged with opium, and thinking that a pill was meant to be taken, swallowed it. I returned to find her profoundly sleeping, her pupils much contracted, and S. M. hardly able to use the vocal organs. Aided by the advice of the latter, and by Mrs. P., I fought for the girl's life, from the hour of 10 p. m., and not until 3 a. m. was

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she out of danger. A dread of pills was carefully implanted in M.'s mind which remained a permanent safeguard, so far as this particular danger was concerned.

33. Margaret's Purposed Dealings with Real Doris.

On her return to Pittsburgh, R. D. made some attempts to study. But she could by no means reach the results of after days. Almost at once her thoughts would become confused, alien sentences would intrude, and she sometimes saw them in seemingly printed form, while now and again she heard or rather felt a chuckle which she recognized as coming from beneath. M. was opposing the study, for the good reason that it tended to bring her out, and demanded that such efforts be postponed. Not until several weeks of experiment, however, did R. D. abandon these efforts until a later stage.

Now that S. D. was gone, M. had a little tendency, when irritated, to annoy R. D. as she had formerly done the defunct. Before we left Manchester, she once caused R. D. to hear her raucous voice while sleeping, with disquieting effects. On Sept. 7, I had a long night conflict to prevent her from waking and "teasing" R. D., and did not conquer until I had reluctantly taken S. M.'s advice and spanked her on the hands. Physically, M. felt little or nothing, but she childishly murmured, "You hurt me in my mind, papo." Again on Sept. 17, because R. D. persisted in going to Sunday School when M. was unwilling for her to go, she was tormented throughout by a boyish voice telling her to "go home." Such sporadic outbursts became rarer with the lapse of time and at length ceased. But careful engineering was required at times to prevent the wrath of M. from being turned against R. D. with destructive results to her invaluable equanimity and hopefulness, and the information and advice rendered by S. M. were of the greatest aid.

M. still, in general, resolutely insisted on her property rights, and if R. D. rashly laid hand on one of her dolls, opened the drawer in which the most of her knicknacks were kept, or tossed away some supposedly worthless article like an empty "perfoonery" bottle which M. valued, she would be

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"stirred up" and come out with protestations and even threats.

M. several times at this period and later took a temporary dislike to Dr. Walker, on one occasion because she overheard him suggest the experiment of seeming to neglect her. At such times M.'s repugnance affected R. D., not wholly automatically, because M. "thought and thought" with that end in view, so that R. D. also, she knew not why, for a time did not like her friends. When M.'s hostility ceased, R. D.'s feeling of distaste would at once vanish.

34. Real Doris and her Progress.

The ceasing of watching on the part of M. was attested by interesting phenomena in the case of R. D., at least part of which were direct sequences. When M. first failed to watch the moment that R. D. came asleep for the night the latter would grasp my coat, ear or anything her hand came into contact with, and it was sometimes a task to get free. This continued until R. D. got used to the new condition. And when M. left off watching at a later hour of the night, when R. D. was alone, the latter would be heard murmuring, "Don't go ...I don't want you to go yet," being asleep, and with no waking memory of it. Also R. D. had many dreams of missing and losing things, and these gradually tended to take the form of losing a little girl to whom she had some sort of a relation. This latter sort of dream, which S. M. aptly termed "symbolic," developed in complexity and point as M.'s declension proceeded, and came to contain features of conflict with a little girl ("who looked like me when I was little," R. D. would unsuspectingly report) and of getting the better of her. Such dreams, significant of a vague underlying consciousness that she was waging a victorious fight to rid herself of the incubus of a juvenile co-consciousness, continued to a late stage. Likewise dating with the cessation of M.'s night-watching, R. D. suddenly became hyperæsthetic in hearing. Auditory sensation being now unshared by a consciousness subliminal to her own, night sounds became disagreeably loud and even a pianissimo passage in a concert rendition was al-

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most painfully distinct. It was not until the close of 1911 that auditory hyperæsthesia subsided. There was also tactile hyperæsthesia for about a week, dating from Sept. 10, during which the contact of her clothing was a torture, the whole surface of the body as it were raw with sensation.

In August, R. D. acquired a liking for candy, and for the first time began really to know what hunger is.

Like M., in September she became more sensitive to heat and cold, that is, probably, normal. She likewise began to perspire more freely than ever before.

The reduction, month by month, in the number of alterations, and the fairly regular increase of R. D.'s averages of time out, may be seen by a glance at Appendix A.

35. Comparisons and Tests in Hearing and Vision.

Although M. had stopped watching, except for exceptional intervals, yet she was still a factor while subliminal, and certain abnormalities in R. D.'s hearing and vision were probably due to that subliminal factor. We must remember that M. was hyperæsthetic in relation to both these senses, and also that she had a location or relation to the left side of the body, exemplified in a number of ways which cannot be set forth here. M.'s ability to see in the dark was never shared by R. D., but her asymmetry in both sight and hearing was.

On Oct. 26, it was ascertained that R. D. could read a certain print with the right eye alone at 21 inches, with the left eye alone at 60 inches, and with both eyes at 61 inches. Unfortunately no such exact test was made as to M., and it was difficult to induce her to submit to any test unless it could be made to appear a sort of a game, but it is certain that she could see much farther that R. D., and also farther with her left than her right eye.

On Nov. 8, it was found that R. D. could hear the ticking of a certain watch with her right ear at about 12 inches, with the left fully 20 feet, an exceedingly abnormal distance. Three days later it was ascertained by a series of tests that M. could hear with her right ear 4 feet and 2 inches, and with her left 31 feet!

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During R. D.'s period of auditory hyperæsthesia she was accustomed to plug her ears at night with cotton, in order largely to shut out the troublesome noises. S. M. on Nov. 3 made the statement that M., and consequently she herself, could hear as well with as without the plugs. I lowered my voice until it was a whisper, and finally a whisper that Mrs. P. could not detect, and still S. M. answered me without difficulty. M.'s hyperæsthesia was so great that the wads made no essential difference—had she some superadded channel of audition, as the bones?

As S. D.'s had done, M.'s visual angle began to narrow at some unknown date, and was much reduced by Oct. 30th.

36. Sleeping Margaret "Yanks in" Margaret.

On Oct. 8th, while R. D. was in church, M. came out and was about to shout, according to her custom at home, "O you papo!" when S. M. made a great effort and sent her into the subliminal depths, forcing the return of R. D. When M. was next seen in the house, her eyes were bulging with excitement as she declared "There is another S. D. There must be, for I was yanked in just as I used to yank in S. D. You can't fool this chicken; there's someone else." Again on Nov. 12th, in a similar emergency, S. M. "pulled M. in," as the former termed it, but declared that it required so much expenditure of energy that she did not want to repeat the feat, and that I must keep R. D. away from the church until the danger was over. The drain of force on both occasions was shown by the subsequent fatigue of R. D. and by an increased number of alternations.

37. Sleeping Real Doris.

The "conversation-recitals" had long gone by, but something else was going on which was not discovered until Oct. 13th, when observations were made late at night. Broken sentences in a faint, wondering voice were heard, "This isn't my room...This isn't my room...My room had a carpet on the floor...That is my bureau... my bureau," etc. What came to be known as the "soliloquies" were reproductions

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of murmurs by R. D. in her brief, solitary emergences during the five years, and they went on every night, generally working backward in point of the original dates. About eight times in a night S. R. D. would stand upright in bed, carefully gather her skirts about her, turn around and lie down again.

38. Margaret Growing Mentally Younger, and other Losses.

S. M.'s announcement that M. was beginning to retrace the path of her development was evidenced increasingly as time went on. Her conceptions, sentence-constructions and pronunciations constantly became more childish. In Oct., 1911, she was saying "scwatch," "gweat," and a little later "mor'r" for mother, "war'r" for water, etc. "I have sleeped enough," and "I am unhurted now," are samples of her expressions, while "My golly but that was a pretty present, gee but I thought it was lovely" is a fair sample from a letter written to Dr. Hyslop. She could often spell correctly after she had broken down in pronunciation. Afterward her spelling began to decay, but not to an equal extent.

By December it was very difficult for M. to read aloud, and for some time her silent reading had been little more than a vestigial habit; her eyes followed the lines faithfully, but she gleaned few ideas from them. She could no longer tell time by the clock, and if she came in my absence could inform me of the time of the arrival only by pointing out what had been the position of the hands She no longer noted whether it was day or night, unless she glanced out of the window and saw the bright sunlight.

In January, 1912, R. D. fell while out of doors not far from the house, and M. came and recognized neither the house nor her whereabouts. A gentleman helped her up, and supposing that she was confused by the fall, which was heavy enough to bring blood, took her to the door of her home. When in the latter part of May the household goods were being packed preparatory to removal to California, she could not understand the bareness of the rooms and particularly of the book-shelves, although she knew that we were going away. Her property sense began to decline, so that

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R. D. could sometimes tell by her feelings that she was permitted to touch some hitherto forbidden article.

Save for very rare exceptions, M. ceased entirely to watch toward the close of 1911. By the following April she had become anæsthetic on the backs of her hands while asleep, and sensation in the palms, all that remained, was decreasing. She was now seldom conscious of, and seldom resisted, movements initiated by S. M.

But M. was still shrewd in her way. Having mysteriously gotten hold of the words "Sleeping Margaret," certainly by no normal process, she surmised that these formed the name of the personality who had "yanked her in," and at various times tried to trap me into an admission.

Her "hollow cone" of vision narrowed rapidly. By Jan. 1, 1912, she coud see only a word or two at a time when she held a paper at the usual distance for reading, and to see the width of a 3½ inch column it had to be held at the distance of about 28 inches.

On Jan. 25th she had a terrible tantrum, and had been in its grip for several hours when I returned to the house at midnight. She was found sitting in a pitiful state, not so much of anger as of sobbing despair, surrounded by hundreds of shreds which she had torn from her dress. In consequence R. D. "lost a day," and M.'s energies were revived for a few days. The latter resumed watching when subliminal, her vivacity and will-power were renewed, and she immediately became able to read fluently, while the consciousness of R. D. was proportionately clouded and perturbed. The effect passed off in about a week, however. Another tantrum on April 26 was perhaps the last of the more serious type.

M. was subject to auto-suggestion. After becoming anæsthetic she was afraid of falling down the stairs, the head of which she had to pass on the way to the bath-room. This fear suggested to her that the "stairs called" her, wanting her to fall down, and in running past them her course would swerve in their direction. On Jan. 14th, the call proved too strong, and she did fall and turned a complete somersault in her progress to the foot of the stairs, injuring her head and

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back, and of course risking the breaking of her neck. After this the stairway was kept barricaded, to her great relief.

39. Sleeping Real Doris's Decline and Disappearance.

S. R. D. ceased to stand up in bed in November, 1911, but at the same time, as though the energy so used were diverted into the other channel, she "soliloquized" or, as S. M. called it, "babbled," more than ever. But this in turn gradually decayed, so that instead of saying "This isn't my room," she would say "This isn't my" and stop; and later would get only so far as "This isn't—," in a still more obscure voice. On the night of Nov. 22nd she was silent for the first time, and by the end of the year the soliloquies had ended forever. It was not until Jan. 10, 1912, that my suspicions that there was an inchoate separate psychical entity deserving the name of Sleeping Real Doris became crystallized into certainty. None of the group, or any living person, had heard a syllable of my cogitations regarding S. R. D. when, three days later, M. told me the story of her origin and even applied to her the name that I had fixed upon as appropriate. S. M. completed the story and fixed the date of the accident which, as M. said, "made a little crack in R. D." Perhaps the reason M. made her reminiscent remark at this time was that, with the cessation of "babbling," S. R. D. was beginning to show a decided tendency to react upon sensory stimuli. It seemed as if all her ebbing energies, formerly expended in "conversation-recitals," "soliloquies," etc., were now turned in this direction. She took on more individuality of facial expression, tone and manner in her brief manifestations. She learned to perform certain simple acts which became stereotyped, she even walked to the bathroom, but if she encountered anything which increased the number of steps she never found it, but returned to her couch. But I was the only being whom she in a manner recognized. If Mrs. Prince spoke and laid her hand on her she would flop over, grunt with loud discontent, and burrow deeply into the bedclothes. A word from me brought her forth with her twisted smile. She "knew not Joseph," that is, Mrs. Prince. R. D. never, waking or sleep-

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ing, would have shrunk from the dearly-loved mother. As a rule, the unnecessary stimulation of the reactions of S. R. D. were avoided, and these grew fainter.

April 15th, 1912, S. R. D. made her last appearance. It was probably the exhilaration which R. D. felt from the prospect of going to California which blew out the last feeble flame of her complex. It could hardly have been an accident that the reception of the invitation to go exactly coincided with the disappearance of S. R. D. as a factor in the case.

40. Sleeping Margaret's Increasing Latitude.

Sleeping Margaret in the meantime was undergoing no ascertainable change in her own being, but, owing to the declension of the personalities, was acquiring latitude in the exercise of her functions.

As stated, she had acquired ability to control the limbs during M.'s sleep, because M.'s profounder sleep and anæsthesia made her unconscious of movements initiated by the former. Also, by November, she acquired limited power of movement, especially of the feet, while M. was awake. In consequence we were able to put into operation a code of signals whereby S. M. could render affirmative and negative answers to questions asked by me when M. was out and awake. If M. noticed the movements, she was amazed, and soon hilarious with excitement at the wonder, though not suspecting their cause or meaning. At this point S. M. would pause, as a precautionary measure. The physical control possible to S. M. increased to the end, and the system of conversing by signals was often useful for the obtaining of information.

S. M. remarked that life was getting duller for her as M.'s mind grew more inactive, there was so much less of interest to watch.

In January, 1912, S. M. first spoke to R. D. herself in her sleep, waking her so that she might pull up the covers which had fallen to the floor.

41. Real Doris in the Meantime.

S. M. often remarked that R. D.'s individual improvement

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was like a see-saw. "She has a period when her body advances and then the mind has to catch up, then the mind gets in advance and the body has to catch up."

All the while R. D. was developing in independence, will and ability to sustain the minor shocks of life without letting go the grasp of her own synthesis. "Confusion" of mind decreased at the same pace that measured M.'s cessation of subliminal watching. Dreams containing unrecognized features derived from M.'s thoughts and acts became more frequent, also dreams symbolizing her triumphant conflict with the M. complex without knowledge on her part of their significance. She even dreamed that the little girl was getting to be a baby both in mind and body. Resumption of visits by her friend Ella had a stimulating influence.

After many attempts and approaches R. D. succeeded on Jan. 2, 1912, in maintaining herself in the morning without a M. interval. For the first time the record notes but two alternations from evening to evening. The experience was repeated thereafter with irregularly increasing frequency, and the number of daily alternations became two, four and six, with occasional relapses to a larger number.

By the end of the year R. D.'s auditory hyperæsthesia was much reduced, so as to be no longer painful. Tests of Jan. 1, 1912, showed, curiously, that she could now hear the ticking of a watch with the right ear alone farther than before, 5 feet and 5 inches, but with the left ear not nearly so far, 13 feet and 6 inches, so that the asymmetry was much reduced.

She was harassed by a mysterious headache for 38 days ending Feb. 25. It was discovered that the headache began directly after, from association of ideas on seeing a funeral procession, she had inwardly resolved to take frequent walks to her mother's grave. The headache was in the left cerebral lobe, like that which had attacked her at the deathbed of her mother. Upon her being persuaded to forego the resolution the headache at once disappeared.

On the journey to California, June 1-5, R. D. and M. reversed their emotional rôles, as compared with the journey of the year before. M. was then timid, R. D. not. But now R. D., for the first time compelled to sleep on a train, was op-

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pressed to tears by fear, while M. when out was without trepidation. S. M. explained that now M. could not reason and believed my assurances absolutely, while R. D. knew that I could not prevent an accident.

42. Margaret becomes Mentally less than Six Years old, and Reaches Blindness.

With the exception of one month, to be noted in a separate section, M.'s retreat continued throughout this period of a year and four months. Her recession to earlier mental childhood was manifest. By September, 1912, such expressions as "I've been bitteded by a bug," were frequent, and such pronunciations as "hankchet" for handkerchief, "breket" for breakfast, and "leamun" for liniment, appeared. In November a German accent began to emerge, "vot" for what, "vell" for well, and a curious pronunciation of dog like "doch," with the true German guttural sound. This had peculiar interest from the fact that in her sixth year the girl picked up some traces of accent from frequenting, out of her love of horses, a nearby stable where German hostlers were employed. She had not previously acquired it from her father since she fled from his approach, and she laid it aside soon after entering school in her seventh year. The next July she had begun to say "appel," reminiscent of the German "apfel," and in August I once heard her utter the Teutonic expression, "Did you make the light out?"

She developed three styles of speaking as her memories faded. (*a*) That which has been described, a reproduction of her manner in early childhood. This she employed when speaking in her own character. (*b*) When she repeated R. D.'s speeches or thoughts. Her pronunciation, locution, and to a certain extent tone and manner, were now those of R. D. herself. She was now quoting from R. D. (*c*) When she told old stories that she had been accustomed to tell before her decadence. Her pronunciation, etc., were now quite in her old manner. She was quoting from her former self. These distinctions of speech absolutely conformed to rule.

Even the memories of early years were now departing. In

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September it was found that the name Fischer was foreign to her, the next month she remembered neither her father nor her beloved mother, nor Ella, nor scarcely a person or thing connected with her former life. And yet any verbal cue might operate the machinery of association so as to set her glibly relating an old tale. But it was all automatic; if she named Ella, for example, she would stop and wonderingly inquire "What's Ella ?" or if she mentioned a teacher would pause and ejaculate "What's teacher ?" If stimulated to grope for the recovery of forgotten facts they would slowly come back one by one. Catching sight of a diagram of the interior of her old home she recognized it, and when asked who lived there named, after some cogitation, a nephew, then added in a puzzled way," and there was someone else—someone who hit us. Papo, who was it that hit us? And where was you, papo?—you weren't there." Also from glimpses into R. D.'s thoughts her memories were sometimes revived, but only for the day. Any verbal combination newly acquired she could repeat only with excessive slowness, each word recalling the next separately—she could not grasp a line of poetry as a whole.

The general dulling of her comprehension of course kept pace with the loss of her memories. She still came out upon the street occasionally for a minute or so, and always stopped stock-still, as though absorbed in thought, not knowing where she was. She began to get lost in the bathroom, not remembering how to turn the key, and there were some distressing episodes until I removed the key. If she happened to be sitting on her foot and was asked where it was, she became bewildered and then frightened, exclaiming in poignant tones, " My foot's los ' !" By July, 1912, she could not locate any feature or portion of her head which had no active function, that is, she could her mouth, nose or eyes, but not her chin, forehead or cheek. By October the distinction between night and day was utterly gone, and she could not inform me when she had come in my absence even by pointing out the position of the clock-hands. In November S. M. declared that M. no longer had any "active" thoughts. Mental exertion tired her more and more. In January, 1913, it was found that

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her thought tempo was too slow to keep pace with the relation of a story by another. She would listen to reading for a minute or two as if fascinated, but the strain of attention quickly wearied her, so that she would clamor for the reading to stop. By the last of March she did her last singing of childhood ditties, and urging her to sing threatened to make her cry. A little later she could not endure to listen to singing. Retaining hold of a fan and at the same time moving it in the usual way was now a too complicated task for her ability. In August she appealed to have R. D. put on her nightgown and kimono before she went in the evening. "I can't find where my head and hands go in," she piteously complained, "I hunt and hunt and it tires me, and I tear my nightdress and I bump into things. I mos' falled tonight, papo. I am getting too far gone."

M.'s general interest in life diminished in proportion. Her anæsthesia and failing vision were isolating her from the present world, and her amnesia from the past. Nearly all her time was now spent in two rooms, and by far the greater part of it in sleeping. On September, 1912, she threw her money across the room and she, who formerly took so much interest in her small funds, never cared for money any more. In October, R. D. could handle the dolls and even give them to small callers to play with, and evoke no protest. M.'s liking for food degenerated into a mere ceremonial, in which the memory of how things used to taste and the hearing of the "crunching" furnished the only pleasure. By the summer of 1913 all desire for candy died out.

Reading, in August, 1912, still consisted of merely following words with her eye, and if interrupted she complained that she had lost her word and would start the column again. She was no longer reading what I had previously read but exclusively that which had previously been perused by R. D. In January, 1913, she ceased even to follow words with her eye, and would only look blankly at the printed pages, or look at pictures. In February it was found that she could spell only the shortest and most familiar words. She could write long after she had ceased to read, and sent a number of notes to Drs. Walker, Hyslop and Brashear, and to Aunt Louise,

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the chirography becoming more Hancockian with her failing vision. But on Dec. 16, 1912, she wrote her last letters, falling over asleep immediately from exhaustion. Once more she thought she was writing, the following March, but she produced only an unmeaning scrawl. She was still able to dictate letters, but these in turn became a tremendous task, causing her to perspire and fall over asleep in the midst of the dictation, so this in turn ceased. By May, 1913, even pictures meant nothing to her unless they contained the figure of a small child, when she would point it out and cry, "See the pretty baby!" But by August she no longer recognized a depicted baby and pictures, as S. M. remarked, were "only a blur to her."

At the middle of July, 1913, sensation had gone from even the palms of her hands while sleeping. She was now practically without sensation on skin, in flesh, or of muscular movement. Yet soon after she began to acquire consciousness of touches upon the skin, though, absurd as the statement may seem to many, it is doubtful if the old cutaneous sensation was really revived. She seemed to become aware without sensation, as by a sixth sense. Still, some hemilateral difference existed, and by August 7th she had become again and finally oblivious to touches on the left side. A finger drawn across the finger or chin without her visual angle and from left to right would be detected the moment it crossed the median line. The right side was later to follow suit.

M.'s vision, which had narrowed as we have seen, began also to shorten. The first of July, 1912, she could see perhaps 12 feet, but not more than 6 by the middle of the month. For a while she was bothered about getting around the house and would bump herself severely. Her visual field had shortened by Aug. 7th to 5 feet and 6 inches, and by Sept. 20th it had taken the big drop to 19 inches. Certain experiments, with dramatic and startling results showed the genuineness of the condition, which soon needed no artificial demonstration. It took some months more to reduce the depth of the visual field to its ultimate 14 inches. Suddenly, on Oct. 4, 1913, she became blind, and so remained to the end. That is, R. D. with visual powers unimpaired would drop out of sight, and

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the same instant M. would come seeing nothing. As with other changes, this did not trouble her spirits, more than John Robinson is troubled because he cannot fly. It is not a man's nature to fly, and M.'s nature had altered,—that is the only reason, in fact, that she could not see, since there was no physical defect. It was psychical blindness. The only thing that annoyed her was the renewal of bumping into things, but she soon knew her few customary routes through the house, and also could accomplish safely any path through the room that R. D. had taken shortly before lapsing. Otherwise she had to feel her way along or meet accidents.

And yet M. was able to get certain information which normally would depend upon sight. When her vision first began to shorten I could for a few days make faces at her beyond her visual field, a thing which she would hysterically have resented, with impunity. But there quickly developed some mysterious compensating power by which she could infallibly detect my expression. After arrival at the point that her hand had to be directed to the knife and fork lying near her plate, she yet would jubilate at my smile or complain of my frown when I was five or more feet away. And yet I might experimentally make a derisive gesture, providing my features did not express derision, and she would not suspect it. She could tell that I had done something with my hand, but that was all. Nor was her ability to detect my expression less after she became blind. She herself said that she "felt" it, and once that she "smelled" it. These seemed to be attempts to express something which seemed to her sensory in its nature and which she could not explain. Was there a mysterious seeing under her blindness which announced its judgments only to her consciousness? Then why did it discriminate between one object and another? Or were my changes in expression accompanied by subtle variations of breathing which her marvelous auditory hyperæsthesia could detect and interpret? There is this much in support of the latter hypothesis, that she was aware, for example, of a spoon approaching her lips, though it was brought up slowly and cautiously, and correctly estimated many other moving objects, while she never detected the presence of immobile ob-

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jects not in their accustomed places. But the determination of facial expression when there was no conscious emission of breath seems a widely-separated feat.

In June, 1912, M.'s power to come after the fashion of post-hypnotic suggestion was ceasing. She could no longer direct me to get an ice-cream and then, R. D. having intervened, come back to eat it.

By December, 1912 "tantrums" were nearly over, and M. had become almost uniformly amiable and tractable. But still sometimes a flash would come from the old embers, in form at least of a short spell of sullenness. Tact and care were still needed in the way of guarding her from irritation. These had their due reward. By September, 1913, she had become anxious to do whatever R. D. desired she should do. If R. D. wished that "Phase A" would not throw things about the floor, M. would at once begin to be religiously careful, declaring with all earnestness, "Margaret don't want to make the R. D. trouble. Margaret don't want the R. D. to think the Margaret's sloppy." But it must be a spontaneous wish on the part of R. D., one suggested to her by another as suitable for her to put in operation would not do.

Since S. D. had left a testamentary document, M. thought it proper that she should make her will also. After several experimental draughts, she at last wrote it out in gigantic characters, leaving grave and reverend doctors as well as the mother and papo, her dolls, child books and odd little knicknacks. Several codicils were added, but these were dictated when M. was past writing. After her decease my duties as administrator of the estate were faithfully carried out. According to the provisions of the will, a number of articles are being preserved for presentation to "another Margaret," if I ever should find a person with one.

43. The Changes in Margaret's Process of Seeing Real Doris's Thoughts.

Until the beginning of her decadence, M. usually watched while R. D. was out, and so contemporaneously possessed herself of what was in the mind of the latter. After she ceased

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to watch except for a little time before R. D. went at the close of the day or at other times, it was then that she had to glean all that she was to know by direct inspection. When she ceased utterly to watch, it appeared that R. D. had reached the point that she "went down" more slowly, and for a short time, after becoming subliminal would, as it were, linger near the surface, while a review of the day passed panorama-like through her consciousness. It was during these few minutes that M. obtained a certain outline of the events and thoughts of the day. It was not necessarily the most important events which M. became thus possessed of, but those which had most vividly impressed R. D. Nor were these materials being appropriated by M., as formerly, through her own initiative, so much as being pushed up into her consciousness by the more abounding energy of R. D. As time went on, R. D. "went down" still more slowly and never so far, her subliminal consciousness became yet more vigorous, as it were shaving the consciousness of M. thinner, and the period through which the latter received thoughts and imagery lengthened. From the end of 1913 M. was liable to catch sight of something "passing in review" below, any time during her own supraliminal period. But, since her mentality became dimmer, she gleaned less and less as her end approached.

44. A Serious "Set-back."

Many times had the train of progress been brought to a temporary standstill, or, as M. termed it, "side-swiped." Only twice had there been what S. M. called a "set-back," or retrogression, of noticeable magnitude. Once was when we had reached Manchester, and M., delighted with country sights, for about two days showed reviving symptoms. The second time was when M. had a bad tantrum and crying-spell, and then the effects were somewhat in evidence for a week. But on June 6th, 1913, R. D. received a very severe fright through a misapprehension. At once S. M. announced that a positive set-back had been incurred. M.'s energies suddenly revived in a measure, her vivacity and will flared up again. But she did not get mentally older, her thoughts and locution re-

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mained as juvenile as heretofore. On the other hand, R. D.'s consciousness became confused by the renewed subliminal activity, and all progress stopped. The effects lasted about five weeks. The emphasis which this incident puts upon the necessity of guarding the environment in psychopathic cases warrants its being given a separate section. Had the shock been greater it might have undone much that had been accomplished.

45. Sleeping Margaret During this Period.

S. M.'s first attempt to write was on Aug. 12th, 1912. Earlier it was impossible because M. asleep would instantly have taken possession of the pencil for her own purposes. Even now, M. "butted in" every few words by writing her own name, then S. M. would regain control and go on. But a little later the anæsthesia of M. became so profound that S. M. was able to write her first letter, a short note to Dr. Brashear.

Sept. 24th, S. M. made her first announcement that she was beginning to forget many details of D.'s past life, and it was found that she could no longer relate with undeviating ease the minutiæ of the earlier psychical mechanics. She continued to explain this by saying that the cure was so far advanced that she was not so much needed as a guardian, had ceased to review the past because so little could now be derived therefrom to assist in practical therapeutics, and was now turning her attention to her "own affairs," whatever they were. No other change in her psychical makeup ever afterward took place, but this alone made a considerable seeming difference. Nor did she ever forget the major part of D.'s past life.

On Nov. 4th she staid "away" after R. D. had come, for the first time, and I noted a troubled, woe-begone look on the face of the latter. In response to a prearranged signal she "went away," Nov. 20th, while R. D. was out, and I observed a shade pass over R. D.'s face, and signs of uneasiness. I asked what the trouble was, and she replied, "I feel so queer, as though some support were taken away from me."

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At after times, quite ignorant of the cause, she would say that she felt "lonely," and "as though something were missing." On the evening of Feb. 1, 1913, S. M. became offended with me, and went away for several days. M. was conscious of the change of her feelings, and ascribed it to the unknown personality whose existence and even whose name she had come to suspect, though never quite sure, since she could get no assurance from me. "She went away mad" M. would cry, "I can tell by the way I feel. She is a dibble." R. D. was put into a singular state by the protracted stay, was emotionally disturbed, felt lost and forsaken, and had several hallucinations, of the ground shaking beneath her, strange vegetation springing up around her, and horrible living creatures near. M. knew by her feelings when S. M. returned, and announced delightedly, "The dibble has come back." R. D. also reported that she had recovered her normal frame of mind. As S. M. continued to go away more frequently and for longer periods, both the others got gradually used to it, though it was not until after M.'s departure that R. D. was quite proof against disturbance on that account. I at first assumed that the so-called 'going away' was the automatic effect of the net improvement in the case, and that it would be found to occur only when R. D. was in her best physical and emotional state. But S. M. insisted that it was purely voluntary, though adding that she would naturally not select times when she might be needed. And she certainly did seem to demonstrate her power to do whatever it was on signal known only to her. Some profound change took place as evidenced in the personality out. And later S. M. was often present when R. D. was at her best, and sometimes absent when R. D. was worried or suffering from some minor ailment. If I asked S. M. why she was so remiss as to be away when R. D. was ill she would respond, "She was in no danger, and you were looking out for her. I know how she is getting along, and would return at once if needed."

46. Real Doris's Individual Progress.

Of course R. D.'s individual progress was keeping pace with M.'s declension. Bridging the morning chasm, she often

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was staying in control for 22 or even more than 24 hours at a stretch. By Aug., 1912, she was eagerly looking forward to maintaining herself throughout the evening and night. M. remarked that this was not yet possible, "but it is a good sing for her to fink about it." M. was declining so fast in September and the remainder of the year that the additional psychical burden imposed upon R. D. made her many times during a day forget what she had been intending to do.

Psychical treatment, especially just after she had fallen asleep, was continued. Remembering the misery of former New Year nights, I told her, as she slept on the evening of Dec. 31st, that she would not be troubled or wakened by whistles. She was not, but a revolver-shot at length roused her,—this had not been named in the bond. Jan. 14, 1913, she herself discovered the psychical origin of a troublesome cutaneous itching and burning, and it quickly died out. In April the long-interrupted church-going was resumed, morning service only, to her great satisfaction, and without resulting harm. She was eager to co-operate in measures for her recovery, and sometimes tried not to think of matters that she feared might disturb "Phase A." But M., coming, would suddenly break out into convulsive laughter and cry, "if she hadn't thunk that she wouldn't think about it I mightn't have known anything about it." On the evening preceding July 4th I told R. D. asleep that she would only faintly hear sounds on the street until the morning of July 5th, but that she would hear sounds in the house the same as usual. It so turned out, and she wonderingly remarked how quiet a Fourth it was, though cannon-crackers were frequently bursting outside. On the 10th, S. M. reported that R. D. was getting better by leaps and bounds. In August her spirits were more exuberant than I had ever known them to be, this emotional exaltation synchronizing with M.'s entire loss of feeling on the left side. On the 12th she remarked that the "confusion of mind has entirely disappeared," that she felt freer than ever before in her remembrance; and yet from time to time thereafter she continued to report that she was feeling still more free and happy, though at times her psychical spurts in advance of the

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physical improvement would cause peculiar weariness at the close of the day.

The shifting relations of R. D. and M. and their reciprocal effects, throughout the case, were of fascinating interest. When M. first began to desist from watching, R. D. would be more weary when M. did not watch than when she did. But later, when the primary personality had become stronger and more accustomed to the change, it wearied her to have the secondary one watch. When afterward R. D. began to bridge the morning gap, she was the more tired on the day following, but the time came when the days that she felt more strain were those on which M. did come in the morning. And even as M.'s subliminal activities, before she ceased to watch, confused the consciousness of R. D. supraliminal, so afterward, as R. D.'s subliminal descent became less and less deep, that is to say, as she became more psychically active in a subliminal state, it was M.'s turn to have a clouded consciousness. As M. herself well expressed it, " I used to be thinkin' all the time when she was here. Then there'd be two of us thinkin' together, and that made her mind cloudy. But now I'm not thinkin' when she's here, and her mind's clear. But now she's thinkin' down beneath when I'm here, and I don't think so well. She's squeezin' me out ."

47. From Margaret's Blindness to her Death.

As already stated, M. remained blind until the close of her career. But about Nov. 30th, 1913, a phenomenon related to the eyes began, which curiously illustrated the physical effects of a relaxation of psychical control. So long as R. D. was on deck, she could read or sew in a bright light with perfect impunity. But within a minute after M. came, exactly the same location in respect to an artificial light would cause her eyes to sting and to water, and soon two slender streams of water would be flowing down her cheeks. She did not know what the matter was, but placing a screen between her and the light relieved the difficulty, and this precaution was henceforth taken. Any oversight was attended by the same result, the more as the months went on. A doctor was called in, Dec. 20th, to see D.'s eyes, which were badly inflamed, and he diagnosed the difficulty as due to eye-strain. R. D. had done

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nothing to strain her eyes, and increased care in regard to M. soon brought relief. By January M. was sometimes blundering and injuring herself while pursuing a familiar route through the rooms, but this was due to failing mental alertness. In the meantime her ability to detect my facial expressions remained intact, and continued to do so. Sometimes I would make up a face, and instantly she would cry, " Don't make snoots at your Margaret when your Margaret can't see ."

On Oct. 8th, 1913, it was noted that the right side had become like the left,—touches were entirely unperceived. Thermæsthesia continued, but after Jan. 1, 1914, she was unable to say whether she was too hot or too cold. This again, however, was not due to confounding the sensations, but to confounding the senses of the two words, as she could tell whether it was the feeling of being too near the stove or not. " Coit (cold) was her general term for temperature sensation, and sometimes she would say " M. is wearm-coit (which is as near as her pronunciation can be represented), not coit-coit ." But though sensitive to atmospheric temperature, she several times quite severely burned herself on the stove without appearing to notice it.

The blotting out of memories and failure of general comprehension of course went on together. By Nov. 1, 1913, M. was beginning to confuse *meum* and *tuum.* She would often say, impressively, " Papo's eyes hurt ," or " Papo's been cryin ' ," after such experiences of her own. On Dec. 29th, she came as R. D. was alone in the kitchen, cooking tomatoes on the stove. She remained standing, while the tomatoes burned completely up and smoke filled the house. She now failed to recognize names of common objects save those in our own daily experience. Though she might automatically repeat them in telling a story recalled by some cue, as if it were pulled out by a string, she would often pause and inquire " What's cat ?"—or whatever it might be. At this stage an experiment in stimulating her to try and recall forgotten things would bring some results but also produced a severe pain, extending from the left temple to the base of the brain. One of the proofs that the mental regression was not

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merely to a technical childhood but that it had a historical relation was her beginning to employ the German accent which she had originally picked up in her sixth year and retained not many months. And now, in January, 1914, the German accent was laid aside, though her general locution was still more juvenile. She had passed through the German-accent stratum of her past, emerged on the other side, and was now mentally about five years old. After R. D. succeeded in maintaining herself at night, Jan. 30th, M. would come more wobbly and uncertain in her movements, and more lethargic in her mind. By March M., coming in the evening for seldom more than half an hour, would look at me, sleepily smiling, say "Hu'o (Hello) papo!" over and over, perhaps quote a little from R. D.'s thoughts below, chuckle and gurgle happily, and go to sleep. March 19th, she did not recognize what a pencil or coin put into her hands was. She was at this time unable to get any thoughts from R. D. except when the latter desired that she should do some simple thing, like laying an article where she (R. D.) could find it. She had become good nature personified. She never ate anything save an apple or orange, and generally finished that while asleep.

On April 19th, "M. came at 8.50 p. m. She was amiable and rather lethargic, saying 'It's Margaret' and a few other simple sentences, and laughing gently before falling asleep." So reads the last brief record of M.'s life. This once occasionally impish, but otherwise winsome and fascinating sprite, whose spirits were rainbow-tinted, had passed away forever as an alternating personality. S. M.'s prediction that when M. went she would make no sporadic returns was fulfilled.

48. Sleeping Margaret.

S. M. claimed and gave evidence that her visual field did not progressively narrow and shorten at an equal pace with that of M. She could detect objects outside of the visual angle of M., but did not have normal breadth of vision; and she could see farther than M. but not to a normal distance. Even after M. became blind, S. M. could see at least eight feet in front. But it should be remembered that S. M.'s seeing was not direct, but only of objects as depicted in M.'s mind.

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As M. was not conscious of seeing them, the picture must have been in some subconscious region. This is analogous with the discovery by Dr. Sidis and others that, for example, in cases of psychopathic anæsthesia there is subconscious recognition of pricking which the subject does not perceive in the upper consciousness. But why did not S. M. see the remoter objects? Perhaps because these, which made fainter impressions upon the retina, were registered too deeply in M.'s subconsciousness for even S. M. to discern them.*

We have seen that S. M. gained power, because of M.'s weakened psychical control, to move the limbs when the latter was awake. But at first this was the case only when M. did not oppose the movement. By Feb. 22nd, 1914, S. M. could move at least the feet against M.'s will.

On Feb. 26th, S. M. began to talk when R. D. was out and asleep. She either had not previously supposed that she could do this or had feared that it would disturb R. D., for we had arranged a code of signals to be employed after M. departed. Her first essays did indeed cause some uneasiness to the sleeping R. D., but this soon passed away, and conversing with me under these new conditions became a part of the evening program thereafter.

On April 10th, S. M. was inclined to think that M. had already departed, and announced that she herself was going away for a week. She had been for some time claiming that she was some species of a spirit and had come at the time of the first shock to be a guard for D. She declared that her earlier inconsistent statements had been made because at that time she had thought it no business of mine what she was. No amount of incredulity on my part and attempts to shift her position by suggestion ever had the slightest effect. From the time that she first asserted that she came from " the other side " never did S. M. waver in her calm assurance. Latterly she had several times alleged that somewhere near the time

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* Since this was written S. M. has declared that she did have the power of direct vision come as M.'s vision declined, and that it became optional whether she should exercise it or look at what lay in M.'s mind, as formerly she had solely done.

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of M.'s departure "proof" of an occult nature would be given as to her own nature. After her return from the week's absence, on Apr. 16th, she intimated that she had been away to make preparations for "proof." During the week R. D. often had the feeling that she had "lost something" or as though "something were lacking," her dreams of losing things were renewed, and she was more nervous when in gatherings of people.

49. Real Doris.

The very day that M. became blind R. D., ignorant of that fact, reported with surprise that she could see more clearly and farther than ever before in her life.

By October, 1913, R. D. often found herself going directly to the spot where M. had left some needed article, without conscious knowledge that it was there. From time to time she reported that her mind was getting "still freer." But on Jan. 12, 1914, she became grieved and wept much, and in consequence there was some renewal of "confusion" for several days.

After a number of resolves and futile attempts R. D. first succeeded in maintaining herself through a day and succeeding night without an evening M. interval, She was out 41h. 15m. After two repetitions of this feat, another advance upon the enemy was made, by staying from the evening of Feb. 22nd to that of the 25th, a period of 70h. 50m. Mar. 4-8 her record increased to 96h. 10m. She was still failing to bridge the evening gap in a majority of cases when, beginning with 11 p. m. of Apr. 8th, she accomplished the mighty achievement of 8 days lacking 55m.

On April 19th, owing to M.'s departure, R. D., after 22 years of exchanging personalities, again stood on the firm ground of mental integrity, and since then has had not one moment's interruption of a clear and continuous consciousness.

50. Real Doris with Unbroken Consciousness—yet with Sleeping Margaret Still in Evidence.

For a time after M. had ceased to make any supraliminal

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appearance, there continued to be vague indications that she still existed subliminally as a co-consciousness. A few times after her departure R. D. on falling asleep put up her hand and felt of my face, a thing which *she* had never done before. This was the customary method of M. asleep for finding out whether I was in good humor. Sometimes too when R. D. was awake, especially when she was nervous or excited, there would come a facial expression, or a laugh, strongly reminiscent of M. But these manifestations faded out within a few months.

S. M. claimed to be continuing "preparation." By May 1st it had come to be the general rule that she was "here" only about an hour in the evening, including the five minutes or so when I talked with her just after R. D. fell asleep. The comings and goings still did not present the appearance of being automatically subject to R. D.'s condition. To be sure, any period which was comparatively one of emergency was apt to find her present, but this was consistent with the asserted free volition, for at such times her alleged function as "guard" would incline her to be on hand. Until R. D. got used to S. M.'s general absence she would often find herself starting to seek something which she felt as though she had mislaid. This phenomenon, as well as that of the psychical sensation of there being something missing within herself, caused her some wonder, but did not interfere with her excellent spirits.

As May 13th approached, when I was to attend a two-days convention in Los Angeles, R. D. suggested that I stay over night. Had there been any subliminal M.-consciousness of what was intended, surely some bubbling up of emotional disturbance would have been detected, but there was none, and my absence caused no difficulty whatever. It was the first time that I had been gone for a night in more than three years Three ladies separately remarked, in the course of the month, how differently R. D. was getting to look. One of them said, "Your face is changing."

On the night of Aug. 25th, R. D. was awakened by a voice calling "Doris!", and found that the covers had fallen off. She had been addressed by another name exclusively for

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nearly two years, but S. M. still used the former one in talking with me. Again R. D. was awakened by hearing "Doris! Doris, wake up!" on the morning of Oct. 24th, when it was time to get ready for a journey.

She started alone for New York on Oct. 24th, and was gone for three months during which experiments described in Vol. XI of the Proceedings were in porgress. Frequently homesick, she nevertheless stood the long absence well, without detriment to her health.

On Nov. 1st, S. M. committed a blunder. She wrote a note to Dr. Hyslop, and R. D. woke and found it. Naturally supposing that there was another personality like Margaret, that all sorts of strange things might be happening, and that she had been beguiled into false belief that she was well, she wrote me a letter of despair. There was nothing to do but to tell her the exact facts, and to assure her that whatever S. M. might be, there was no discernible harmful effect from her presence. Fortunately she was satisfied and comforted by the explanation, and when toward the close of her visit S. M. vocally gave her counsel, she was not startled.

S. M. was seldom away during the stay in New York, but shortly after the return in January, 1915, she resumed her former course, and now R. D. ceased to be conscious of any difference in feelings consequent upon her departures. R. D. was very hard to waken in the morning at this time, yet was very desirous of rising at a particular hour. About March 10th, S. M. began regularly to call her at the desired hour. In about a couple of weeks R. D. began to waken spontaneously and the calls ceased. By May S. M. generally limited her presence to about 8 to 15 minutes in the evening. On June 15th S. M. spoke to R. D. when the latter was awake, to warn her of an impending accident, and on another occasion R. D. feeling the need of certain information, addressed questions to her and received replies, of course by means of her own vocal organs. Again at a time when I was away, S. M. spoke to R. D., asking that a given message be sent to me.

And so matters stand today, in reference to S. M. She still comes for a few minutes every evening, unless it is otherwise arranged, and seldom otherwise. She remains constant

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in her affirmations respecting her own nature and respecting the missing "proof." She will continue to come, is her declaration, until the evidence is given, and then will permanently depart, unless particular reasons should induce her to make a future call. But she adds, "I am willing to go now, if you wish it." Why should I wish it? Part of the subliminal self or not, she does no harm, and at least formerly she was a decided benefactor. Let matters take their course.

R. D. has continued to improve in physical health and mental tone. The physiologist would pronounce her bodily condition excellent, and the psychologist uninformed about S. M. would observe no indications of mental abnormality. It could occur to neither that less than five years ago she was the subject of a condition strange and deplorable in the extreme, the climax of nineteen years of psychical dissociation.

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III. TABLE OF ANÆSTHESIAS AND HYPERÆSTHESIAS.

in period 1892-1906, following the first dissociation; period 1906-1911, that of extreme disintegration; and period following Jan. 20, 1911, that of the process of reintegration.

	MARGARET, 1892-1906.	REAL DORIS, 1892-1906.
	Extraordinary auditory hyperæsthesia.	Taste subnormal. Never ate anything because she liked it.
	Probably saw farther than most people. Had a form of visual hyperæsthesia that enabled her to see in the dark.	Somewhat thermanæsthetic.
	No anæsthesia of bladder. Probably subnormal in adjacent parts.	Near or quite total anæsthesia in bladder and throughout the urino-genital tract.
	Somewhat thermanæsthetic, but less than S. D. afterward was.	(Otherwise normal so far as remembered by S. M. and R. D.)
SICK DORIS, 1906-1911.	**MARGARET (changes in) 1906-1911.**	**REAL DORIS (changes in) 1906-1911.**
Tactile sensation was generally subnormal.	Conversely to S. D., she felt pains of the internal organs very little unless the trouble was extraordinary.	Taste probably still more dull throughout the period, as she found it almost nil when she first ate again at the close of the five years.
Feeling keen in neck and along spine, otherwise little in trunk to below the ribs, thence fair to middle of the thighs, thence sensation diminished to the knees and was practically absent below. More feeling in the arms than in the legs.	Subnormal as to sensation from cuts, bruises, etc., but less so than S. D.	Smell became subnormal (if it had not been so earlier).
No anæsthesia as to pain in	(Otherwise she continued, so far as is known, as she was in the previous period.)	(No other known change.)

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internal organs.

Anæsthesia in urino-genital tract as in case of R. D.

Subnormal in taste and smelling.

Much thermanæsthesia, but none in mouth.

SICK DORIS (changes in) after Jan. 20, '11.

By Mar. 16, '11, tactile anæsthesia greatly deepened. Felt less on right than left side.

By Mar. 27, '11, taste almost gone, and soon was absent.

By Mar. 27, '11, smell was almost gone, and soon was entirely so.

By Apr. 10, '11, quite anæsthetic to cuts and bruises.

By Apr. 10, '11, analgesia as to internal organs began. This never became complete.

By May 6, '11, visual angle had narrowed much. Directly after, it began to shorten, and reached ultimate 14 inches on May 16.

(Sick Doris disappeared June 28, 1911.)

MARGARET (changes in) after Jan. 20, 1911.

REAL DORIS (changes in) after Jan. 20, 1911.

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SLEEPING MARGARET.

About when M. was losing tactile sensation, S. M. was gradually acquiring, according to her statement, the first "independent sensations" that had ever been hers, in an area limited to the upper back and adjacent inner side of each thigh. This area narrowed until by Oct. 1, '11, there was no feeling on the back of the thighs, and by the middle of the month only two slender lines of sensation, the inner creases of the limbs. At some unknown subsequent period even this faded out.

By June 2, '11, taste dulling; little left Aug. 29; last trace gone Sept., '13.

By Aug. 1, '11, tactile sensation while awake much diminished; gone by Aug. 29. Tactile sensation while asleep in fleshy parts, face, palms and backs of hands on Aug. 1; Aug. 24th only on upper backs of thighs, palms and back of hands, nipples and lips; Oct. 30th only on palms and backs of hands; Apr. 12th, '12, only on palms of hands; July 15th none discernible.

By Aug. 29, '11, pinches, needle-pricks, etc., unperceived.

By Aug. 29, '11, (probably somewhat earlier), smell had become slight.

By Aug. 11, '11, muscular anæsthesia was well advanced; total by Oct. In Sept. of '11, following R. D., she acquired sensitiveness to temperature of the air; but from this time was

By Aug. 8, '11, taste began to improve (earlier first heard to say that she is hungry); gradually grows; seemingly normal by Sept. of '13.

Smell began to improve a little later than taste.

Aug. 27, '11, auditory hyperæsthesia began, synchronizing with M.'s ceasing to watch at night; gradually subsided; normal by early part of 1912.

Early part of Sept. of '11, she became normally sensitive to temperature of the atmosphere.

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(Sleeping Real Doris disappeared April 15, 1912.)

In M.'s last stage S. M. claimed to have gained "independent feeling" in the tips of the fingers.

progressively anæsthetic to burns.

Oct. 30, '11, narrowing of visual angle first noted; reached climax Jan. 1, '12.

Dec. of '11 smell partly revived but only temporarily.

By July 13, '12, visual field shortened, now about 12 feet; Aug. 7, 5 ft., 6 in.; Sept. 20, 19 in.; Apr. 20, '13, ultimate 14 in.; Oct. 4, '13, blind.

By July 1, '13, tactile sensation seemingly partly renewed; dies out on left side and is gone Aug. 8; gone on right side Oct. 8.

(M. disappeared April 19, 1914.)

Beginning Sept. 10, '11, tactile hyperæsthesia began, continued 8 days, then gradually subsided.

In Mar., '12, sensation began in bladder and urino-genital region. According to S. M. improvement continued, but it is doubtful if normality has been reached.

Oct. 4, '13, sight became clearer and keener than ever before.

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IV. GLOSSARY.

A. NAMES AND QUASI-TECHNICAL TERMS, MOSTLY EMPLOYED BY THE PERSONALITIES.

1. Names of the Personalities.

Real Doris. The original and primary personality; dissociated by three shocks, respectively incurred in her 3rd, 17th and 18th years; restored to continuity and integrity of consciousness when she was 25. Reason of her title apparent. Referred to by the initials R. D.

Margaret. A child personality, resulting from the first dissociating shock of 1892. Developed until mentally about ten years old, and so remained until 1911, when in response to treatment she began slowly to retrace the path of her development. Finally reduced to the mentality of about five years, she disappeared April 19, 1914. Name selected by herself from several proposed to her. Earlier known as "Bridget". Often called, both by S. D. and herself, "The Imp". R. D.'s term for her (not spontaneous) in later conversation was "Phase A." The initial M. usually designates her in this work.

Sick Doris. A secondary personality, resulting from the second dissociating shock of May 6, 1906; beginning her career an infant in knowledge though not in intellect, and chiefly educated by M.; the dominant personality for nearly five years, then caused by a therapeutic process rapidly to pass into infancy both of knowledge and intellect, and to disappear June 28, 1911, after a campaign of five months. Termed "Sick" because of her liability to inward pains and aches, and "Doris" because of her affinity to R. D. During the first half of March, 1911, before her final title was established, called "the other Doris" by M. R. D.'s term for her (not spontaneous) in later conversation was "Phase B." In this work usually referred to by the initials S. D.

Sleeping Margaret. A personality who professed to have come into connection with R. D. a few minutes before M. did, in 1892. Mentally the maturest of the group, and undergoing no essential psychical alteration throughout the observed history of

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the case. Marked by several anomalies, one being that her manifestations were always simultaneous with the supraliminal consciousness of another personality (either M. or R. D.). She finally claimed to be a spirit. Continued to come for brief daily periods after the consciousness of R. D. was restored to unbroken continuity. Chose her own name for several casual reasons, the leading one perhaps being that she talked only when M. was asleep until the period of the disappearance of the latter. Referred to by the initials S. M.

Sleeping Real Doris. A somnambulic and imperfectly developed personality resulting from the third dissociating shock of Sept., 1907. Her chief function was that of a phonograph, to register and deliver, probably verbatim, groups of utterances, but only those of R. D. and S. D. She passed through stages of modification and disappeared Apr. 15, 1912. Called "Sleeping Real Doris" because of her affinity to R. D., and because she always came when R. D. was either subliminally dreaming or asleep in her own character. Referred to by the initials S. R. D.

[When there is occasion to refer to the girl as an individual, without regard to the personalities, she is simply called *Doris*. For example, if it were said that Real Doris removed to a house on Colorado Ave., it would imply that Margaret *et al.*, staid behind. *Doris* is the sum of the personalities, the person in whom they all inhere.]

2. Names for Peculiar Modifications of Personalities.

S. D. a. An arbitrary designation, by the writer, for a temporary state of S. D., occasionally appearing during the first months after her arrival, characterized by mental vacuity, and resembling her original state on May 6, 1906.

S. D. b. An arbitrary designation employed by the writer for a state of S. D. which appeared on Apr. 5, 1911, and which was a psychical reproduction of the S. D. of Oct., 1910, with memories closing at that date.

M-asleep x. An arbitrary designation, employed by the writer for a state of M-asleep which appeared on several consecutive dates beginning Apr. 5, 1911, and which was a reproduction of the M-asleep of Jan., 1911, its memories closing at that date.

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3. Other Names.

A Margaret. The title employed by M. to designate a hypothetical secondary personality connected with some other person than Doris.

Papo. M.'s version of the word "papa", applied to Dr. Prince.

He. The name which M., while asleep, applied to her interlocutor during the first days of the study of the case, since she did not then realize when in that condition that he was the same as the Dr. P. whom she knew when awake. The term was revived by M.-asleep x.

4. Terms Referring to States, Relations and Activities of the Personalities.

Out. When any personality was supraliminal, that is, in upper and obvious control of the body and conduct, it was said to be "out"; and when it passed from a subliminal to a supraliminal condition, it "came out", or simply "came".

Here. Meaning the same as that of "Out".

In (general sense). When any personality was subliminal, whether active or inactive, co-conscious or not, it was said to be "in"; and when it changed from a supraliminal to a subliminal condition, it "went in", or simply "went".

IN, AWAY, WATCHING AND SLEEPING.

In (Special sense). As applied to subliminal M., this term designated a state less deeply submerged than that denominated *away*. During the five years when S. D. was a factor in the case, subliminal M. was *in* when R. D. was supraliminal, and then only. After S. D. had disappeared, subliminal M. ceased to be *in*.

Away. This designates a state of subliminal M. more deeply submerged than when she was *in*. During the five years when S. D. was a factor, subliminal M. was *away* when S. D. was supraliminal, and then only. After S. D. disappeared, subliminal M. was *away* only.

Watching. When a personality was subliminal, yet observant of one or more upper consciousnesses, it was said to be *watching*. Subliminal M., in particular, had two states (*in* and

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watching, *away* and *watching*), in which she was respectively more or less observant of the consciousness (when S. D. was supraliminal), or consciousnesses (when R. D. was supraliminal, and S. D., below R. D. but above M., was co-conscious).

Sleeping. Besides the usual significance of the term, it was applied to two other states of subliminal M. (*in* and *sleeping*, *away* and *sleeping*), in neither of which was she observant of upper consciousnesses.

But into the definition of the four terms, *in*, *away*, *watching*, and *sleeping*, as they were variously combined to designate four states of subliminal M., also enter the degree to which she was capable of combining independent thinking with her observation of higher consciousness. To sum up:

a. When subliminal M. was *in* and *watching*, she was observant of upper consciousness and also carried on independent and "active" trains of thought.

b. When *in* and *sleeping*, she did not observe upper consciousness, but had independent but not "active" thoughts. The meaning probably is that she was not then capable of purposeful thinking, but only of vague, dreamy thoughts.

c. When *away* and *watching*, she was observant of upper consciousness in a lower degree, but had no independent trains of thought.

d. When *away* and *sleeping*, she did not observe, nor had she thoughts (at least that S. M. could perceive), but her state resembled dreamless sleep. She never had subsequent memories of any kind, connected with this state.

Go away (variant, *duck under*).

As applied to M. this term referred to her voluntarily or involuntarily, and suddenly, forsaking the supraliminal control at a time when no other personality was in condition to take the helm. The body remained motionless until M. re-emerged, nor was there evidence of consciousness on the part of any of the group, except the claim of S. M. that she herself continued to be conscious. The last-named was, however, unable to speak or cause any bodily movement while the condition lasted. (Sometimes M. loosely used the term *duck under* to express what was regularly rendered *go in.*)

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Applied to S. M., and used by herself, to *go away* meant leaving the body.

Also, rarely, to *go away* meant to die.

Reflected. A term used by S. M. for the alleged process by which a personality obtained cognizance of the thoughts of another personality intermediately through a third, as though seen pictured in a mirror. Thus, M. was said not to be conscious of, or to "see" the thoughts of R. D. directly (while S. D. was in existence) but as *reflected* from the consciousness of S. D., which saw them directly; and S. M. was said to see R. D.'s thoughts as *re-reflected* from M. after being *reflected* from M.

Forget. R. D. usually referred to her lapses from consciousness, caused by the alternations, in this fashion—"when I forgot".

Lose time. When R. D.'s lapses were longer than usual, she would say, "I hate to lose so much time".

Hold on. The word had two very different senses. As used in reference to R. D., it meant the prolonging of her stay "out", that is to say, in a supraliminal state, by a strong effort of will.

Also, until the case began to yield to treatment, M. would always, while sleeping (in the ordinary sense of the word *sleeping*), maintain a grasp upon the pillow, bedpost, or some other object. This she called "holding on".

Free. When R. D.'s mind was clear of confusion caused by the subliminal activity of a secondary personality, she was accustomed to say that she was, or felt, free.

Kicked out. When R. D. was artificially stimulated to "come out", but prematurely, that is before she had secured sufficient subliminal rest to maintain herself in a supraliminal position, she would sometimes nearly emerge, then suddenly sink back into the depths, whereupon M. would be propelled back to her place at the helm. It was as if two buckets were attached to a rope passing around a windlass, the full one had arrived nearly at the top, and the empty one had descended almost to the water, when, the power turning the windlass failing, the full bucket fell into the water and the other was jerked to the top. At such times M. would say that she had been "kicked out".

Bumped. The term used to describe the disagreeable sensa-

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tion experienced by both R. D. and M., when the latter was *kicked out.* It was a sensation as though they had collided in passing each other.

Let go. After S. D. had reached the infancy stage, M. could voluntarily "go in" and cause S. D. to "come out". This she called *letting go.* She could also, at a later stage, soon after she had replaced R. D. but the latter had not "gone down far", *let go,* and cause R. D. to "come", but only for a few minutes.

Jolt. A term used by S. M. to designate the production by her upon M. of the hallucination of being struck a blow upon the forehead.

Pull in. M. sometimes by a violent psychical effort forced S. D. against her will into a subliminal position, and took her place "out". This she called "pulling S. D. in". A variant term was "yank in". The same terms were applied (the latter only by M.) to a similar action on the part of S. M., of which M. was the object.

Babbling. The term applied by S. M. to S. R. D.'s soliloquizing.

Conversation-recital. The automatic repetition by S. R. D. of the part borne by R. D. or S. D. in a former conversation, with facial expression and vocal intonation corresponding with the age at which the conversation originally took place. Term used by the writer.

Soliloquy. The automatic repetition by S. R. D. of phrases originally uttered by R. D. at one or another of her brief emergences in her room alone, during the period 1906-1910. Term used by the writer.

Cricket-chirp. A metaphorical term sometimes applied by the writer to any verbal automatism on the part of M.

5. Other Terms.

We. Besides the proper use of this pronoun, as referring to two or more members of the group together, M. often used it instead of "I", in speaking of herself. To a less extent S. D. did the same.

The surface. A term equivalent to the psychological ex-

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pression *the threshold of consciousness,* in such phrases as "near the surface" and "below the surface".

Asa (pronounced ah-zah). A code word for oral use between personalities, so that if overheard they would not be understood. It had various significations according to accent and inflection, and according as it entered into combination with "yes" and "no". (See page 657.)

A-ah' (accented on second syllable). Rubberneck Row dialect for *yes,* retained by M. only.

A'-ah (accented on first syllable). Rubberneck Row dialect for *no,* retained by M. only.

P.-Formula. Early in the care of the case, when it became necessary to waken S. D. to go to her home, I would say, in order to cause her by suggestion to be placid and cheerful after waking, "*Wake quietly. Wake happy*", and by way of signal for her to open her eyes, knowing that she used the word "minute" in about the sense that most people ascribe to "second", would add, "*Wake in a minute*". Her eyes would at once unclose, and her spirits were usually good after the formula, which for brevity came to be called the *P.-Formula.* Afterwards, when R. D. had begun to come during M.'s sleep, the fact announcing itself by a characteristic smile, the formula became transferred to R. D.

M.-Formula. Early in the care of the case, while S. D. was ill and suffering severely, I happened to hold her up in a sitting position to afford her relief; she was stupid with pain and her head fell back on my shoulder without her being aware of it; I grasped both of her wrists to still her shaking hands: she fell asleep and just then R. D. chanced to come. On M.'s suggestion (hence the name of the formula) I soon after tried to see if this had started an automatism which might be useful in banishing S. D., whose remaining asleep, now that she had begun to decline, was very injurious. Sure enough, it worked again. But S. D. became more and more averse to this innocent expedient, which did not occupy ten seconds when promptly acceded to. It was necessary that she should be awake at the beginning of the process, that she should for a moment, with limp muscles, rest her head squarely, and that I should then tighten my hold on her wrists. Invariably, these three details being attended to, she fell

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asleep, her clinched fists opened as though a spring had been released, and either R. D. or M. came awake.

B. CURRENT TECHNICAL TERMS.

Abnormal. Not in accordance with a normal or standard condition.

Aboulia. Loss of will-power.

Alternation. Transition in control, and supraliminal position, from one personality to another.

Æsthesia. Perception by any of the senses.

Amnesia. Loss of memory.

Anæsthesia. More commonly employed to mean loss of bodily feeling; but coming to be, and often in this work, used in its original sense of lack of perception by any one of the senses.

Analgesia. Insensibility to pain, as such. Not necessarily involving entire anæsthesia.

Automatic. In proportion as anything is said or done apart from conscious thought and will, it is automatic.

Automatism. That which is said or done uninitiated by conscious thought and will, and which the will is more or less powerless to stop after it has begun.

Bimorphosis. Dissociation into which two personalities, the primary and a secondary, enter.

Catalepsy. A morbid psychoneurotic condition marked by suspensions of sensibility and voluntary movement.

Chorea. A nervous disease marked by involuntary twitching of the muscles; St. Vitus' dance.

Clairaudience. The alleged perception, as by hearing, of sounds which are really beyond the limits of hearing.

Clairvoyance. The alleged perception, as by vision, of objects located beyond the limits of the visual field.

Complex. A name applied to any combination of ideas associated with definite emotions which tends to maintain a quasi-independent existence, and to recur as the sequence of appropriate stimuli; whether the combination is comparatively simple and rudimentary, or has attained the dimensions of a "personality".

Echolalia. Mechanical repetition of words heard.

Hallucination. An experience as through perception by one or more of the senses, which has no objective counterpart within reach of the same senses.

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Hemianæsthesia. Anæsthesia of one lateral half of the body.

Infant personality. A title sometimes applied to a personality which comes into existence divested of most or all knowledge because of amnesia of past acquirements. (Strictly it is a misnomer when the personality retains the *form* and *power* of thought though void of the *content* of thought. For example, it would better apply to the last stage of Sick Doris than to her initial stage.)

Hypnoleptic. Relating to a condition of abnormal sleepiness.

Hyperæsthesia. Abnormal or peculiar keenness of sensation of any type, as of the skin, or (in the broader definition) of any of the senses.

Hysteria. A psychoneurotic malady of obscure boundaries, marked by lack of control over the emotions, and by a tendency to form morbid psychic complexes. Apparently not dependent upon any lesion.

Mnemonic. Relating to memory.

Monocyclical. A term descriptive of a case of dissociation not characterized by shiftings of the personalities back and forth in supraliminal control. For example, the case of Ansel Bourne, who remained in a secondary personality until the permanent recovery of the primary state, was monocyclical. If there are no oscillations back and forth until the stage of recovery, as in the Hanna case, the same term is used. Opposed to *polycyclical.*

Neurasthenia. A condition of depression, etc., due to exhausted nerve energy.

Neuron. "A nerve-cell with all its processes".

Neurotic. Relating to nervous disease, particularly of a functional type.

Polycyclical. A term descriptive of a case of dissociation marked by numerous shiftings of the personalities, back and forth, as the Doris case. Opposed to *monocyclical.*

Polymorphosis. Dissociation into which more than two personalities enter.

Post-hypnotic. Used of a suggestion given during hypnotic trance, but intended to operate, and operating, after the trance is over.

Primary personality. The original and authentic personality, that from which, by hypothesis, all secondary personalities come

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by a process of " mental fissure ", and in relation to which they are, as it were, parasitic.

Prognosis. Forecast of the probable outcome of a malady.

Psychoneurotic. Pertaining to functional disorder of the mind and nervous system.

Psychopathy. Any disorder of the mind originating or appearing to originate in the mind itself.

Secondary personality. " It sometimes happens, as the result of shock, disease, or unknown causes, that an individual experiences an alteration of memory and character, amounting to a change of personality, which generally seems to have come during sleep. The new personality is then termed secondary, in distinction to the primary personality." (F. W. H. Myers.)

Somatic. Of, or related to, the body.

Subliminal. Pertaining to the consciousness which is below the threshold. Used in the sense opposed to *supraliminal.*

Suggestion. The implantation from without in the subconscious mind of a person of an idea which comes forth as a physical or psychical state or act. *Auto-suggestion* is self-induced suggestion, whether of the voluntary or involuntary type.

Supraliminal. Pertaining to the consciousness which is above the threshold, either the normal consciousness or the secondary consciousness temporarily (except in rare cases) taking its place in the upper control of the body and the life. (The writer contends that this term should be used in strict accordance with its root-meaning, to define the position, and not the nature, of a consciousness. To do otherwise is to be involved in frequent confusion, when the case under discussion is one in which alternations occur. To specify nature, the terms " secondary consciousness " and " secondary personality " exist. These remarks apply equally to *subliminal.*)

Telepathy. The transmission of thought from one mind to another, not by the recognized sense-avenues, but by some process yet unknown.

Thermanæsthesia. Lack of ability to recognize sensations of heat.

Therapeutic. Pertaining to the remedial treatment of physical or psychical disorders.

Toxic. Due or relating to poisoning.

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CHAPTER II.

FIRST PERIOD: UNDIVIDED PERSONALITY. "THE REAL DORIS."

TOGETHER WITH OUTLINE OF FAMILY AND PERSONAL CHARACTERISTICS.

1889—1892.

Doris Fischer was born in the year 1889, and lived up to her twenty-third year in a large eastern city. Both parents were German.

The paternal grandparents lived in one of the university cities of Germany, whence the grandmother and her two sons emigrated to this country, the first-mentioned not long before her death. Little has been ascertained regarding the grandfather, but a brother of his is said to have been professor in the university. The grandmother was a tall, thin, wiry woman, and died at the age of 75. She was characterized by a nagging, tattling disposition, and particularly by an obstreperous temper. Lutheran, if anything, she read her German Bible, yet was not incapable of uttering curses in two languages when in a rage. One of the sons disappeared at an early age, and was not heard of afterwards. The father of Doris resembled his mother in his long, lean body; in his iron constitution, enabling him to withstand alcoholic excesses for decades and yet remain hale and vigorous; in the entire absence of neurotic tendency; and in his combining a usually ingratiating manner abroad with a tyrannical and selfish one at home, together with frequent outbursts of rage, by no means always associated with a drunken state. He was a soldier throughout the Civil War, and at that time contracted the drink habit which was to increase until it drove him from a high business position to a lower, and so

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down to the grade of a common laborer, with various evil effects upon the fate of his family. He was above the average in native intellect, and though his schooling was meagre managed to gather considerable information through reading. But eating and guzzling came to mean much more to him than any intellectual or æsthetic pleasures, while from his youth up a more selfish being can seldom have existed. He was without consideration for anyone, and almost without natural affection. So far as is known, religious motives were to him non-existent.

As in the case of the paternal, so in that of the maternal ancestry, nothing has been ascertained prior to the grandparents. Grandfather Brandt died at the age of about 96. He seldom ever was ill, but at one period had nightmare and walked occasionally in his sleep. His one brother, concerning whom information has been gained, lived to be 92. The grandfather was a man of inflexible morals, according to his standard, and a church member, constant in attending and supporting religious services. But his Christianity was of that unfortunate type which permitted him to be generous and agreeable toward those who he thought were doing right, but disposed him utterly to cease intercourse with his fellow-member who had once fallen from grace, and to disown three of his children forever, two of them for the crime of marrying without his consent. Grandmother Brandt also appears to have possessed remarkably good health, without any neurotic taint whatever, until her death at perhaps 65, from accident. Her disposition was gentle and loving, and the disowning of three of the children by her husband, and his stern refusal to allow her even to write to them, were a great grief to her. There were eleven Brandt children who lived to adult years, and most of them are still living. One died soon after a beating from her drunken husband, another from the results of his own immoral life, and a third, Doris' mother, from alleged pneumonia, after a few hours' illness. So far as appears, all had naturally sound constitutions. With one exception, the family seem to have sustained good reputations, the most of them are teetotalers like their father, and nearly all are active church members. Grandfather

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Brandt was a man of means, amassed through his own efforts, and started all his boys in business. Some are wealthy, the most are doing well financially.

The mother of Doris inherited the magnificent physical constitution of her parents, and, though she became the mother of thirteen children, and endured poverty and callous usage, was scarcely ever ill. She showed no symptoms whatever of "nervousness". She laughed and joked habitually in the midst of her troubles, was a loving mother, and tender as her many cares permitted.

The thirteen children, of whom Doris was the youngest, were made up of seven boys and six girls, including a pair of twins. One boy was still-born, another died of a fall at about two years, another of whooping-cough at about four, and a fourth of small-pox at nearly the same age. The oldest girl died of typhoid fever at twenty, and another of chronic rheumatism brought on by her own carelessness and later complicated by tuberculosis, at twenty-eight. The living seem to enjoy normal health, and none of the family were afflicted with "nerves", except Doris, and possibly the oldest girl, of whom it has not been possible to learn much more than that she was extremely imaginative, and in childhood was fond of writing letters signed "Princess ——", describing scenes and events appropriate to the assumed character.

No case of insanity, imbecility, chorea, deaf-mutism, or other recognized form of physical or mental degeneracy has been found in the family, lineally or collaterally.

On one of his business trips prior to the war, Grandfather Brandt met a boy in rags, John Fischer, running away from his late employer, took him home and into his own family, and gave him a place in his mill. Little Emma Brandt was going to school, and presently John was put to school also, so there were plenty of opportunities for the two to know each other. The girl was of a happy, trustful and loving disposition, and the acquaintance ripened, on her part, into a romantic attachment. The boy, several years older, probably loved her as much as his thoroughly selfish nature per-

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mitted him to love anyone. But he early began to tyrannize over her, and even to slap her in the face when irritated, significant facts which her infatuation excused.

The family noted that the young people liked being together, and Emma's mother took occasion to warn her against forming an attachment, dwelling especially upon the fact that John drank beer, and telling her—prophetic words—the hardships which the drunkard's wife must endure. But no one dreamed how far the attachment had proceeded, when suddenly the couple eloped and married. This was in 1861, Emma being sixteen years old. Disillusionment came swiftly. The comfortable parental home was closed to her forever, she found herself in dingy quarters, what little disguise the lover had retained the husband discarded. The first Sunday after the marriage he forced her to wash clothes. Brought up as she had been, in the strictest Sabbatarian way, she felt that she was committing a mortal sin, and the horror of that Sunday did not wear off for years. She worked many a Sunday thereafter, for she felt that it no longer mattered, and she attended religious services no more. Within a few weeks the husband enlisted as a soldier, and for four years this tenderly-nurtured girl earned a bare subsistence by her own labor. When he returned the drink habit was firmly fixed upon him, though he drank moderately for a number of years. He had the ability to rise in five years to a responsible executive position, wore a silk hat, and had plenty of money, with which he was most free, except to his own family. In another five years he had lost his high position, and from that time went slowly down hill. All of Mrs. Fischer's strongest instincts were thwarted from the time of her marriage, and in greater degree after her husband's most prosperous period was ended. She longed for affection and was wedded to a callous brute who always neglected and sometimes beat her. Even her romantic fancy could not long endow such a figure with heroic qualities. She loved beautiful surroundings and clothing, but her home was shabby and herself and children meanly clad. She bore many children and her cares multiplied. Her attempts to win her father's forgiveness were unsuccessful. A photograph taken

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when she was forty-four years old, not long after the birth of Doris, was the medium of the last effort in that direction. It was taken in the gown which she wore when she left her home, and with her hair arranged in the fashion of her girlhood. This she sent to her father, hoping that it would touch and soften his heart, but the stern old man sent it back. From this time she aged rapidly. This portrait shows her well-preserved and comely; another, taken three years later, looks many years older. Nevertheless, she maintained a brave exterior, laughed and joked in the midst of her griefs. She never mentioned to Doris, or, so far as is known, to any other, her husband's cruelties, and never complained of, but always defended him. Perhaps it was the implacable attitude of her father, perhaps a combination of causes, which made her utterly cease to go to religious services, and even speak cynically of the Church; but she must have read her Bible a great deal, since it was found after her death worn and discolored with handling, and had not been used by anyone else. The leaf containing the fourteenth chapter of St. John was almost in tatters. Yet no one ever saw her reading the book—she must have done it at night while the family slept. She was a woman of peculiarly imaginative temperament, and found relief in the midst of her sordid tasks in daydreams filled with the life-elements which she yearned for and of which her real existence was so barren. The game of "supposing", which she so often suggested to Doris and played with her, and in which she displayed almost the satisfaction of a child, must have been prompted by a deep-seated mental tendency.

Mrs. Fischer was carrying even a heavier load than usual during the months immediately preceding Doris's birth. Her husband was drinking heavily, and was out of work much of the time. For the first time she was reduced to eke out the support of the family by "doing washings", bringing the clothing in secretly, and drying it in the house, so that the neighbors might not know. The lack of affection on the part of one of her daughters was especially troubling her, and a few months before Doris's birth the wayward conduct of another child caused her great grief.

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The various stated facts and conditions antecedent to the birth of Doris are, of course, of immense importance to an estimate of her congenital make-up. From both ancestral lines she derived remarkable vitality and elasticity of physical constitution. In all other respects she is like her mother in the latter's youth. From her mother she inherits her sensitiveness, her affectionate and pacific disposition, her capacity for enjoying everything which furnishes any possible material for happiness, and for putting unpleasant thoughts speedily away, her inclination now happily corrected, to reverie and imaginative excess. In view of her infant tendency to dissociation, realized when but three years old, her father's alcoholism may possibly, and her mother's repressed sorrows during the period of gestation, must probably be taken into account. Without the physical stamina which characterizes her she could hardly have survived the untoward conditions which prevailed up to late years; without her mental endowments of joyousness, optimism, amiability and docility her cure from protracted and complex dissociation would have been most doubtful. It is curious how completely she seems to have escaped the stigmata of her father's disagreeable qualities. Her loathing for the saloon and the vice of drinking is easy to account for, and connected with it is her utter dislike of narratives and pictures of battle, derived from the childhood impressions gleaned from utterances of her mother, that the war was responsible for her father's becoming a drunkard.

It may be well to orient the subject of this chronicle, by further outlining her mental and moral characteristics, in her normal personality, and the writer will endeavor to do so with scientific rigidity. It will not be due to any exaggerations or concealments of partiality but to the facts themselves, if the resultant picture is a pleasing one. It must be borne in mind, however, that this is a sketch of the normal personality functioning unhindered by the other personalities, as is the case continually now that she is cured. Certain mental operations were habitually or occasionally interfered with, and moods and phases of disposition foreign to her own sporadically intruded, so long as another consciousness abode

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under her proper consciousness, and another volition beneath her will. Still, it was possible for one habituated to the study of the case to distinguish almost infallibly between even resembling manifestations of the normal and secondary personalities, by means of indicia of facial expression, tones of voice, manner, etc., as will be amply illustrated further on. For instance, the normal personality would sometimes be guilty of a momentary impatience, but it had a different coloring and was accompanied by different symbols than was the case when the pettishness really proceeded from another personality, co-conscious beneath and, as it were, showing through.

Doris possesses a bright, active mind. She appears unduly girlish for her years, partly because *she* has had at least eight years less personal experience than her age would imply, and partly because that potent factor in shaping and coloring normal maturity, sex instinct, is notably deficient. But she really has mental powers beyond the average, rather in practical channels than those of abstract thought. She learns readily, and if the subject relates to her life in an intelligible way, retains facts and principles with tenacity. Ready for high school at fourteen, the second in rank in a class of fifty-two, all of whom except one were older than herself,—such an achievement despite the embarrassments peculiar to her dissociated state, and those incident to her having to work out of school hours, speaks for itself. Entering upon poultry-raising before her recovery was complete, she read everything about poultry that she could get hands on, took correspondence courses, experimented and observed for herself, and soon became expert and successful. But she takes the most pride in a project which she has begun of her own initiative, and if another meddles with the steering oar her pleasure in it is gone. She is skilful with her hands, in fancy-work, etc., though less so than was one of the personalities. Her success in pressing and retaining the hues of difficult flowers elicited the praises of a veteran botanist. She has a fair musical ear, is only moderately fond of poetry, but delights in pictures and the beauties of nature. With little taste for theoretical science, she never tires of watching

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the ways of birds and animals. Conscientious, but not morbidly so, she inclined from childhood to religious opinions and habits, yet exhibits no tendency to fanaticism. She is as frank as the human conscience, and will rebuke a cheating merchant, for example, with such simple directness that he may be dumbfounded but is seldom angry. Affectionate and sensitive, she rarely exhibits a momentary flash of impatience, quickly repented of. Unless grieved or worried, incidents of rare occurrence, during which she usually keeps silently occupied, the light gone from her countenance, she is buoyant and cheerful, often exuberantly so. Her sympathy is roused by any suffering, whether of human or brute creatures; though keenly appreciative of humor she cannot conceive why people laugh when someone slips and falls on the pavement. Jests which contain an element of coarseness or which sully religion or family relations revolt her. She is never coy, never bridles and simpers, never is embarrassed, in the company of young men; would not in the least know how to go about a flirtation, and the conduct of certain oppositely inclined ladies is so incomprehensible that she terms it "crazy". Her sole conception of the advantages of the matrimonial state is that it gives "someone to take care of", and that it usually brings children, of whom she is passionately fond. But that she might marry seems hardly to occur to her. She makes few friends among young women, since the most of them want to talk about men, or clothes, or social affairs, which interest her little. She has many strong friendships with women much older than herself, and her best friends among men are unromantic fellows twice her age. With some of the latter, grave doctors, scientific men and the like, she is on the frank terms of a favorite niece. Without conceit, she keenly enjoys the approbation of her friends, but desires no wider praise. She is incapable of deceit, never once has she been known, in her own personality, to deviate from the truth. A purer, more guileless soul it was never the writer's good fortune to know, much less to explore to its very depths. Such, in outline, is the psychical make-up of Doris, set down with no reserves or glossing over; on the whole, with the exception of the notable defect in sex-

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instinct, a symmetrical combination, and one furnishing a good foundation on which to construct the processes of cure.

Physically, the subject is five feet and two inches tall. Her weight, one hundred and twelve before her case was taken in hand, thereafter rapidly increased in consequence of unwonted sleep and nutrition until it was one hundred and fifty pounds, and then slowly descended to a hundred and thirty. The skin is fair, and much clearer than it was. The hair is a very light brown, and it is one of the curious physical changes which have accompanied her psychical regeneration that it has grown out generally one or two shades lighter than formerly. Her physical strength and endurance are certainly above the average; her lung-development is excellent, her heart-action regular and strong. She both is now, and always has been, remarkably free from ordinary ailments, never had any of the so-called children's epidemics, except measles and mumps, and these very lightly. She has been unusually free from coughs and colds. In the Sick Doris period (1906-1911) there was recurrent tonsilitis as the result of persistent exposure. In the same period tuberculosis was discovered in one ankle, it was supposed, but was eradicated by an operation. However, plenty of morbid conditions and symptoms appeared in connection with the second dissociational catastrophe, and slowly wore off after the disappearance of S. D. These will be described in their proper place. Perhaps the most remarkable feature of the present robust health is that the digestive functions do not show the slightest impairment from long-continued violation of what are considered the hygienic rules as regards eating, and especially from the strange gastronomic feats of Margaret. Or, considering that Doris had scarcely slept in her own personality for nineteen years, and at that had been habitually deprived of the amount of sleep supposed to be requisite for young persons, perhaps it is as extraordinary that normal sleep should have reëstablished so soon after the case was taken in hand, and, with some irregularities for a time, should speedily have become so profound and satisfying in its character. No factor has been of greater therapeutic value.

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Doris was born March 31, 1889, while her mother was undergoing so mild a type of varioloid that she escaped unmarked. The infant contracted the disease, but, according to the mother, suffered few ill effects, and today retains but three or four slightly visible scars.

The mother had many children and multifarious cares, so that Doris, not from lack of maternal tenderness, but from necessity, did not get an infant's proper dowry of little attentions. The care of her fell largely upon an older sister, whom we will call Helen. In after years her mother used to remark how good a baby she was, how quiet, how seldom she cried. Her first pronunciation of her own name was "Do". Afterwards it became "Dorry". Further than this we have almost no data regarding the first three years, since for reasons hereafter to be stated it is not possible to consult members of the family. But she must have been absorbing impressions regarding the intemperate and unloving father, and her sympathies for the harassed mother must have early awakened.

The writer has a picture of her, as a serious-eyed baby. According to Margaret [Oct. 13, '11] it was taken when Doris was two years old. ("Are you sure?") "Yes, I am sure. The mother said so." The picture surely appears to be that of a child of about two.

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CHAPTER III.

SECOND PERIOD: THREE PERSONALITIES. [1]

REAL, DORIS, MARGARET, AND SLEEPING MARGARET.

1892—May 6, 1906.

The story of the shock which caused the first dissociation was briefly told by Sleeping Margaret, [2] Apr. 8, '11. "D. was three years old when her father took her from her mother just as the mother was about to put her in their bed. The father threw her on the floor with all his might, because he didn't want her there. The mother took her up and car-

1. The term "personality", in the above heading, is used in its widest sense, to include the primary or original personality, and without prejudice to the question which may hereafter arise, whether S. M. is a personality at all, in any such sense as M., and at a later date, S. D., were.

2. As the account of Doris's life previous to my acquaintance with her is mostly autobiographical, being collated from the utterances of the several characters, R. D., S. M., M., S. D., and S. R. D., it may be well, at the outset, to estimate the dependence which may be placed upon each of these.

The Real Doris is absolutely truthful. This fact is established by critical observation covering several years. Her memory may now and then err as to details, but I do not think it subject to more than the average liability to mistakes. She is not always precise in her forms of expression, so that the hearer sometimes fails to get her intended meaning. Special pains, therefore, have been taken to test her statements and correct such misapprehensions.

Sleeping Margaret, early in our acquaintance, made statements regarding herself at variance with later ones, and explains by saying that she was not at first ready to admit her true identity. She has, also, rarely, been monosyllabically evasive when she deemed that I was prying too much into the thoughts of R. D., or might be on the point of blaming the latter. Outside of these two categories I never had reason to suspect S. M. of wilful deceit. Her memory, during say the first eighteen months of my knowledge of her, seemed wonderfully ready and detailed. Later, as she declared and as appeared to be the case, her memory of long-past events gradually became less clear, her own explanation being that as she was less and less needed as a

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protector she turned her attention more to her own affairs, and away from the review of R. D.'s life. But her later memories did not contradict the earlier ones, only grew somewhat less distinct.

Margaret was capable of both the most child-like frankness and faithfulness in reporting occurrences, and of the most child-like romancing. But she could not help giving notice of her inventive moods by dancing eyes and an amused manner. Her demeanor when telling the truth was unmistakably different. The same diverse indicia accompanied her relations of long-past events, so that after long study of her I became thoroughly convinced that I had an infallible means of distinguishing between her usually veracious reminiscences and her occasional romances. Her memory remained acute for several months after the beginning of cure, thereafter it gradually faded, with curious temporary revivals due to associational processes, which revivals showed next to no discrepancies. Moreover she tended to romance less and less as she approached her end.

Sick Doris was capable of falsifying within certain channels, in a manner which was rather automatic than culpable. But certain principles governed her lapses in veracity, and these came to be pretty well recognized. Of course she could not be a witness for anything which happened prior to her own advent, but could only quote M. thereon. The most important portions of her testimony, those relating to her own beginnings and tuition and to her relations with M., are too parallel to what is recorded in the Hanna case, and Beauchamp case respectively, as well as other cases, all unknown to her, to have been imagined or invented.

Sleeping Real Doris could not be a voluntary witness to anything, being incapable of converse with any actual person; her forte was the reproduction of the Doris side in past conversations with many persons. Some of the incidents with which the conversations dealt, and even the fact that some of the conversations took place, in substance at any rate, have been verified. One could hardly listen to series after series of these automatic recitals, uttered with language, tones and facial expression wonderfully diverse in accordance with the dates and character of the original incidents (which ranged between 1896 and 1911), now strikingly simulating childhood and now young womanhood, and sounding all the gamut of the emotions, without being convinced that he was listening to actual reproduction. If that be correct, S. R. D. gave direct witness to the conversations and indirect witness to the incidents on which the conversations were based, with the fidelity of a phonograph.

But the well-known interrelations of secondary personalities with each other and with the primary personality would lead to the inquiry how far any of the witnesses S. D., M. or S. M., was of independent authority, and how far she simply reflected the memories of another. While R. D. did not know the thoughts of any of the others, nor even of the existence of S. M. and S. R. D.; M. did not know the thoughts of S. M., and only suspected, late in the case, her existence; on the other hand S. D. knew the thoughts of R. D., M. knew the thoughts of S. D. and R. D., and S. M. knew the thoughts of

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M., S. D. and R. D. Did not, then, S. M., M. and S. D., in reciting incidents of the past, simply quote from some one "higher up", and all, ultimately, from R. D.? Emphatically, no! Access was only to active thoughts, never to latent memories of another. But when the memories of one higher up were called into review and thus transmuted into active thoughts, would not a lower personality, now having access to them, be liable to modification of her testimony? Yes, but only to the degree that Brown, Smith and Robinson, witnesses of the same event, would be subject to the same liability. Brown, having listened to Smith's and Robinson's versions, might take advantage of these to refresh his memory, to correct some detail or otherwise modify the manner of his own recital. But the modification would be as likely as otherwise to take the form of causing him to dilate on some feature of the incident that the others had neglected, or to insist more strongly on his own view of the case, nor would any one dispute that Brown, Smith and Robinson were competent witnesses. Exactly the same is true of the testimony of the personalities. For example, if R. D. was talking about a past event, and M. came out and took up the tale, M. would show perfect comprehension of what R. D. had said, and her own testimony would doubtless be affected, but only as in the case of Brown. Frequently she dwelt on features of the incident which she said R. D. had forgotten. She would have her own childish interpretation of the incident and as strenuously contend against R. D.'s interpretation as Brown might argue for his own and against Smith's theory to account for the facts related by both. Each of the personalities had her own independent memory, each (except the inchoate, shadowy S. R. D.) her characteristic modes of thought, pride of opinion and will to contend for the same.

There are at least four general tests which may be, and have been, applied to the autobiographic testimony.

A. If in the passage of months, an incident once narrated is casually called up again and again, and retold in whole or in part, by the same personality, with no essential discrepancy; if, on the other hand, the account is not repeated in suspiciously stereotyped terms, we have a fairly good test of veracity. If the same holds good with hundreds of incidents, often complex and interlocking, and embracing together thousands of details, the test becomes many times more satisfactory. And this has proved the case with the great mass of the testimony. The exceptions either were accompanied by certain invariable indicia, as when M. amused herself by romancing or "fooling", or fell into certain categories to each of which there proved to be a key, as in the case of certain utterances by S. D.

B. If the accounts given by different personalities regarding the same incident tally with each other, dovetail as it were, taking into consideration the psychical limitations and points of view of the several personalities, we have another test that the accounts are essentially true. That accounts differ according to the psychical quality of the narrators, as when M. dwells upon features which would interest a child, and gives the whole incident a childish interpretation; S. D. treats the incident more maturely and yet superficially,

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and S. M. relates it with deeper appreciation of its causes and significance; also that accounts differ according to the point of view of the narrators, as when M. tells an incident in detail together with the fact that she mentioned it in a note to R. D., while R. D. never betrays any knowledge of the details, but only of the bare fact mentioned in M.'s note,—all this makes assurance surer.

C. If the accounts given of an incident fit whatever of its objective facts become otherwise established, and with the general logic of the situation, we have a third test successfully applied. Truth comports with truth, and facts are logically related. This is not the same as to say that the accounts should be reasonable. There is no such test as the latter formula implies, or if there is it can be employed only by trained minds in possession of determining facts. The reason of the man who has never heard of the phenomena of dissociation would condemn the present chronicle at its first page. He would say that the very notion of a divided personality, of two or more wills in connection with one body, is unreasonable. Some of the statements of the Doris personalities which seemed unreasonable at the beginning of the inquiry, proved perfectly reasonable in the light of larger knowledge later on in regard to the powers, limitations and relations of the personalities.

It is not possible to indicate in this work a tenth of the care that was taken, in view of all the possibilities of wilful deception, exaggeration, delusion and vagaries of memory, to scrutinize and test the autobiographical statements. Yet I do not feel called upon to pass upon each incident around which a group of statements clusters. My office was to get the testimony of all the witnesses in, to cross-examine it, and to place it before the reader in such shape that he can judge for himself. I shall indeed feel it not impertinent to call his attention, generally in the form of footnotes, to considerations which he might otherwise neglect, as in the case of the alleged incident causing the first dissociation, at the age of three years.

Of course, after Mrs. Prince began to care for Doris, and later, after the writer came into connection with the case, the evidence became greatly increased in scope and diversity. Shut up, as to the earlier period, mostly to autobiographical testimony, since it has been inexpedient to take former acquaintances into confidence, in order to learn whatever the secretive habits of undiscovered personalities allowed them to observe, we are not so limited thereafter. First-hand external testimony now comes in, testimony of daily observation, under the most favorable auspices, for the personalities, discovered and reconciled to their discovery, no longer masked their operations from the favored witnesses.

D. And here comes in a fourth test of the autobiographical testimony. If the edge of the period to us unknown fitted the edge of the later period of which we were witnesses,—in other words if the descriptions by the personalities of their conduct and relations during the last months before their unmasking agreed with what we came to know by observation of the actual phenomena which illustrated their peculiarities and relations, during the period immediately after the unmasking, then their testimony to that extent becomes credible and probable. And this was the case.

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ried her out of the room to see if she was hurt, and as she didn't cry, she laid her on Helen's bed upstairs, on the third floor. Helen had slept with her, but was away that night." No word of this statement was lisped to Margaret before June 2, when the following dialogue took place. (What did you first come for?) "To take care of the D." (How old was she?) "Three." (How could one baby take care of another?) "We [3] were 18" [4] [said with a simper, plainly indicating that she was not in earnest]. (What is your first recollection?) "My playing with her fingers when I came." (You mean that you remember the very time that you came?) "Sure! I remember that best of anything." (Where was D.?) "In bed on the third floor. She was crying and rubbing her eyes. I showed her how to play with her fingers." (What made her cry?) "She was lonesome, I suppose. There was no one with her." (Had she hurt herself, bumped her head, maybe?) "I don't know. I guess she was just lonesome." (Wasn't there any one else sleeping on that floor?) "Yes, Ada and Alma." (And didn't one of them go to D.?) "No, 'Shut up!', 'Stop that crying!', 'Quit it!'—that's what they yelped." (Why didn't the mother come?) "I don't know." (Didn't anyone come?) "Yes, later on Helen came in. She had been out, she was all dressed up." When S. M. could express herself again, she said that she was surprised that M. had forgotten that D. was thrown on the floor by her father, since the fact was formerly known by her. That event would naturally impress itself on the mind of the child R. D. so vividly that M. would have become familiar with it. As we shall see, M. remembered it later. S. M. went on to say, "Really M. came a little earlier than she thinks, before D.

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3. Let it be borne in mind that M. habitually, until a later date, used the pronoun "we" in referring to herself alone, as well as to herself and another personality together. S. D. to a certain extent did the same. M. refers to herself alone here.

4. One of M.'s innocent mystifications. See p. 309. Note the word "simper", testifying how early I began to notice the signs which she could not help displaying, when she was "fooling". Her manner altered with the next sentence.

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was laid on the bed, upstairs, while I came before that, before D. was thrown on the floor—I came during the quarrel. The mother was taking D. to bed, and Mr. F. did not want her there. He swore and scolded, and there was a great noise, and the D. was awake and heard it all. Then they got up, and he grabbed D. and threw her on the floor." (You came *before* she was thrown?) "Yes. How did you think I knew about all that unless I came before?" (Have you any recollection previous to that quarrel?) "No." (Was it while they were in bed that you came?) "No, they had been in bed and had just got up." (Do you know any special reason why he did not want the child there?) "Yes." (You did not know at the time.) "Yes, I did, just the same as I do now." (Did he say why?) "No." (How then could you know?) "I knew." (But how *could* you understand when so young? Wasn't your mind that of a child of three?) "No, I was not a child in mind; I have always been the same." [5] (As mature mentally as you are now?) "Yes, just the same." (And M. was the same as she is now?) "No, M. grew in mind until she was about ten, and then stopped. She has been practically a child of ten ever since." (But she says she is 18) "That is only talk. She wanted to make out that she was older than S. D. was when S. D. came, so she made herself a year older. When you asked her she answered as she did S. D." (What did M. do with D. when she came?) "At first she only made D. play with her fingers, and see things that weren't there, on the carpet and so on—she would see them until M. got tired of it."

On Sept. 20th [6] I suggested to M., who was scribbling, that she write about her first coming. She wrote, as fast as her pen could fly, without taking time for previous thought, the following: "When Doris was three years old I

5. See pp. 1030, 1060-61.

6. Long intervals were purposely allowed to elapse before a subject like this would be brought up again, so that, if the story were an artifact, the memory of its details might die out. It was never voluntarily referred to by S. M. or M. until long after, when S. M. and I discussed it now and then, and she would sometimes make a spontaneous reference to it,—but M. never. No after-discrepancy appeared, neither was anything added worth noting.

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came one night when she was lying on the bed crying as if her little heart would break because her father had thrown her on the floor, [7] well I made her play with her fingers and toes and finally had her laughing and then she went to sleep and slept until Helen came. In the next room were Ada, Trixie, Alma and Lem and they all were yelling 'Keep quiet', 'Keep quiet', 'I want to sleep.'" [8]

Let us summarize the statements of S. M. and M. and ascertain how they comport with each other and with the pivotal allegation of both that M. "came" while the child was upstairs, and the allegation of S. M. that *she* "came" downstairs, before the child had been thrown upon the floor.

According to Sleeping Margaret.	**According to Margaret.**
There was a quarrel between the father and mother, the former scolded and swore, because he did not want the child in the bed, and both got up. The child was awake and heard the quarreling.	(Nothing about this.)
S. M. "came" during the quarrel down stairs.	(Nothing about this. M. did not know that S. M. existed.)

7. On p. 151 we find M. failing to remember anything to account for D.'s crying, and S. M. wondering that M. had forgotten what she once knew. Now she seems to remember. There is nothing out of character in this. It was one of M.'s peculiarities that when directly questioned about a long past incident she would sometimes fail to remember it, yet afterwards, when something spontaneously reminded her of it, she would reel it off glibly. A frequent phenomenon at the time that the process of her banishment began, it became more frequent, began to include recent events, and finally became the rule save in regard to matters which R. D. had been reviewing within the previous day. When once the clue was found, all the details of the incident which had happened within her own personal cognizance would follow, but not necessarily a detail of which she knew only through another personality. The throwing of D. on the floor she could have learned only through the thoughts of R. D. at the time. On June 2d she happened not to recall it, on Sept. 20th she did so. On the theory that the incident happened, this would explain the discrepancy between her accounts.

8. This, like all other quotations of matter written by any of the personalities, is given *literatim et punctuatim.*

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The father violently threw the child upon the floor.	The father threw D. upon the floor.
The mother carried the child out of the room and looked to see if she was hurt,—D. did not cry.	(Nothing about this.)
The mother carried D. up stairs, and laid her on Helen's bed.	(Nothing about this.)
Helen was out that night (which was the reason the mother attempted to take the child into her bed).	Helen must have been out, as she came in later, "all dressed up."
D. was left alone on Helen's bed.	D. was alone on Helen's bed.
M. "came" in the room up-stairs.	M. "came" in the room up-stairs
—Really M. came a little earlier than she thinks, before D. was laid on the bed.	—while the child was on the bed.
The child did not cry down-stairs. (I have preferred to leave this statement in its first incomplete form, though S. M. at a later date said that D. commenced to cry when taken up-stairs.)	The child was crying up stairs when M. came. (There is no discrepancy. The shock may naturally have been too severe to allow the child to cry at first, but she would almost certainly do so eventually.)
From the first M. was accustomed to amuse D. by making her play with her fingers, see things, etc.	M. amused D. that night by making her play with her fingers and toes.

There is found between these two versions of the same singular story only one, and that a minor, discrepancy. M. thought she "came" after D. had been laid on the bed, while S. M. was positive that M.'s arrival was a few moments earlier. Such little discrepancies are always discoverable between the recollections of veracious witnesses—this only indicates that no memory is infallible as to every detail, and

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there is no reason why personalities, even with their sometimes heightened powers, are to be regarded as exceptions. The fact that S. M. went out of her way to disagree with M. on this detail—to create a discrepancy— is an evidence of her good faith.

S. M. testifies to certain prior facts down-stairs, in accordance with her claim that she arrived on the scene in their midst, before the child was thrown down. In accordance with the doubly-witnessed claim that M. came later, at or about the moment that D. was laid upon the bed up-stairs, M. never betrayed, in her accounts, any knowledge or suspicion of any prior events, with one exception, the bare fact that D. was thrown upon the floor by her father. That M. came to know this prior fact and no others is easily explained. Doubtless D. for a long time retained in her mind the terrible picture of being seized by her father and dashed upon the floor, an impression so dominating that it blotted out all other recollections of the incident; this picture M. saw in D.'s mind, and continued to remember after the Real Doris had forgotten it.

For R. D. retains no memory of the incident whatever, and has never heard it mentioned to the moment of this writing. [9] Asked in November, 1913, if she remembered or had heard of any accident or fright incurred by herself, which might account for the first dissociation, she answered in the negative. But she was able to add one detail, which accurately fits the close of the incident as related by S. M. and M. She remarked, all innocent of any knowledge of its significance, "Mother said that I was always a very good baby, but that I was still better from the time that I was

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9. But a year later she had a dream (p. 854) in which the chief details of the incident flashed into view. She regarded it as simply a bad dream and gave it no further attention. Considering, however, that there had not been any conversation with M. on the topic (which might have "bubbled up" in the dream) for months, it would seem that the dream must have been one of the frequent instances of emotional experiences of childhood picturing themselves in the sleeping-imagery of maturer years.

S. D. knew nothing about the incident. Evidently M. never told her. See page 421.

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three years old." (In what way?) "She said that after that I was very quiet,—always seemed able to amuse myself." Let this be compared with S. M.'s and M.'s already quoted statements that M. kept R. D. quiet by making her play with her fingers, making her see things, etc. [10] [11]

Doris was born and lived the first fifteen years of her life in one of a row of brick houses which had "seen better days," and where the family was brought into such social relations as are often the consequence of intemperance and attendant poverty. That row of houses, standing somewhat by itself, was often called "Rubberneck Row". [S. D.] [12]

10. See page 151.

11. If the story of the father throwing his child on the floor is fiction, how did S. M. and M. happen both to invent it to account for the dissociation? It could not have been by a concerted plan, for M. did not know that S. M. existed. S. M. did not borrow her story from M.'s, for all the important details were given by S. M. first. It is wholly unlikely that S. M. accommodated her narration to a fiction which she saw in M.'s mind, for S. M. never at other times showed any disposition to shelter M.'s romances, but spontaneously exposed and laughed at them. According to S. M. (Note 199), there was a time when M., asleep, was able to hear S. M. talking, but supposed in her sleep that she was listening to her own voice. May not S. M. by this means have trained M. in the story, M. being ignorant of its source? In that case S. M. not only needlessly placed the moment of M.'s arrival later than her own in the fiction, but also marvellously studied out the problem of just what M. ought to say in order to fit the gratuitously difficult situation, even to the point of determining that, according to psychical laws M. must be made to know one particular fact which took place before her arrival,—in short S. M. divined just how M. would naturally speak had the situation been an actual one. And to what end? Neither of them brought the subject forward, or spoke of it except in response to queries, and neither had previous notice that I was interested in the manner of their coming into being, and would question them about it. There is no evidence that after or before I knew them sentences or definite trains of thought could pass from S. M. to M. Emotions, single impressions, shocks, sometimes did, but nothing more.

Something must have happened, something of a serious nature, to produce that "mental fissure" in infant years. The throwing of the child upon the floor is as probable as anything else, in view of the known character of the father. As to the other details, the expert reader must judge for himself.

12. "Sick Doris" related this before the fact of dissociation had been

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"When you come to a row of houses with all the women sticking their heads out, that is Rubberneck Row. There was one wash-kettle for the row of 8 houses; it hung from a crane over a fire in the back yard. When one family washed all the rest stood around and talked. If anyone was sick all the others took care of 'em. Through the week all the kids were mixed up. When Saturday night came all the mothers hunted out their own kids and took them home for a bath, all at the same time, so that night each family got together. The children played together, and wouldn't let other children in. The man who collected the rent never had to go to more than one house, for all the women would be there. All the men but father worked in the same mill. All the men and some of the women drank. When I tell about Rubberneck Row I can smell limburger cheese, and sour pig's-feet, and whiskey—all these smells come up. [13] If one woman got mad with a butcher or baker all the rest changed too. The people often quarreled (except Mrs. Fischer) and called each other Irish slops, Dutch pigs, etc." The writer once strolled past Rubberneck Row, and while heads were not protruded from every window, it was evident that it was not entirely unfaithful to its traditions. Such were the associations amid which Doris's childhood was spent. But the tender love and native refinement of the mother must not be forgotten, and the girl in her true personality seems to have had a capacity for absorbing impressions from the schools and upper-class homes with which she was brought into contact.

The terrible act of her father produced an abiding fear of him. [S. M.; Feb. 6, 1911] [14]. "After we [S. M. and

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discovered. Of course she was simply repeating what she had learned from M. by processes to be described in the proper place. It must be borne in mind whenever anything is quoted from S. D. relating to events prior to her existence, that she got the statements from M. or some outside party, usually from M.

13. It is amusing to think of S. D., who never lived in Rubberneck Row, telling how she was reminded of its smells. But her identity being yet a secret, all she could do was to quote M.'s recollections as her own.

14. This was said before the discovery of S. M., which took place April

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M.] came, baby D. would never move from the position she happened to be in, when her father came in. Even if her foot was under her so that it hurt, there she sat, as long as he was there. She was always watching her mother, when she was a wee girl, if her father was present. She looked out of her big round eyes from where she sat, maybe in the corner. She was always afraid that her mother was going to be hurt." [M.; Apr. 8, '11] "She used to run like the devil when she saw him coming. The children would say 'Here he comes,' and she would go like a streak of blue lightning." [S. M.; Apr. 8, '11] "D. used to go and lie down at her mother's door. She wanted to be held, and couldn't, so lay there. Lots of times she heard the father beat her mother."

[S. M.; June 2, '11] "At first she [M.] only made D. play with her fingers and see things that weren't there, on the carpet and so on—she would see them until M. got tired of it. That was why she was so quiet a child, didn't cry, and always seemed to be amusing herself. She was being amused. When M. got tired and wanted D. to lie on her back on the floor she would put D.'s toe in her mouth, and that would make D. fall over. If she had pushed her over she would have cried. Then when D. got a little older, so she could understand better, M. commenced to play with her by way of conversation." (In the meantime what were you doing?) "Just watching." (Didn't you amount to anything, help any, those first years?) [15] "Well, I sometimes roused M. so that she would save D. from a bad fall." (Didn't you ever rouse D. herself?) "No, always through M. She is the only one I could ever influence." (Didn't the time seem long to you?) "No, I watched."

From this point it is decided not to attempt to sketch this period in the life of D. in strict chronological order. While that order has its advantages, it would have the great disad-

5th. It was supposed to be M. conversing with me in her sleep, which she often did. S. M., knowing that I supposed it to be M. speaking, and not willing yet that I should become aware of herself, borrowed M.'s first person use of the word "we", yet, as she afterwards said, really did refer to both herself and M. Note the difference in phraseology on June 2.

15. I had already learned that S. M. acted as a protector in later years.

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vantage of breaking up the unity of the autobiographic recitals. Therefore the data will be classified roughly under appropriate headings.

Data Illustrating Margaret's Peculiarities and Her Relations with the Real Doris.

[M.; Dec. 11, '11] [16] "The D. used to call herself Dorry when she was a little thing. Just after I came I asked her what her name was. I heard people call her all sorts of names. So I said 'What's your name, kid?' And she said 'Dorry, Dorry.' Our mother said 'What are you saying your name over for?' (How did you ask her,—with her lips?) "No, to her mind. I didn't like the name Dorry, so I called her Do." [17] S. M. asserted that M. had told the truth. [18]

[M.; Dec. 31, '13] When R. D. was very small M. would often "whisper" to her mind (produce auditory hallucinations) to amuse her. Once when Mrs. —— was calling M. made R. D. hear "choo-choo". "And the D. would put her head on one side and listen, and on the other side and listen, and the mor'r said, 'Just see that child, you'd think she heard something'. And I would make her hear 'D. is a nice girl. Does D. want some candy?' And then she would laugh and kick out her feet. She was a ver' happy child, she never cried after we came." S. M. added that M. did this particularly when people were about, to make them notice.

Margaret had a strong sense of proprietorship, and early taught R. D. a lasting lesson in *meum* and *tuum*. The Real Doris herself told the story [Nov. 20, '11]. "It must have

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16. Some attempts are made later on to approximate to some of M.'s peculiar childish pronunciations.

17. M. reverted to D.'s earlier name for herself. See p. 146.

18. Pains were taken to check off, subsequently, much that M. said by the testimony of S. M., and what both said by the testimony of R. D. especially, when the matter lay within her purview. Manifestly, space cannot be used to specify anything like the number of times this was done; the reader will have to accept the general assurance, and that it was done casually, at safe intervals, and without acquainting the personality questioned with the motive.

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been a little before my fifth birthday—for on that day I first went to a dance, and it was before that—I had been playing with a rubber ball which must have been claimed by the A Phase [19]. For I was made by a will not my own to pick up the ball with my left hand. That drew my attention to it, that I did not feel just then like playing with it yet was made to pick it up. But then I did start to play with it, and the ball was pressed into my right hand by a will not mine, and my left hand began to scratch my cheek and eyelid, and continued to scratch while I cried, until the blood came. Helen saw the scratching and said it was only temper. That was the worst scratching I remember getting when I was little. I suppose I was giving myself a lesson. I never touched the ball again. I had my eyes scratched a good many times when I was little, but not my face so badly as that—scratches the whole length of my cheek. From the time I was four until I was eight I was never without scratches on my eyelids, and they would get festered. The worst was my having to say that I scratched myself. The reason was that I couldn't learn to keep my fingers off from A.'s things. The teacher would say 'What on earth do you scratch yourself for?' By the time I was eight I guess I had learned better to let things alone. I was scratched some after that, but my face wasn't plowed up all the time." Again R. D. said, referring to the period before she was eight, "In those days I wasn't allowed to say that anything was mine; if I did, next night I got a scratching, though I obeyed myself so fully that there wasn't much occasion. I was afraid. I knew that my hands wrote the notes that I found in the morning—notes that I was always told to tear up, which I did; but to be told, when one was little, that something terrible would happen if I didn't do thus and so was rather terrifying. I used to get scratched across the lower eyelids particularly. I was told

19. The real Doris never used the terms "Margaret" or "Sick Doris". She never needed any terms before her secret was discovered, and then, at my suggestion, the expressions, "Phase A" and "Phase B", respectively, were adopted for use between her and her friends in the secret. The old terms, "Margaret", "Sick Doris", etc., continued to be employed by the secondary personalities.

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to say ' our ' this or that, and did. I always obeyed the notes, and wasn't punished because I did something but because I had forgotten to do something. For example, I was often ordered to run around the square so many times, three or run the right number of times, and then I would get pun- four. I might forget, or get interested in something and not ished." Another way which M. had of punishing R. D. was to make her bump her head against the wall. The little girl was sometimes seen by members of the family bumping her head, and then crying bitterly because it had been bumped. Naturally they could not understand why she acted so.

From S. D. [Jan. 20, '11] it was learned that when D. was little and her mother taught her to say things, she would say them twice. When asked why she did so, she would reply, " Once for me and once for you ". Her mother thought she meant once for herself and once for the mother. But S. M.'s supplement furnishes the explanation. " When learning to count, the R. D. would say ' One ', and then M., who watched underneath to learn also, would say, in her very different tones, ' One ', and so on. D. would say ' All right, mother ', and M. would repeat, ' All right, mother ' " (imitating M.'s peculiar inflections). It appears that M. ceased to repeat R. D.'s lessons aloud at about the time the child was sent to school, at the age of six. She ceased to bump R. D.'s head at about the time that D. commenced to work after school, at seven.

[M.; Feb. 2, '12] Once before D. began to go to school, M. heard her mother wishing that she had some flowers, and knowing that Aunt Maria had just set out some flowers on Grandmother Brandt's grave, set out with a basket and dug up all the flowers and took them home. A man in the cemetery saw her going out and tried to stop her, but she ran like a deer. Arrived home she presented the flowers, and the mother remonstrated, saying she had done wrong, so M. " went ", as she generally did when in difficulties, and R. D. " came ". When the latter learned what had been done she took back the flowers, and met the man in the cemetery who asked her if she didn't know she could have been arrested. R. D. told him she took the flowers for her mother, that her

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mother had sent her back, and that she was going to reset them on the grave. She did so, and the man showed her where to get some water for them, and gave her some bulbs to take home.

[R. D.; Oct. 13, '11] When eight years old D. was vaccinated. The mother protested that if it were done she would scratch herself to pieces. [20] But it had to be done, and the result was that the A Phase [M.] scratched and scratched and transferred the virus from the vaccinated spot to various parts of her body. The scab of the original spot was torn away again and again, so that the place grew to large size, as the scar today testifies. It was almost a year before she got well, and most of that time she could not go to school. Adhesive plaster was put on by the doctor, but M. [21] would come, go to the cellar, and work until she got the strips off. Once R. D. was sent to the doctor's alone, and he told her that if she didn't stop scratching he would have her sent to a place where they cut off little girl's fingers for doing such things. He pricked her finger with a lancet, and told her it would hurt much worse than that, that one finger after another would be cut off, etc., and wound up, "They cut people all up in that place, and do it very slowly". R. D. was horrified, and it was never she who reached this doctor's office after that. She asked her mother, without specifying what he said, if all that Dr. Blank said was true, and she unthinkingly responded "Yes". After that, when it came time to go to the doctor, terror would send R. D. away, and M. would have fairly to be dragged along, pulling and crying. But arrived at the office, she would laugh at the doctor's threats, and when he wanted to examine the sores on her leg she threatened to spit in his face. [M.; same

20. M. could never, until toward the last, when she had become nearly anæsthetic and very obedient, keep her hands off from any locally irritated spot. If it itched she scratched it, if it pained she tore at or pounded it querulously, sometimes angrily. Scores of times I have had to hold her hands until R. D. came, only to have M. come alone at night, and scratch or dig at the spot, increasing the trouble and sometimes causing a boil.

21. When, in indirect quotation from R. D. the abbreviation "M." occurs, it is a substitution for "Phase A", the term really employed by her.

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date] "I did spit in his face, when he wanted to look at my leg. He told our mother that she should take us on her lap and make us: I looked at her and she said she guessed she wouldn't, she could tend to 'em at home. And he tried to do it, and I spit at him. After mother died and he was sheriff, I met him, and I said 'You are in just the right place, where you can hang people.' He said 'You little brat, I don't hang people.' He told the R. D. that after her fingers were cut off,—they would do it slow—they would cut off her arms and legs and then chop her body up. She was awful scared and trembled all over. Mother talked to us and told us we ought not to scratch, and then the R. D. came and she cried, and the mother cried too. I worked for hours—no, not at one time—in the cellar, to get the plaster off. It was awful strong adhesive plaster. I vaccinated lots of people. I scratched Trixie and she had it, and mother and she had it, and Helen, and Cad the baby taking him up, and * * * [naming several] and they all had it."

[R. D.; Dec. 11, '11] Aunt Maria became a holiness woman, and when, aged ten, M. told her [22] in mischief that she was going to join the Methodist Church, the aunt next day brought in another holiness woman whom the black sheep uncle was accustomed to call "Hell fire". M., pretending to be very religious, made a splendid prayer. Aunt Maria thought the Holy Ghost had descended upon her, but Mrs. F. knew that some mischief was brooding. Then Elvira commenced to pray, but M. soon broke out laughing and said, "Hellfire, I have got enough of it; you don't need to pray any more". Consternation reigned, and Mrs. F. was awfully shocked herself, though she had renounced church because her "Christian" parents had cast her off. R. D.

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22. R. D. got to know the outlines of many of M.'s speeches and escapades. One means was hearing members of the family, or others relating them. Another was adroit fishing; particularly one girl friend could be made to rehearse practically an entire incident without realizing that she was being incited. Notes, and other visible tokens of M.'s work, also furnished clues. She gradually attained to a pretty fair idea of M.'s leading characteristics, and could often, from experience, judge from her own feelings just after coming out in what mood M. had departed.

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learned what had happened, as shocking to her as to others, by hearing her mother tell Helen about it. [23]

[R. D.; Dec. 4, '11] When M. "came out", it was often with a whoop, and sometimes she immediately ran off somewhere.

All the evidence supports S. M.'s allegation that "M. grew in mind until she was ten, and then stopped. [24] She has been practically a child of ten ever since", bearing in mind that S. M.'s statement was in 1911. Afterwards M. became mentally younger, as will be seen. According to R. D. [Dec. 4, '11], when she was little, emotions, such as fear, passed over from her to M.; but when she got older, M. was the one who usually got scared first, and passed the fear over to R. D. She supposed "that Phase A had become stronger". [S. M.; same date] "It is more likely that the change came about this way,—as R. D. grew older and less subject to fears directly, M. remained a little girl, still liable to childish fears." In accordance with this theory, or fact, of her arrested development, M. continued to use until the close or nearly the close of her career, expressions which R. D. abandoned during the transition from childhood to young womanhood. [R. D.; June 2, '11] (You used some slang when you were a little girl?) "Yes, quite a lot of it". (What?) "'O gee whiz!' was common, 'O gee!' was another, 'Ach du lieber!'—I was always saying that; I don't

23. The uninitiated in cases of this sort may wonder how the transitions created by the comings and goings of R. D. and M. were bridged over, whether matters went on smoothly and uninterruptedly. M. was co-conscious underneath while R. D. was out, and generally observant, and so, when M. came out there was no difficulty because she remembered what had taken place. But whenever M. was out, R. D. was as it were gone to a far country and had no consciousness of the outside world and of M.'s doings therein. So there was difficulty in bridging over the transitions from M. to R. D. especially when the latter came during a conversation with someone. But by preserving reticence until the other party had said something which showed how the land lay, by fishing, by pretending that a sudden thought had struck her, etc., she generally but by no means always, bridged the chasm pretty well. "What did you say?" she would often ask on coming, and finding herself in conversation. If not to the point, the other party would think she was "trying to be funny."

24. See page 172.

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remember any more just now." (When did you leave these expressions off?) "When I was about ten or eleven, I think,—when I first began to work at houses where they took notice of me and tried to correct me. And when I was thirteen I worked for awhile at a laundry where I got disgusted at the slang the girls used, and I wouldn't use any at all after that. A minister used to say, repeating what I said when I forgot, 'Now you quit that' [her tone became something like M.'s in her attempt to imitate the minister's imitation]. It was the tone which teased me as much as the words". (Did you ever say that yourself?) "Yes, when I was a little girl." (When did you leave off?) "I suppose when I began to go to school."

M. was still incessantly using all the expressions which R. D. remembered with a few more, when D. was twenty-two years old. But though M. may have advanced until she was ten years old, the evidence indicates that before she attained her full mental development she had fallen considerably behind R. D. The latter is sure that she knew better at seven than to do what M. did at that age, attempt to hatch some hens' eggs by sitting down on them, with melancholy results. But what M. could not understand when R. D. was twelve or thirteen, she never afterward was able to understand. The following is a marked example. [R. D.; Sept. 2, '11] "When I was sixteen, and worked for Mrs. S., she was making some baby-clothing one day. I knew perfectly well what this meant. But when I forgot [25] I evidently didn't and asked her, for I came to myself in time to hear her say they were for her aunt, who had a baby. I wondered what she told me such a lie for. But afterwards she thought I was old enough to tell, and explained to me, saying that I had asked her what they were for. I never said a word." [26]

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25. "When I forgot" was R. D.'s frequent expression in referring to coming out of another personality.

26. One may ask: "If M. was co-conscious when R. D. was out why did she not understand about maternity, since R. D. understood?" It is true that M. knew what R. D.'s thoughts were, so far as she paid attention to them; it does not follow that she necessarily understood them or, even if she understood, agreed with them. As determined by S. M.'s immediate

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Saying that M.'s understanding never developed beyond that of a child of ten, is not to say that in all respects it advanced so far. On the other hand it does not imply that she was not capable of adding new facts not above her plane to her store of knowledge.

M.'s passion for cleanliness was always one of her marked traits. [R. D.; Nov. 30, '11] "The A Phase was a great deal neater than I was. Once at about eight or ten I came in the house from the yard and commenced to eat a piece of bread and molasses. Mother asked me why I didn't wash my hands. She was surprised. But I said that they were clean enough. Then A. came, and put the bread on the table and ate it by putting my head down to it, and scolded mother,

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view of M.'s interior mental operations, and by my study of their manifestations, there were at least three reasons for M.'s non-comprehension of what R. D. understood, working singly and in combination. (a) Exactly as an ordinary child within hearing of conversation utterly beyond its mental grasp turns to its play and pays it no attention, so M. did not attend to much that was thought, spoken and heard by R. D., simply because she could not understand it and it held no interest for her. The time comes to the ordinary child when its attention is arrested by the matter which it formerly did not heed and it learns new facts. But that is because its mind is expanding in power. M.'s did not expand beyond a certain date, and matters incomprehensible to her then remained so. (b) In many cases, where the matters were such that M. could understand what R. D.'s opinion was, she held obstinately to her childish view, and thought R. D.'s a "crazy" one, or, if won over, reverted to her former notion and forgot R. D.'s views. (c) Ofttimes R. D.'s thoughts were so languid, or obscure, that M. preferred to pay attention to something else than what lay in the immediate foreground of R. D.'s mind—some object, for example, imprinted on R. D.'s retina, which R. D. was not consciously heeding. However reconciled, the fact that M. to the close retained grotesquely childish notions on some subjects, in spite of her access to R. D.'s mind, is unquestionable. Sometimes she did learn a new fact, utterly at variance with her former notions, yet even then she was unable to generalize from it, so that it remained an isolated phenomenon. The hitherto unsuspected fact that a cow could give milk filled her with disgust for that article, and she would not drink milk so long as she was in the town visited next after the discovery of the guilty cow, but she could not generalize to all cows, and as soon as she left that place, though she still saw cows, she did not connect them with the notion of milk, which "we buy of the milkman." (See pages 639-40.) D. never saw a cow milked in all her girlhood.

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asking her why she hadn't told me [R. D.] to wash my hands. [27] Of course she said that she had done so. Then I came again, and commenced to play with the cat and eat the bread. As A., I hated anything sticky, [28] as molasses. Also, I suppose that one reason the other children didn't like to play with me was that when I was A. I would want to run into the house every time I touched the hands of any one of them to wash mine—I would imagine their hands were dirty. They didn't like that."

[S. M.; Oct. 31, '11] M. would not allow anyone, not even her own mother, to touch her body. If the mother was making D. a dress she could not try it on unless R. D. was there, and usually she measured by older dresses. She said that D. was contrary. [R. D.; Nov. 3, '11] When D. was about 12 years old, Trixie took R. D. with her to witness Hallowe'en festivities on the avenue. R. D. did not wish to go, but yielded to the mother's persuasion. There proved to be much disorder in the crowd, and a man clutched R. D.'s leg as he went past. Immediately M. was out and began scolding Trixie in a loud voice for taking her there. She became more and more vociferous in the expression of her indignation, and soon Trixie had to take her home. Even after arrival she continued to berate her sister, until R. D. came, when the tumult ceased. Trixie told her mother, "We were liable to be arrested, she yelled so." Neither ever went again to see Hallowe'en on the street.

Any species of emotional reaction in R. D. was apt to emerge exaggerated or without restraint in M., in case she participated in it at all. For example, R. D. could not understand why anybody should pity her on account of her poor clothes. "The mere joy of living was enough for me. I

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27. Here is a case where M., co-conscious underneath, had not been paying attention. Sometimes, after I came to know her, and yet before M. had begun to diminish, I would find that she was unaware of some incident in which R. D. had lately participated, and her explanation was always that she (M.) had been watching, or thinking of, something else at the time it happened.

28. See pages 1047-8. See also incident on p. 763.

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was never sensitive about my clothes, [29] and while I was not angry at people for pitying me, I did not like it." But M. resented pity. [M.; Feb. 13, '12] "Once a lady who taught kindergarten said to us 'Poor child!', and I yelled, 'Shut up!'—that's what I did, and—and—she said it wasn't pretty to say that."

R. D. did not like Aunt Maria, because she thought she did not treat her mother right, but she would not have dreamed of saying the impudent things to her that M. said. But in regard to some species of emotional reactions M. was very different from R. D. [R. D.; Dec. 11, '11] "Once I wanted a statuette which a lady owned, and so did Phase A, and the lady gave it to A. when she was there. A. accidentally dropped it, then commenced to laugh. Then I came, and heard the lady ask why I laughed. I felt awfully, but A. didn't care." Neither would M. ever say she was sorry for anything naughty that she had done, nor did she appear to feel any sorrow [30] (if her earlier manifestations were like her later ones); while R. D. at all ages was too prone to imagine that she had done wrong. R. D. from an early age entered into the spirit of religious rites, but M. was what she afterwards remained, an absolute pagan, having a poor opinion of church, a positive dislike for hymns, and a thorough disbelief in the efficacy of prayer. [R. D.; Jan. 17, '13] "Phase A would often call out in school, when the Bible was being read, 'I don't believe that', 'I'm not *dumm*; that never happened', etc."

M.'s tastes, gustatory and other, often coincided with those of R. D., but as often did not. [R. D.; Nov. 19, '11] "I never used to get any of the icing on my cake. I would 'forget' and lick off the icing and then come and eat the

29. D.'s everyday dresses, when she was little, were made out of sugar-bags.

30. I asked M. one evening how she used to punish R. D. "I scratched her eyes. And I threatened her. I told her once that I would sit in the window and make her come and fall out. I did climb onto the limb of a tree, and make her come while falling off. It hurt her bad. I got under, and it was she that had the fall." (Aren't you sorry for having done such things to poor D.?) No!"

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cake". [June 2, '11] (Were you fond of candy when a little girl?) "Not very, except when I forgot, and then I was crazy for it,—would steal it—at least this happened once". M. took a whole box of chocolates belonging to a woman D. was working for, but there was no concealment, it was done before the lady, so that act hardly seems to warrant the harsh term. M. ate the whole box as rapidly as she could bolt the chocolates, and the employer did not check her, but said that she was glad that D. could eat something, since she usually declined what was offered. R. D. came, and offered to pay for the candy, but was not permitted to do so. This happened when she was eight. The heavy German cooking of her home, with its high seasoning, was never relished by R. D. M. got along with it a little better. M. was fond of coffee, R. D. not; neither cared for tea. R. D. seldom got an orange, but when she did, ate it rind and all; at 13 she commenced to peel her oranges, but M. kept on in the old way. These items may serve as samples. [31] A similar degree of disparity between R. D. and M. existed in regard to the æsthetic tastes. R. D. was always very fond of trees, M. did not care for them. R. D. liked music of all sorts, M. but little, particularly church music, and least of all hymns. R. D. enjoyed Christmas cards, M. despised them and tore them up as not worth preservation. Both liked flowers, but R. D. could not seem to transplant them so that they would grow, while they nearly always grew for M. Not until after her cure was complete did R. D. have success in dealing with plants.

It would appear that during this period M. was not usually out more than fifteen or twenty minutes at a time, in the daytime. There were instances when her stay was much longer, and. on the other hand, she often flashed out for a few seconds and disappeared, so that to R. D. it was a hardly perceptible interruption. The transitions with rare exceptions took place many times a day. Before D. began to go to

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31. For the rest consult the index. Nearly all the likings and disrelishes of the pair continued unaltered. For some of the disparities between M. and S. D. see page 412.

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school at the age of six, it is estimated that M. totalled nearly or quite half the day, on the average. Who appropriated the hours of night supposed to be dedicated to sleep will be seen later. After D. began to go to school, M. still was on deck about half the time daily, but her time was distributed differently. She disliked school, and though she would pop out many times for an escapade, a *mal apropos*, or an extremely neat but disconcerting *apropos* vocal deliverance, she seldom stayed long during school hours, except when the task was the practice of penmanship, which she fancied. But she partly made up out of school hours. It was always she who came down stairs, always R. D. who dressed after reaching the ground floor. If the mother was up M. came to breakfast with her, especially to share the mother's coffee, which seemed to her more delicious; if the mother was not up, it was R. D. who breakfasted. When R. D. took up washing dishes after school hours, in various homes, M. came and went during the tasks, but was as likely to play as work. Still later, at the age of fourteen, when schooling was over, and work filled the day, M., who as a rule was not fond of labor, still came many times in a day, but averaged much less, not more than a quarter of the day, it is surmised. Speaking from the standpoint of the personalities, the phenomenal standpoint, rather from that of abstract science, M.'s comings and goings were sometimes at will, sometimes not. She could not help her nightly appearances, and her morning disappearance also, was apparently established beyond her control. But she often came because she wanted a tasty bit which, as a subliminal co-consciousness, she saw before the R. D.; she came to utter a saucy speech, to defend her property or other rights against careless encroachments by R. D., etc. She often "dodged" when she saw anything disagreeable coming, a task which she did not like, a punishment for her naughtiness, a person whom she detested. Or shall we say that these various incitements acted mechanically to bring or send her away? Not unless we adopt the mechanical theory to account for all the acts of normal persons,—tested as these are M. exercised true volition. As to the R. D., she of course never willed to come—she had no

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will or consciousness of the outside world during the M. periods; nor did she ever will to go, she never wished to "forget". M.'s will to come or go was effective only as R. D.'s power to maintain herself waxed or waned. At a moment when R. D. was at the top of the wave of freshness, vigor and calm enjoyment, M. could not come if she wished, apart from some special external stimulus, and perhaps not then. At a moment when R. D. was in the trough of the wave, her mind jaded, her body weary, her spirits low, M. could not help taking her place. So, while M. appears to have possessed true volition, it was like the volition of one of the Siamese twins with the will of the other often opposed and his bodily power to limit the efforts of the former swiftly rising and falling. Everything which acted as a depressant upon R. D., bodily or mental weariness, ennui, grief, pain, wounded spirits, etc., tended to banish her and bring M. Whichever was on deck at the moment of a bodily injury or severe pain usually got out and left the other to bear it; if pain were long continued they alternated, and bore it between them. These principles will be amply illustrated in the pages to follow. One incident now to be cited is at once an illustration and an indication how much different the history of the case might have been with a favorable environment. [S. M.; Feb. 6, '12] "There was a period of three weeks when she was about eight years old, that M. came little in the daytime. I am not sure what happened, but think this was the time when her father was sick and *in the hospital.* R. D. improved very much, seemed to grow mentally, changed so that people noticed it." The father, whose brutal act had caused the psychic disaster in her infancy, continued to be, by her subconscious memory of that act, by her horror of his drunkenness and of the sorrows which he caused her idolized mother, the great depressant, the chief unfavorable factor of her environment.

The writer has a picture representing the child at the age of five. Almost the first glance produced the conviction that M. was on deck when it was taken. The child stands stiffly erect, her hands thrust far behind her, her lips pressed firmly together, with a sidelong glance, her eyes pert, almost defiant.

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Her expression reminds one vividly of the M. of later years, in one of her turbulent moods. But no word indicating this conviction was uttered previous to the following inquiry. [M.; Oct. 13, '11] (Whose picture is this?) "That is *me*". (Are you sure?) "Yes, I'm sure. I remember all about it. The picture-man offered the D. a penny if she would hold her head up. She was bashful and wouldn't hold it up. Then I came, and I was mad. The idea of taking a penny for having your picture taken! So I put my hands behind me and *I* held my head up."

The Night Life of Doris.

This subject is worthy of a special heading. It is the astonishing fact that for nineteen years, throughout Periods II, III and IV, and up to the beginning of treatment, the Real Doris never once slept at night. [32] She went up-stairs, but uniformly at the head M. came, and continued until R. D. found herself down-stairs in the morning. But M. did not sleep all the night, far from it. Generally there was evidence in the morning of play, chairs placed in a row, sometimes turned forward so as to lean against the wall; bits of bread placed regularly around a table, with little tin cups filled with water colored by red ink; paper dolls cut out in the night, etc. R. D. would be chided by the mother, who said that the other children had shouted down the stairs that she was disturbing them with her talking and noise. In the morning, also, during the earlier years of school life, she would find her arithmetical and grammatical exercises for the day written out, done as correctly as she could do them herself. These she could often use in the original manuscript, but often not, because they would be interspersed with comments on the difficulties of the lesson, as "darn it!" When she reached the sixth grade, in her tenth year, [33] the wrathful com-

32. This is the testimony of R. D. for as far back as she can remember, and that of S. M. and M. for the period from its beginning. The statement is subject to this modification—that sometimes when M. was well asleep R. D. would come for a dream, briefly.

33. This was learned from R. D., who seemed unaware of its significance. See p. 165.

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MARGARET AT THE AGE OF FIVE

Real Doris had been offered a penny by the photographer to hold her head up. Margaret comes indignant at the bribe, puts her hands behind her and assumes a defiant expression. "The idea of taking a penny to have your picture taken!" She is wearing her dancing dress. See page 172.

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ments became more numerous, and the exercises less and less correctly executed, and finally they ceased altogether. R. D. sorely missed them, as she worked every evening. But she had been likewise in the habit of finding notes addressed to herself, and these did not cease. Curiously, the notes were always printed, while the exercises to be handed to the teachers were written. It looks as though printing were more congenial to M., but that she forced herself to write out the exercises in order to help out poor R. D., so pressed for time. The notes were of various classes, some to inform her where M. had laid up a piece of cake or other luxury for R. D., some to give information as to what the teacher had directed when M. was on deck, some to remonstrate and threaten, etc. M. wrote few notes in the daytime, for the reason that she could so easily communicate with R. D. by voice. [34] Let us take a bit of R. D.'s testimony. [Aug. 13, '13] "Phase A up to about ten years old did all the night study—her bed was on the floor by the window on the third floor—by the light of the moon and street lamp, and wrote out the exercises for the next day. When the light was too bad to study, A. would still write in scrawlly lines which I would have to copy in the morning. She continued to do this until about ten years old, when she did not seem capable of the work, and I had to do it the best I could. But A. would now do over the exercises that I had lately done." [R. D.; June 2, '11] "I always slept with Helen until a kid of maybe four years old. After that Helen would 'smack' me when I moved, so I stopped sleeping with her." Undoubtedly M. was getting too active to suit the bedfellow. For a while she slept in a large bed with the four other youngest children! The others were surely deserving of sympathy, crowded in with a little elf who at odd times during the night would not sleep as young children are supposed to do, but sat up and played strange games with herself, talked, laughed, and hammered her heels, besides playing tricks upon them. There was so much rebellion that M. was relegated to some quilts on the floor by the window, to

34. See page 181.

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her own satisfaction, and there continued to sleep for years. One incident, with three witnesses, is of interest. [S. M.; May, '11] "When eight years old R. D. had never had any white drawers, except a pair she wore to the dancing school. She wanted some for Sunday, and her mother told her she could have the cloth if she would make them herself. She set to work. M. wrote her a note saying that she wanted to make a pair too. After that M. would work a little while every night, in the dark room lighted only by the electric light in the street. She made very fine stitches and it took her a long time. She has the pair now, here. R. D. wore them only once, M. hid them after that. They are awfully little things, for she was very small then". (I wonder if M. would let me have them to take care of.) "I don't know, but shouldn't wonder. She is liable to destroy them at any time, as she has so many things. I wonder that she hasn't destroyed them before this". [M.; May, '11] (Do you remember about those little drawers you made?) "Yes, I've got them now. Would you like to see them? [She brought them from somewhere.] I guess I was working six months on them. [35] I only made about six stitches a night. It was when we slept on the floor. I never let the D. wear them but once." (Why?) "I wanted to keep them. Mine were the only ones that had lace on them. We [I] got that lace of Mrs. ———". [R. D.; May, '11] (I want to ask you about some little drawers you made when a little girl.) "O yes, I made three pairs when I was little". (How old?) "Eight years. I had always worn blue ones, except at the dancing school, and I told mother I wanted some white ones for Sunday. She told me she would give me cloth for three pairs if I would make them. And I did." (Didn't you make

35. M. could often remember dates correctly, or quote reliable time-duration estimates from R. D., but when put upon her own judgment in anything involving mathematical calculation, her guesses had no more value than those of an ordinary small child. Note "six months", "six stitches"—six was her favorite figure to express a small or considerable number. Her notion of a larger number was as likely to be expressed by "sixteen" or "sixty" as anything.

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one pair when you forgot?) [36] "Yes, I did." (How did you come to do this?) "I wrote myself a letter saying I wanted to." (When did you make it?) "At night. It took me two or three months, I suppose. I took small stitches, and only did a little each night. *I* only wore them once." (Why not more?) "They disappeared." (When did you see them again?) "I never saw them again. Why, they are not in existence, are they?" [Her suspicions excited by my facial expression.] (Yes. Would you like to see them?) "Yes." [I showed them to her, and she looked them over with interest.] "Yes, these are the ones. I stole that lace, when I forgot; I really did, but the lady didn't care."

Never once was the night spent with any girl friend, or elsewhere than in the parental house. This was partly because D.'s intense affection for her mother brought her back at the earliest possible moment after her work was through, and partly because M. was a being of routine.

Were it not for the assured veracity of the narrator, her account of how little she slept would be incredible. [R. D.; Nov. 27, '11] "From the time that I was about seven and a half until I was fourteen I got up at 3.30. I was awakened by an alarm-clock. After that I rose at from 4.30 to 6, when Mr. F.'s work changed. I went to bed about 9.30 to 10 until I was nine, and about 11 after that. It wasn't until 10 that I got done washing dishes at five different places, and sometimes I cleaned the dining-room after I got home, and I would try to get a little sight of my lessons." (And didn't anyone discover what an enormity that was?) "No, I don't think so." (What did you do at 3.30?) "Made the fire and got breakfast for Mr. F., whose work began very early. Then I got another breakfast for the boys. Mother rose at a quarter of six. She formerly got up at 1, but had a sore on her leg which caused her a great deal of trouble; that started me getting up." And that coupled with the fact that M. played a part of the time while she was in bed! Only the

36. I tried to avoid leading questions. But at the period of this conversation R. D. had not yet got over her bashfulness at talking about some of M.'s doings and it was necessary to spur her on.

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demonstrated fact that each personality partially finds its rest in the periods of the other or others, during which it is in a manner asleep, explains the mystery of how the girl stood the strain.

The Personalities and the Mother.

If her father was to her the great depressant, so her mother was to D. the great stimulant in the environment of her early life. She loved that mother with a devotion rarely realized. All the more because her position in the large family was one of semi-isolation, on account of the strange contrarieties of her conduct,—it cannot be determined to what extent the other members of the family regarded her "off her head"—she concentrated her capacity for affection in her mother. M. shared in the feeling, in spite of her innocent wilfulness, and expressed it in more extravagant ways. The daughter started out in the morning with caresses and backward looks and gestures, she counted the hours until her return, she fairly ran home at the first possible moment and greeted the mother as though she had been gone a month. In either personality, except in M.'s pettish moods, she watched her mother's face, divined her thoughts and hastened to fulfill her wishes; she feigned not to wish dainties that she might induce her mother to eat them, she looked forward to future years when she would do all the work and keep the mother perpetually in an easy-chair, her hands peacefully folded. And the mother's love responded, and she lived in the life of her youngest more than in that of any of the remaining children.

But the mother never understood. [S. M.; Oct. 31, '11] "All the marks of dual personality passed her by. She never once suspected the truth. Though familiar with the fact that D. sat up in bed, wrote, talked, went through pantomine imitations, etc., it was because it was D., and D. had odd ways. She sometimes watched D. for a half hour or so at night, saw and heard all, saw M. make her way through a room with her eyes shut and supposed that she was awake and keeping her eyes shut purposely." She had early occasion to learn how "odd" her daughter was. Affectionate as M. was, her

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nature drew certain lines which not even the mother could cross with impunity. Mrs. Fischer soon learned the lesson that she must not persevere in insisting upon her own authority when a certain look came into her daughter's face, (See p. 163) and she respected it very carefully. At the age of 13 M. made R. D. leave school for six weeks, and one of the teachers came to see the mother, who replied to her "I haven't anything to do with it; she does as she pleases." [S. D.; 1911] "D. used to wish her mother would say positively, 'No!', forbidding her to do things, as other girls' mothers did. But she never would." S. D. appeared to think this strange, but considering how apt M. was to flash out and assert herself, it is not. M. always insisted on having a drawer of her own; at first she had it up-stairs, afterward in the mother's room. [R. D.; Nov. 30, '11] "Mother did not allow the children to go to her room, but Phase A did. The way A. got the drawer there was this. I had [as A.] a drawer in Helen's bureau. But someone stole some money from her bureau and at the same time some things were missing from my drawer, so I [M.] lay down and kicked and yelled. Mother said she would give me something to replace what I had lost, but I wanted my own things. To pacify me mother said she would give me a drawer in her room that no one was allowed to visit. After that all was quiet. I heard someone telling what had happened after *I* came." M. had her mischievous moods when she teased her mother. [M.; June 27, '11] "When I was a little girl mor'r was washing clothes. I got mad with mor'r and threw sings at her." (What things?) "O, potatoes and wet socks and sings. And she chased me and I runned under one end of the table and out the other and she after me, and she caught me and I skipped and the D. came time enough to hear the mor'r say 'I'll whip you till your nose bleeds'. And the D. was crying and she said 'I believe you would be just mean enough', and the mor'r laughed. She was just talking. She never did whip." [R. D.; Dec. 7, '11] "The A Phase often spat at people when angry. Sometimes when vexed at mother she would turn her back and spit. Once she did spit at her. Helen saw it and scolded and I came. I said I didn't do it, and wouldn't

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do such a thing. Mother admitted that I did it, and I began to cry. Then mother comforted me with some little fib." But M. was nearly always demonstrative in her affection to the mother. [Ib.] "Phase A would often bring some rag and tie it around her neck. Mother would permit it, and would sometimes wear the rag an entire day. A. also liked to fix mother's hair. Mother was always made nervous by anyone fussing about her head, but would sit with her fists clenched until A. was through." M. hated Aunt Maria because [M.; Sept. 28, '11] "she used to come and make our mother wait on her. . . . And one day she told our mother that she ought to keep the house picked up better, and—and *I* said 'Perhaps if *you* had a drunken husband you couldn't do any better', and she didn't like it, and she said to our mother that she guessed that we ought to be put into a home where we could be brought up right—that's what *she* said. And once she came when the D. was workin'—she was cleanin' up the stove—and she liked us better then, and she asked if we wouldn't come and see her, 'n—'n then *I* came, and I said, 'No, we ain't goin' to your house to do your housecleanin'.' That's what *I* said." One night when D. was about 15 years old, and was working for Mrs. M., of whom she was fond, M. was as usual writing and talking at intervals, and used Mrs. M.'s name many times, coupled with terms of endearment. [M.; June 22, '11] "The mother heard us, and next day she said to the D., 'You must love Mrs. M. a good deal more than me. You said her name more than a hundred times last night.' And the D. she didn't know that she had said it once, and she tried to comfort mother, and told her that she loved her more than anybody. And I wanted to make it all right, so next night I said mother's name as many times as I had Mrs. M.'s. I would say, 'O you dear mother! O you lovely mother.' Her room opened right out of ours, and I guess she must have heard us, for she never said anything more."

No feature of the relations of Mrs. Fischer with her youngest child is of more interest to our inquiry than their practice of "imagining" together. Out of many notes which I find on the subject none are more descriptive than some

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which record a late utterance by M. [July 27, '13] "The mor'r and I would 'magine things. She was good at sposin' things. She would say 'Sposin' we took a boat and went way down the river'. And I would say 'Sposin' we do'. And she would say 'And sposin' we came to a beautiful island, where there is lots of pretty flowers and trees'. And I would say 'Sposin'.' And she would say, 'And sposin' we had nice silk dresses on and there was a splendid house, with nice furniture and O-o- such nice things to eat, on the island, where we could go and stay *just* as long as we wanted to!' And I would say, 'Sposin' we could'. And she would say, 'And sposin' a nice, handsome gentleman came—', but I would say, 'No, I don't want any gentleman, leave him out'." M. wanted her mother all to herself. Poor Mrs. Fischer dreamed awake, and her dreams were "the fulfilment of wishes". She loved pretty things, houses, furniture, clothing, and she could have them no other way than by "sposin'"; sometimes her ideal of a gallant, kind and honorable husband, thwarted in reality, expressed itself in these day-dreams. Whoso can smile, let him indulge his commonplace soul. S. M. added that both M. and R. D. shared these "sposin'" exercises, but that M. was less fertile in invention, when it came to her turn, her "sposins'" were more elementary and stereotyped. Also that after D. (either as R. D. or M.) had returned from school, she and her mother would often relate to each other what they had "pretended" during the day; and even when others were about they would keep up the game by making signs of secret understanding with eyes and mouth. I wish that a stenographer could have taken down M.'s story of Nov. 9th, exactly as she told it. It appears that every spring Mrs. Fischer planted the seeds of Sweet William. It was always M. who was summoned by this, because it was the signal for the mother to say, "Now, when they come up we will go on a vacation". And M., knowing what that meant, would watch the earth with great impatience, and when the first green emerged would shout for joy. Then, when the two were left alone, Mrs. F. would begin to imagine, aloud, with M.'s help. They would start from home, sail down the river, go to balls and receptions, be

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dressed in lovely clothes, every detail of which would be discussed and decided upon. The mother would have a handsome cavalier, but M., being too young, was not allowed to have one—though sometimes she would mischievously steal him away and even banish him from the company. The vacation was supposed to last a week, though the imagining really occupied part of one day. M. never permitted R. D. to come while it was going on, or, if she could not help it, would arrange to have R. D. make some excuse to go away for a little while to give herself a chance to come back for the resumption of the play.

All this I derived from M.'s broken but vivacious speech. "Once," she added, "I dugged up the seed to see if it was growin', and the mor'r said that I had killed it, so I cried and cried, so the mor'r wet the seed and planted it, and it came up, and I never dugged it up again." A few days afterward I asked R. D. to tell me all she remembered relative to the flower Sweet William. She dived into her memory and brought out the following facts. Every year Phase A went and brought home the seed from the cemetery. Every spring her mother planted it. Phase A was very eager, she [R. D.] did not know why, for it to come up—she knew this because her brothers and sister twitted her when *she* was there, for "yelling" about it. A. even wanted to sow the plant in winter. Once she herself came to find herself down in the dirt crying, and gleaned that it was because she had dug up the seed. Her mother was very fond of Sweet William. She wore it on her wedding day, yet R. D. thinks it was not on that account that she cherished it, but because she associated it with her beautiful childhood home. R. D. was told of M.'s story, and evinced no knowledge of the "sposin'" game associated with the flower, in which she [R. D.] never took part.

Of course Mrs. Fischer was all innocent of suspicion that she, by indulging her daughter in these charming exploits of the imagination, was powerfully stimulating an already dangerously-active innate tendency to live in an unreal world.

The Play and Amusements of Real Doris and Margaret.

[R. D.; June 2, '11] "Before I can remember, my prin-

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cipal play, mother told me, was trying to draw, and washing clothes. I was very fond of washing clothes—rags, anything—in a basin; I would rinse them and hang them out to dry. Mother said I would keep quiet a whole day long that way. I played very little with other babies, I have been told. Anything mother did I imitated. If she was baking, I would pretend to bake, would take what was left in the egg-shells and mix it up; if she was sewing I would sew. But I did this after I can remember, too." [R. D.; Aug. 9, '13] She remembers well, among her first recollections, how she talked and played with Phase A. The latter (M.) would talk, using the lips, and then R. D. would use them to reply, and thus they kept up long conversations. This was when she was as young as 5 and 6. Of course, when the voice was M.'s, R. D. had no volition in its production, and had no more idea what would be said than if listening to a person otherwise embodied. She had a vague notion at the time of her first memories, that the other was her sister. They did not talk aloud to each other except when alone, but the will to take this precaution was not R. D.'s, but proceeded from M. She herself would start to say something to M. and would get slapped in the face and cry; then her mother would say, "You goose, to slap yourself and cry over it!" If others saw the slapping they would be amused, thinking it an odd way of showing off. At length R. D. learned never to address M. aloud when others were around. [M.; Aug. 24, '13] When D. was a little girl, often, when Mrs. F. gave M. something to eat she would put it away until R. D. came, then say to the latter, "I have a surprise for you." R. D. would ask, "What is it?" M. would tell her what and where it was and R. D. would scamper to get it, but just as she had it in her hands M. would come and gobble it down. Finally R. D. thought she would play tit for tat, forgetting that M. was watching underneath, conscious of the plan. So when R. D. said, "I have a surprise for *you*," and M. asked where it was and R. D. told her, M. retorted, "No, it isn't. I have eaten it up already!" And so she had, at a moment when R. D. had "forgotten." [R. D.; Nov. 30, '11] "As A. I was not fond of playing with other children; I guess I had too good a time

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playing with myself." [M.; Feb. 13, '12] "Miss McK. (a rich lady who had a kindergarten class at her house) liked us. She said we were a little actress. We were willing to play the turkey, or goose, or anything. We didn't care. When the R. D. would come, she didn't understand why she changed so. She would ask 'Don't you feel well?' And the D. would say, why yes, she felt all right. [37]. Once Miss McK. asked me what I did. And I told her that after school we washed dishes at three houses, where they left the breakfast and lunch and dinner dishes for us to wash. And she said, 'Poor child!' And I yelled, 'Shut up!' And she talked to me and said it was not pretty to say that." [R. D.; Nov. 27, '11] "There were weeks when I lived as it were in a dream, entirely in imagination—they were the happiest I ever spent. This was when I was myself, but I continued the dream when I forgot. I think this because in those days I would forget only a few minutes at a time and when I was

37. Once, indeed, R. D. ventured to approach the subject in conversation with her mother. "Sometimes I forget", she hinted. But the mother replied innocently, "Well, everyone does that", and the attempt was given up. [R. D.; Oct. 6, '11.] "The only person who ever said anything to me about my peculiarity was a girl, Helena S., whose mother was a medium living next door to my teacher, Miss M. She is now a medium herself, in New York I think. She said to me one day, 'You are not like other girls. You are not always yourself.' I was very angry, and continued to dislike her, both when I was myself and when I forgot. She took pains to try and talk with me, and I would run off. Once I spat in her face when I forgot, and when I came she was wiping her face. I was embarrassed, but she said, 'I don't mind; I know it wasn't you.' And I got mad again. She tried to get acquainted with me, and brought me fruit, etc. I took it myself, but Phase A threw it at her. She would tell me afterward that she knew it wasn't me. I was afraid she would tell the teacher. (She showed more discernment than anyone else.) More than my own mother, who never suspected the truth to the day of her death."

Sometimes R. D. would play the turkey, but M. always came to take the part of the duck ("I was a good duck"), and put so much more animation in her acting that once Miss McK. asked R. D., "Don't you have moods?" R. D. was in terror lest her secret was discovered and stammered "I don't know her" in her confusion. The teacher replied, "I don't mean a person; I mean that you are different sometimes than others." R. D. went home and told her mother, the latter laughed, and the girl froze into silence, fearing that the mother suspected.

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back the dream would be advanced just enough for a few minutes to cover. I would imagine that I was living in a beautiful place, in a splendid house, and I would go around handling objects and pretending that they were the lovely things which I saw in the house I was imagining. I did this as far back as I can remember, and mother told me that I used to earlier than that. Sometimes I would go on for weeks, living in the same house, with different experiences every day." [38] [R. D.; Nov. 3, '11] "I would take notions in those days; a notion would hold for a while, then I would give it up for another. As long as the notion lasted I would want to do that thing continually. If I had been an earl's or king's daughter I couldn't have had more nerve, in those days. There was a time—I don't know how old I was, not ten—when I took a notion to roll tin cans around the square. I always had six, and rolled them one at a time. This was when I forgot. *I* knew, because I would come and find myself rolling them. I think that when I rolled I talked, because mother told me I ought not to talk so much on the street. The cans I kept in a closet. Trixie was going to throw them out, but mother had had experience in touching things that belonged to A. and she prevented it." S. M. could give no more data about the can-rolling, but M. informed me that she had read a story of a hospital nurse who took out six children to walk every day. M. pretended that she was doing the same and assigned to each can the name of one of the children in the story, and talked to them as a mother or nurse should, all the while she was conducting them around the square. "You have read that book since we came over here. (Mrs. Wiggs of the Cabbage Patch?) Yes. [39] There was Belinda and Edna and Edith, and

38. Again, while reading a story, she would group descriptive and narrative imaginings around, say the heroine, until the printed text would become a mere stream running through the meadow of her invention. Or she would imagine adventures at variance with those of the story, until the conclusion which her imagination supplied would be quite different from the printed one. This habit still persisted when I came to know her, and was checked only by degrees.

39. The book referred to cannot be "Mrs. Wiggs of the Cabbage Patch" though there are several children and a young lady friend in that story.

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more—I don't remember their names." [R. D.; Nov. 3, '11] "After the can-rolling period came a period of imitating someone crying aloud. There was a mound back of the Row, with a ring of pansies around it and white-washed stones around that. A castor-oil bean had been in the center. I would forget, then go out and sit where the plant used to be, with my feet on the stones, and commence to pretend to cry. At first the neighbors came to see what was the matter. I was very much disgusted, and would say, 'I am only pretending', and they stopped coming. I don't know whom I imitated, or what started it. This period must have lasted two weeks. Another period—I don't know whether it came after or before—I got a notion of sitting on the stairs and singing while the rest were eating. That was myself, but Phase A must have liked it, for I got a note from her that showed it. The family didn't enjoy it so much. The boys would yell, 'Oh, shut up!' It was hymns I sang, always. This didn't last long—they would have murdered me if I had kept on, it must have been very irritating."

[Nov. 24] When she had the singing spell it was at supper time that she began, and she felt bound to keep it up a set time, ten minutes she thinks. Mr. F. went to bed a little before the time of closing, and used to throw his shoes down the stairs at her; she would dodge them and go on singing at the top of her voice. Other members of the family would stick their heads in and yell for her to stop or give her a clout, but it did no good, unless she was forcibly hauled away. She always sang sitting on the lowest step. She thinks she may have been 8 years old at this time.

"For a good while—I don't know when it came, but it lasted for months—I would take mother's black shawl, drape it around my head, and go out into a nook back of an outbuilding, sit on the ground behind an ash-barrel, and weep—shed real tears, too—for my dead husband. I don't know where I got the notion [this was A.], we had no widows around there. I learned this from mother, I never did it myself." [M.; Nov. 4] M. stated, with many giggles, that she was imitating a Jewish widow whom R. D. once worked for, a widow who "used to holler out when she cried."

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[Nov. 3] "I was great at pretending when I was A. When mother was not feeling well I would say, 'Now just pretend to get a doctor'. Sometimes I would come and hear her say, 'What good would it do me to *pretend* to have a doctor', and would be puzzled and afraid that she was getting crazy." [40]

M. got a good deal of satisfaction out of *her* drawer. [R. D.; Nov. 30, '11] "There was only trash in it, old rags, a stocking which belonged to mother, little books that I got at Christmas, a Bible with such little print that I couldn't read it, and so on." (How did you first learn to keep out of her drawer?) "Well, once I went to it and took out some cloth that I thought I could use. Then A. came and raised such a row!—I used in those days to accuse mother and she would say, 'Why, you used it yourself', and when *I* came she was saying that. So I thought that I had better keep out." (Didn't you know as A. that *you* had taken the cloth from the drawer?) "I think I couldn't then." (What do you know about the A Phase knowing what you did yourself?) "I knew that she knew by the notes I got. I think she always knew except when, sometimes, she didn't pay attention. [41] I used to have a lot of china dolls—penny ones. They would get an arm or leg broken, and as A. I would bury them. Then I myself would hunt for them and would get a note telling me where a doll was buried, and that I could find it if I wanted to. A. was always having funerals over the broken dolls; she had their graves all marked. Mother would say about the funerals, 'It is an excuse you have for digging in my garden, I want you to keep out'—when it wouldn't be I at all. A. was fond of transplanting flowers, and would put one over a doll, and the flower always grew, but when I transplanted a flower it would be sure to die. I never saw the inside of A.'s drawer after she had it in mother's room, until we moved." [M.; Feb. 24, '13] "I had lots of sings in my draw'r in the mor'r's room. When a cat died I cutted off his tail and put it in there. The mor'r—she said, 'What you

40. For M.'s belief in fairies see p. 881.

41. See note 27.

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want that for? It will make my room smell bad'. I had six cat tails at one time. [42] They *didn't* smell ver' good, but *I* didn't care. I put camphor-balls in the draw' ". [S. D.; Mar., '11] D. seldom got any presents as a child. Her mother did give her some rag-dolls which she made, and would tell her what their names were, because it amused her to see D. stamp her foot, and hear her say, " I don't want that name ", if it was a name she disliked. Several times she told D. that a doll's name was Sally. D. detested that name and when M. came she would tear the doll up. [R. D.; Nov. 30, '11] " In the A phase I despised Christmas cards, and tore them up. In fact, while I loved to get Christmas gifts I did not care for them in that phase after I once got them. It was little I got. But up to the time I was say 12 years old A. would gather up old things, broken dishes, rags, etc., and spread them out upon a chair, marked with the names of the people who were supposed to have given them, Tom, Trixie, and so on, and no one was allowed to touch that chair—that was her ' Christmas table '. *I* never got any Christmas gifts, except some candy and maybe an orange from the neighbors' trees. Oh! my friend Ella gave me a hair-ribbon every year for about ten years, but A. always put them away in her drawer, and that was the last of them. They accumulated until we moved before mother died, then I got them out and gave them away, I was too old for hair-ribbons then. I was pleased to find some other things that I had lost—and then I forgot, and never saw them again. Probably that little pair of panties that M. made was there, if I had been able to keep on taking things out. A. packed the rest of the things." [R. D.; May 31, '11] " When 13 years old I saw the only opera I have ever attended. It was Lohengrin. A woman whom I worked for gave me the ticket. I sat all alone in a box, and was not dressed at all suitably—I must have been a spectacle. The play was in German, but I read it in English beforehand, and had the book, from the library, with me. It affected me so I could hardly stand it. At times I laid my head on the edge of the box and cried. My mother asked

42. See p. 193.

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me about the opera, and I could not tell her, I cried so. She said that she thought I had better stay at home." [M.] "The dress she wore was a checked gingham."

Drawing and Painting.

Some early data under this head are important to set down, not in themselves, but in relation to interesting psychical phenomena which afterwards developed in the case of S. D. (page 260). It appears that when a small child R. D. attempted to make pictures, mixing whiting with mud in different proportions so as to get a number of shades, and using the board-walk for canvas. With a stick for brush she attempted flowers, trees, animals and dolls. And even before her recollection she would try to draw trees and flowers with a pencil. [R. D.; June 2, '11] "Mother said I did not succeed in making what looked like flowers and trees, but I was always saying, 'flowers', 'trees', as I tried to draw." [S. D.; endorsed by S. M.] At about six she was given a five cent box of paints. With these she tinted dolls which she made of paper. She made doll-houses from peach-boxes, and painted them; and parlor and bedroom sets out of cardboard, and painted roses and sweet-peas on them. [R. D.; Nov. 30, '11] "I used to have peach-boxes for doll-houses, which I would fix up by painting a border of flowers around it. I would make a doll-house of this kind for another girl, and she would lend me part of her dolls to play with." [S. D.; Feb., '11] "When I was about nine years old [43] a teacher gave each of her class a sheet of paper with the heading 'My Symphony', a verse and the outline of some flower. These were to be tinted. I complained that I could not do it. The teacher showed me how to take a brush full of paint and draw it across the flower. But I said, 'I can't do that slop-work'. We were both angry by this time. At last I said, 'Let me have a sheet of paper and I will make my own symphony'. The teacher at last allowed me, and I made the flowers and leaves and shaded them the way I thought right,

43. Since I had not yet discovered that S. D. was not the primary personality, she is talking as though R. D.'s early experiences were her own.

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and painted the sentences also. I was disgruntled all the next day, though the teacher was pleased. The work was sent with the best of the others to an exhibition at Harrisburg, but my piece never came back. All the others got theirs back." [S. M.; Aug. 12, '11] "What S. D. told you was true in the main. Of course she got it from M. The R. D. could paint roses and some wild flowers, well, but she had no extraordinary skill in painting. And R. D.'s work was not the only sample that did not come back." R. D., however, had a strong desire to learn painting, but never was able to take lessons. Her mother seemed prejudiced against it.

Dancing.

This, too, deserves mention because of after relations. It is a curious fact that Mrs. F. sent her daughter to a dancing school every year from the time she was five until she was twelve years old. In spite of the puritanical scruples of her father, Mrs. F. had managed to learn to dance when she was a girl, and took pride in the skill that D. soon developed. The child herself enjoyed it, and probably M. was partly responsible for the assiduity with which the practice was kept up. Her mother repeatedly enjoined upon her that she must never dance for money, and she always left the school before 10 p. m. Up to the time she was 17 she was very small and skinny, and no boy asked to accompany her home, since she was regarded as a kid. S. D., mystified by M.'s romancing, could not understand how the expenses were paid. [S. D.; Mar., '11] "It is a mystery to me how the mother did it. It cost ten dollars a quarter. It not only cost for the lessons, but also for the costumes, and we could never afford it. What she wanted me to learn all those fancy dances for, I don't see. It seems so foolish." But R. D. at least partly solved the mystery in a casual conversation long afterward. [Aug. 12, '13]. Every year she got a scholarship prize at the exhibition for her skill in dancing, and this paid the tuition. The slippers were given her by well-to-do girls who had outgrown them. M. got the money for the costumes out of people by skillful cajolery. She would say, of an evening

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when washing dishes, "Would you as soon give me the money that supper would cost, and let me go without supper? I want to buy a dress." And people would give her money, pitying her. When this conduct came to R. D.'s ears she was not pleased, but was helpless. M. always came to dance the toe and skirt dances, R. D. did the rest. Habitually for years R. D. would, after her evening work out was done, dance about half an hour for the denizens of the Row, in the back yard or in one of the houses, according to the season.

At School.

[R. B.; Aug. 9, '13] She began to go to school shortly before her sixth birthday. She had a very hard time during the first two years, especially. The long sitting still, to which she was unaccustomed, the lack of variety, bored M. exceedingly, and she would from beneath so worry R. D. with complaints that it was hard to study. M. would say in R. D.'s mind over and over, "Come on! Let's go out!" R. D. remembers the teasing of M. and the trouble that she had in studying, more than the annoyance that she gave her teachers at this age, but remembers hearing her mother talk about the latter and that the mother once said that if her daughter had to be treated like that she would take her out of school. But at last M. seemed to understand that R. D. could not help the conditions of schooling, at least she let her alone more. Still, there continued to be difficulties enough, as the incidents to follow illustrate. If the girl had not felt that she must work after hours, to eke out her mother's scanty resources, her nervous energy would not have been so much taxed, and she would have been able to maintain her own personality better. [R. D.; Dec. 15, '11] "In school I never forgot during prayer, did sometimes during singing, but not much—I liked that. I hadn't time to study spelling any other time, so did it during reading of the Bible and prayer." [S. D.; Feb., '11] But once during prayers D. and her friend Ella were reading a story. When the teacher had finished she told D. to tell her as much as she could of the chapter read. She hadn't the slightest idea

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what had been read, so she made a dash and recited the 3d chapter of John. [S. M. "It was R. D. at first, then M. came and did the reciting."] Everybody looked astonished. The teacher said nothing, but later told D. and Ella to stay after school. [S. M. "It was R. D. now."] After school the teacher asked, "Were you listening?" And D. answered, "Sure, or how could I have got it right." But she had not read that chapter at all. [S. M. "R. D. was frightened, and M. came and made the answer. Then M. cajoled the teacher until she got her smiling."] This "cajoling" was characteristic of M. When R. D. was the one to be frightened away, and M. had to face the possibility of punishment, she employed all her arts—and she was and continued in after years to be, a most ingratiating, winsome little witch, who could make the grimmest face relax. Among school studies those which R. D. liked least were history, geography and spelling, the two former probably because of the utterly lifeless manner in which they were taught. Her favorite studies were grammar, arithmetic and physiology. She especially liked conjugating. [44] [R. D.; Dec. 15, '11] "The A Phase didn't like anything in the school line but conjugating—O, she liked writing, too. Often A. would say 'we' for I, and the teacher would say, 'Sit down', for that was the rule after a blunder; then she [A.] would shout, 'We didn't mean that. When we say we, we mean I.' Then often I would come, for A. would get mad and go when corrected, and I would hear the scholars say, 'That isn't so, she only wants to go on', for they wanted to take my place in conjugating. Or I would hear the teacher say, 'I can't tell what you mean, I can only tell what you say.' I didn't like writing very well, it was the same thing over and over. I would get

44. It is interesting to compare the statements of S. D. made before the fact that she was not the true person, but a late-comer who had no memory of her own of events prior to 1906, had been discovered. Her knowledge was derived from anecdotes related to her by M., and was partly inferential only and liable to be mistaken. "I don't remember what studies I *did* like. I didn't like spelling; could spell if the teacher gave out the words as they came in the book, but not if she mixed them up. I hated history—preferred dreaming and flying around. I liked arithmetic about the best, I guess."

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tired and leave the most of that to A." [R. D.; Sept. 30, '11] "When I was little and learning the alphabet in school, I would never in the A Phase name the letter P. I don't know why that was, but suppose there must have been some reason. The teacher thought I forgot it, and would make me say the alphabet over, but I always left that out." This incident was told casually, and evidently without the slightest suspicion of its meaning. But M., when questioned, explained gravely, "I wouldn't say it because it wasn't pretty." [M.; Nov. 19, '11] "I used to 'pell 'Mississippi' in school 'M i two ss i two ss i two ps i.' The teacher scolded us for that." [M.; Apr. 30, '11] "Once I came out in physiology lesson just as teacher asked, 'What is it that makes your mouth water', and went in again. Of course I knew that thinkin' you are goin' to get something nice to eat makes your mouth water, but of course it wouldn't do to say that, so I got out in a hurry." [M.; Sept. 4, '11] "I made the D. get 100 once anyway; she ought to grateful and not kick me out now [joking allusion to the process of improvement]. It was at an examination on history. The principal asked her to describe the battle of Baltimore. [45] They had always made the class say what was in the history-book, but all of a sudden they thought it would be nice for the scholars to say it in their own words. That's what the D. tried to do; but she had got so used to memorizing that she couldn't do anything else. So when he said, 'Tell it in your own words' she couldn't, and then I came and told it so well that she got a hundred." (How did you tell it?) "I told how they threw the stones right and left, and O-o-o! some went right through the car windows, and O-o-o-o! there was one man who got hit right on the head, and—and I went right on that way. I knew about how it went, but I imagined things as I went along. And Mr. C—— said I told it so well he felt s'though he'd been hit by a stone. Everybody laughed, and afterwards when they met us the scholars would say 'O-o-o-o-o! don't get hit!' and 'O-o-o-o! look out for the

45. The reference is to the Baltimore riots during the passage of the Union troops, April 19, 1861.

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stones!' And the D. couldn't understand it, and she went home and told the mother that everybody was saying 'O-o-o-o!' at her, making fun of her. She got out from Ella about it afterward." There were two periods of a year or more when M. insisted that her name was not Doris but Luella. Several old copy-books still extant are so marked in the writing of teachers. At first this led to confusion, as D. still declared that her name was unchanged, but at length she surrendered. M. perpetrated endless tricks and left R. D. to bear the blame. [R. D.; Sept. 2, '11] "All the kids used to stand in the alley and call out to the principal of the school, 'Snyder, Snyder, billy-goat rider!' but took pains that he should not hear. They got A. to do the same, pretending he had heard them. The next morning she must have done so, for he took me to the office and told his assistant to call in the policeman when he passed, that he had a little girl for him. Then I got scared and cried, and said I would never say it again (he had repeated what I said), so he told the assistant he need not call in the policeman. He asked me again if I would ever say it, and A. came and said that she would. He repeated the threat, and I came and said I would never say it. 'But you just said you would.' 'No, I never did; I'll never say it again,' and I cried and cried. 'Well,' he said, 'we won't mind about sending for a policeman now.' I knew that I was forgetting, and I said, 'Let me go and I'll never say it again.' I went home and told mother, and she comforted me and told me the principal was only scaring me. I was about eight then. When I was thirteen Mr. Snyder came back and gave a lecture. He named from the platform the scholars whom he knew, and said, 'And I remember Doris Fischer'. My name was Luella then, and the teachers looked queer. Just as he said that Phase A came and said 'A-a-a-a! I ain't afraid of you. You didn't send for the policeman after all, did you!' Then I came again and everybody was laughing. And then he told the policeman story. I was awfully mortified, and could not see why he told it. But that night Ella asked me, 'What did you holler out that way for?' And I got her to repeat the story."

One of M.'s stories is very expressive of her literal under-

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standing of remarks made to her, which continued to be characteristic. [M.; Sept. 29, '11, and at other times] One day Miss B., a teacher, took the class to visit a factory where soap and chewing-gum were manufactured. The rest were well-dressed, M. was in her gown made of sugar-bags. There was some joking in the office about the gum [S. M. "Especially with M., as she was so funny",] and the manager said, "We need lots of dead dogs, can't you bring one?" A day or two after this M. found a dead dog on the river-bank, and, mindful of the manager's request, wrapped a paper around it, put it in a basket, and boarded a car for the factory. [S. M. "She did this in perfect good faith, not seeing any humor in it until she told others and they laughed."] The passengers began to sniff, and one said, "Somebody's got some limburger cheese." M. spoke up, "No, it isn't limburger cheese, it's a dead dog I've got." "Dead dog!" the conductor yelled, "Get out of this with your dead dog." M. continued the story, "And I got off and walked, and I didn't get my nickel back." Arrived at the factory, she took the dog by the paper about its legs, carried it into the office and laid it on the manager's desk, saying, "I've brought you a dog to make gum of." The manager took one look and sniff and shouted, "Take that damned dog out of here, I've just eaten my dinner." He sputtered and swore for a man to take the dog away as M. took to her heels, but it smelt so that he could not wait, and he grabbed and threw it out of the door. "I looked back," said M., "and saw the dog coming, and I ran harder. I don't think it was ver' polite of the man, when I had to pay ten cents to bring him the dog. Anyway, he asked me to. I told the teacher, and she laughed like ever'thing."

[R. D.; Sept. 3, '11] "Miss X., one of the teachers, was very fat. Quite often her young man called at the schoolhouse on Thursday afternoon. She waddled along with him like a duck. Once when they had stepped out A. got up and said, 'I'll give you an imitation of Miss X. meeting her feller', and she rolled up her skirt to make hips, and then imitated Miss X.'s walk, grin and gurgle. Suddenly the teacher came in, and saw it, and Phase A didn't know she was there

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until her beau gave a great ha-ha. Then I came, and she was mad with me, and she was mad with the fellow and told him to get out. She then said, 'If Miss Luella is through with her monkey-work, she can sit down.' I didn't know what I had done. It would make them laugh all the more when I would come and look so innocent and ask them what they were laughing at, they thought that was part of the game. Next day I said to Ella, 'Wasn't that funny, what I did yesterday?' I said that to get her to talking and telling how funny it looked. I could always get the whole story in some such way as that. Miss X.'s beau never came back. I never heard such a haw-haw as he gave." [R. D.; Sept. 2, '11] "When I was about thirteen Miss X. ordered me to draw a line around Ella's foot for her to stand in as a punishment. I was A. then and didn't see why I should do it, and wouldn't. She sent me up to Miss M. and told me to say what for, which I did. Miss M. said 'I don't see what she sent you up to me for. I don't want you.' A. began to cry, and said, 'I thought you liked me.' [46] When I came I was hugging her; and she kept me helping her all the afternoon. This was the beginning of Miss M.'s becoming attached to me."

[R. D.; Sept. 3, '11] "I never got a perfect mark for conduct. At the end of the day the teacher would say, 'All who haven't whispered all day rise.' It was very unfair. Some would lie. But I never knew what I might have done when I forgot, so I would not rise. One month Miss M. put me at her desk. *I* liked it, but when I forgot I hated it and would scowl, and after school, when she had asked me to stay and help her, I would growl all the time—grumble about sitting up there. She said I was the most unpleasant girl she ever saw that month. I forgot that month more than usual, but did nothing that was out of the way except to sit and scowl. When I got only 25 for conduct mother would say, 'You must act awfully,' and I would answer, 'No I don't, I don't know why I get such marks.' But when I forgot I

46. Had it been R. D. she would probably not have said anything, but gone away and cried silently.

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would say, 'The teacher has a spite against me.' I know that because mother sometimes referred to the teacher's spite against me, and I would reply, 'She hasn't any spite!' Of course mother would defend herself, 'You said she had.' I had to study very hard to keep up the average of my marks." [R. D.; Jan. 19, '13] "Phase A would often cry out in school, 'I don't approve of that,' 'I don't believe that; I'm not dumb,' 'That never happened,' etc., particularly when the Bible was read. I wonder that she did not get more punishments, considering that she would yap right out whatever she pleased. Of course when she was going to be punished she went under, and I got it." [R. D.; Nov. 23, '13] One teacher told her scholars to look over "Abou Ben Adhem" and then write it out as she read it and punctuate it. Next day Ella and M. went to the library and arranged some sort of a skeleton scheme from which they could copy the punctuation. But when the dictation took place R. D. was the one on deck; she knew nothing about the scheme, and made a lot of mistakes. Ella's exercise was perfect, the teacher suspected her and got her to confess what she and her friend had done. R. D., however, not thinking that M. might have done it, denied participation. Her mistakes made the teacher believe her and accuse Ella of lying, while Ella said that D. lied. Ella used sometimes to say, "I don't see why it is necessary for you to tell *quite* so big lies." The habit of day-dreaming increased the difficulties of school life. Sometimes the girl would be asked a question, and answer with reference to a vision which she was at the moment picturing, and there would be laughter on the part of the pupils, and rebukes from the teacher. As time went on M. came out more, especially in the last year. [R. D.; July 28, '13] "I suppose this was because I was getting worn with studying and sitting so much, together with working mornings and nights. Phase A did not like the teacher in the last room, and when she was there would not study, but sat there sullenly. This surprised the teacher, who had heard from the last teacher how well I did my work. Then when I came I would feel depressed, because of the way that A. had felt." She was not fourteen when she passed the examinations for High School, the next

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to the youngest of a class of fifty-two, most of whom were seventeen to nineteen. But she never got her graduation diploma. She wanted to go to the High School but M. was in deadly opposition to this plan, desiring to be out in the air more and to have more opportunity for play. "Whenever I started to go after my diploma M. would be afraid that I was going to school again, and come out. She would not accept any assurance, but was suspicious that I was fooling her." [47]

Such of the copy-books as remain,—the rest were torn up by M. in one of her destructive moods,—form rather an interesting exhibit. All were written by M., who was fond of writing, except No. 7. In that grade, either because "the influence of the teacher was good," according to R. D.'s explanation, or because "the exercises were chiefly poems chosen by the scholar herself and memorized"—M. did not appreciate poetry or like to memorize it, while R. D. did—it would be R. D. who would come and do the writing. [R. D.; July 28, '13] In the 8th grade M. was getting impatient, thinking she could write well enough, and there is evidence of this in the disordered state of the book. On one page *she* began to write a poem, and got as far as the title, but poems were not called for in this grade, and the teacher stopped her. Book 2 begins with a silver star on each page and occasionally a gilt one, but presently the stars are all gilt and red. The explanation of this change is that each silver star meant "excellent", four silver stars won a gilt one, and four gilt stars a red one, and M., comprehending the scheme by degrees, insisted at first on a star for every leaf, whether or no, and later was not satisfied with anything less than a gold one. If thwarted she cried and made such a terrible touse that the

47. R. D. could hardly be expected to understand fully the reasons for M.'s opposition to her going to fetch the diploma. It probably was not that M. suspected that R. D. was fooling her, but rather that M. thought that R. D. was fooling herself. M. knew that R. D. in her heart wanted to go to the High School, that in spite of R. D.'s assurance that she just wanted to get the diploma, that desire still lay repressed beneath. She could not be admitted without the document, and M. disliked the idea of further schooling so that she would not permit the first step in the direction of it.

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teacher gave in. However, she would tell M. that she was not putting the stars in because she deserved it. Of the five books that remain, four contain the name " Luella ", and only one " Doris ".

Working Out for Wages.

The most important fact in this connection has already been cited, namely, that nearly all her school years D. was not only working for wages during vacation but also working mornings and evenings while the school was in session. She would run errands in the morning and after school, and in the evening wash dishes which had been allowed to accumulate all day for her, at ten cents a family. She began when seven years old, first going to women and saying, " I'll work a week for nothing, so that you can see if you want me." It is only fair to say that they paid her for the first week as well. Even at that early age her evening work began at 6.30 and often did not cease before 10.00, for she washed dishes for four or five families. As the years went on this work continued, with variations, such as nursing babies, doing work after school in a pickle factory, etc. During vacations she did house work, worked all day in the pickle factory, in the laundry, as nurse girl, or at whatever else she could find to do. All this draft upon her energies, of physical and mental effort, coupled with the loss of sleep, already noted, because of M.'s night activities, makes remarkable the fact that she continued to maintain, apart from the dissociation, apparently good health. But doubtless the foundation was being laid for the second catastrophe, the new " mental fissure " of 1906.

Now for some incidents of these early labors. [R. D.; Sept. 13, '11] " When I was about ten I worked after school in the old Fort Potts Hotel, keeping things picked up in the parlor, answering inquiries, etc. I worked from 6 p. m. to midnight, with an hour off for lunch, which I didn't take. I would go up to a man and say, ' I will press your pants for a quarter.' He could get it done at a tailor's for ten cents, but it would tickle him that I was so bold as to ask a quarter. I had more trousers to press than I could manage. I could do

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it only in lunchtime, and could press two pairs. Once I was pressing and the man called two more in to see me. I suppose I was a comical sight, for I was so small that I had to stand on a chair, and the iron was almost as big as myself; I would lift the iron up with both hands and bring it down with a bang, then I would lift up the cloth to see if the crease was still there. I would usually begin it myself, and after that come and go. When these men stood outside the door and looked I forgot and slammed the door. Then when I got done they started to tease me, and I forgot and said that if they wanted to watch they must pay a quarter, and they said it was worth a quarter I suppose, for I would come and they would be roaring with laughter, one holding on to his stomach, and another ducking his head down. I don't know what I did, but it must have been some sort of an exhibition that I was giving. [48] I did not press trousers every night,—the iron was too heavy—but about twice a week. Once when I forgot I wrote some sort of a little story, and I read part to a man and it must have been amusing, for he wanted to read the rest. I [M.] charged him a dime, and the story ended so flat that he wanted others to get stung too. When I came to myself I was hopping around with my foot in my hand, pleased because I had got a dollar. I used to imagine stories and tell them, acting them out, and they liked that. The manager noticed that I didn't like to have them tease me (when I was myself), and used to stop them. But when I forgot I did not like that, so he got so he didn't bother except to see that they didn't tease me too much. None of them meant any harm. The most of them were respectable, and it was all in fun, and my fault when I forgot." At the age of thirteen she left school for six weeks, temporarily discouraged because she had so little time to study and was so pestered by M., and went to work in a laundry, running a mangle. M., glad at first to be out of school, liked the laundry work

48. Those who were admitted into the secret in after years saw many an exhibition of M.'s imitative powers, as well as of her gifts of quaint and witty narration. Sometimes she was indescribably droll, and kept her small audience in uncontrollable laughter, grave doctors, men of science and clergymen, as they were.

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less and less, and after getting her fingers injured in the mangle apparently concluded that laundry was worse than school, as she made no opposition to R. D.'s return. Of course the latter had a big task in making up her studies. While in the laundry R. D. was disgusted at the language of the other girls, and they disliked her because she kept aloof from them. Even M., though fond of childish mischief, had no affinity for coarseness. After her school days were over she worked at times as a nurse girl, and was somewhat in demand among some wealthy families on account of her scrupulous and intelligent care of little ones. M., sharing the love of R. D. for babies to the uttermost, also became skillful in the care of them. Finally, in her fifteenth year, she secured a place with a dress-maker, Mrs. Maine, who had a line of fashionable customers, to learn the trade and also to make herself useful waiting on the table and doing other household tasks from time to time. She continued to work for this woman more or less until the time of the second psychic shock, as S. D. did for some months thereafter. A part of the time she was sent into families to sew. She sewed for the daughter of a noted scientist, who years after became familiar with her strange case, but did not dream of its existence at that time. Invariably, after her work at this house was done, M. would come, and run at break-neck speed down the steep hill that led from his house, in her haste to get home to her mother. Dr. Brashear would stand and watch her, and say to her the next morning, "Child, I thought you would go down every minute. If you turned a somersault you would never know it, for you would land on your feet." He did not then know her name, probably, but called her "the little girl who does so much", for his daughter had told him how much she accomplished. [49] Of course she invariably went home

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49. This celerity in turning off work remains one of her characteristics. It was found in S. D. in abnormal degree, as will be seen; but R. D. herself can do a surprising amount of work in a given time, and do it with surprising ease. S. M. has sometimes cried out in an evening, "I do not see how she managed to do so much today, do it so well, and with so little weariness. She did not keep at it steadily, she stopped and played with the children or

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to her mother's for the night, the M.-factor alone made that imperative. [50] But it is doubtful if R. D. herself could have borne to stay away from her mother over a single night, her devotion was so dominating; and the moment that her tasks allowed she set off for home, and it made not much difference which it was who started out, M. or R. D., it was apt to be at a canter. Acquaintances would quiz her about her haste to get home to her mother, but she little minded, and never delayed her pace on that account. Since she always spent the night at home, and was of a singularly unsophisticated, unsuspicious mentality, she never learned, until shortly before her mother's death, that Mrs. Maine was an immoral woman, and then only because some one informed her. The friendship of this woman, it proved, had been fatal to more than one girl, but never once did she do or say anything in the presence of D. to reveal her real character. Perhaps it was that guileless confidence reposed in her, or the magic of the alternations of moods, child-like and youthful but equally untainted, which made that *blasé* woman so carefully wear her mask before the maiden, and so cautiously hide from her sight what might have attracted her inquiries. When at last the girl did hear the truth in part, she could not at first believe it. The woman, who in some ways had been so kind, whom she had loved, and whom she had believed so good—when at last she was convinced she went to her and begged her to give up her evil ways, crying, with agonized incoherence, " Do, dear Mrs. Maine, be good. I'll take care of you. If necessary I'll work hard and support you." And

petted her chickens, and yet she did as much as two women would ordinarily do in that time, unless they got very tired. And she is but a little tired. I never saw anyone like her."

50. Not only did R. D. have to be at home because M. always came at night and she would not have dared to be away, but also M. could not have borne to sleep away, and would utterly have refused. From the time that D. came to live with us, M. never slept away from the house unless Mrs. Prince and I were both in the same house with her, and in the next room. These occasions were few, because M. was a creature of routine and it was difficult to persuade her to change any of her habits. Even the mere changing of the location of her bed to another part of the room by R. D. was productive of difficulties.

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she still clung to her, though one of her former teachers, who was fond of her, begged her to give the woman up. "I cannot", she said, for in her heart was a besetting purpose, by her prayers and influence to win her friend from wrongful ways to a Christian faith and life. A wild dream and a vain hope, it may be said, that of the child-like maid in behalf of the mature sinner, and such as the sophisticated world can hardly understand or believe, but the manifold observed psychical states of after years, awake and asleep, wherein every stratum of her experience was tapped, and every element of her pure soul brought to light, revealed how eagerly and sincerely that angelic Quixotism was attempted.

[R. D.; June 2, '11] Though Mrs. Maine was kind to the girl in her way, she exacted a full quota of work for the wages she paid, with a little added for good measure. R. D. did much of the cooking, and after becoming used to her employer's customs, partly arranged the menu. But she was liable at any time to receive directions from M. For example, after boiled potatoes had been served at a particular meal for several days she would find a note from M. ordering her to have mashed potatoes. The note would always be signed "Bridget"—it was not until S. D.'s time that M. would derisively add "The Imp", borrowing the term from S. D.'s exasperated usage. When the mashed potatoes were served and she sat down to eat, M. would come to partake of them. Also when lamb chops or steak or roast with rice and tomato sauce came to the table, "I never got to eat those myself". She does not remember that she had to depart because of any other dish; these were M.'s favorites. She "forgot" at meals an average of about three times a week, she thinks. "Orders" were received only respecting mashed potatoes, as she had nothing to say about the buying of meats. These orders she learned never to disobey. At supper there was usually mashed potato warmed over, but then she never forgot, since M. did not like anything warmed up from a former meal. [M.; June 2, '11] M. had not been watching when R. D. told her story earlier in the day, so was in ignorance that the subject was not a fresh one, when I casually asked her about the eating at this place. Her story corroborated

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R. D.'s perfectly, but added a number of details. She said that when there were guests R. D. hated to wait on the table, so she would always come out.

After she got home in the evening, there would still be much work to do, helping her mother about the household tasks, or taking care of the sick Trixie. After the mother's death, S. D. would take in sewing, and work far into the night—sometimes, when funds were low or a pressing task was on hand, practically all night.

At Sunday School and Church.

Should a true story entitled "The Kids of Rubberneck Row" ever be written, the Mission which was established in the vicinity of D.'s home, and which she attended for years, will have a prominent place therein. There were many and amusing incidents in connection with this Mission and its Sunday School, in which R. D. or M. was a leading actor, but these can be scarcely more than alluded to here. About twenty children from the Row went to the school, and fairly dominated it. There were scenes of confusion, the children refusing to sing any except their favorite hymns, shouting out their discontent when thwarted and even rising in a body and leaving the room. There was a period when, after having become offended, they struck, and held a conference with R. D. standing on a flower mound in the back yard as chairman, the subject of debate being what religion they should adopt. They then went in turn, Sunday after Sunday, to different halls and chapels where various eccentric types of religion were dispensed, and joined in with the exercises and ejaculations of the older people, with the result that they were everywhere misunderstood, and had discouraging adventures. Won back to the Mission school and to a campaign of increasing its membership, they formed a juvenile Church Militant, went out into the highways, and meeting children, compelled them to come in, by beating them if they refused. M. was in all her glory in all this, she liked the excitement and variety of this type of religion. But R. D. had her share; while genuinely religiously inclined her religious

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notions, until she was well into her teens, were of a primitive type, and she joined heartily in the rebellions and militant missionary campaigns. Her mother did not want her to go to the Mission, but did not actively oppose her determination to do so. One incident is here inserted, not so much on its own account as because of the peculiarities of its transmission—the later personality, Sick Doris, telling it as she remembered it from M.'s account to her, M. having derived the last sentences from the consciousness of R. D. and also the fact (unintelligible to M.) that R. D. saw humor in them, S. M. adding comments of her own. [S. D.; Feb., '11] "Once D. got her feelings hurt in the Mission and cried [S. M. "This was M. who often cried in the Sunday School, not R. D."] and the minister came over to see what the matter was, for it was a serious thing; when one of the Row children left, all the rest did. Another time the minister asked each of the scholars to bring a new one next Sunday, and the Row children got up a scheme in good faith, and each brought a baby sister or brother or borrowed a baby, and so twenty babies were brought to school the next Sunday. I'll warrant the minister never forgot that day. The babies cried the whole time and the noise was awful. [S. M. 'Some had bread and molasses, and some were dreadfully dirty.'] Sunday School usually lasted an hour, but it was through in half an hour that day. I was about ten years old. When the young minister who had the mission was going away he made a little speech and said that he would never forget the twenty representatives from the Row. We thought it was a compliment." [S. M. "S. D. repeated all this from M., but could not make it seem real to herself. The last sentences she got from hearing R. D. tell the story years afterward. It sounds as though M. understood the humor, but she did not."] [S. D.; Feb., '11] "D. would go to the Mission school in the forenoon dressed any way, and fix up to go to the Methodist Sunday School on ——— St., in the afternoon." She never missed a session at the afternoon school for nine years. [R. D.; May 2, '12] When R. D. began to go to the Methodist school she wanted to make a good impression, since it was this which her mother had attended, and some of the people of that church thought

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that "Emma" was lost, when she ran away and married. But M. would come and do such weird things that her attempts were in vain. M.'s singing at entertainments attracted attention. [R. D.; Aug. 12, '13] "Phase A could sing better than I, and it was her singing which got us invited to join the Methodist choir. Her voice was clearer, somehow. [51] But when she sang hymns she would make funny remarks between the verses, and set the kids in the choir to laughing. At home, when I was out, she would sometimes sing hymns and set me to laughing by her funny remarks. [52] Mother would say that it was not nice for one to laugh at herself. Of course I got shut out of the choir. M. was always the one to sing at entertainments, she liked it so well that I never got a chance." [R. D.; Mar., '11] At the age of fourteen she entered the teachers' training class for Bible study. The rest were all much older, and the teacher hesitated about admitting her. But her final percentage on examination was 90, the highest of all. [53] [R. D.; May 26, '11] "I was put on the Committee of Mercy and Help in the Methodist Church. The first month I visited 75 families, doing it mornings and evenings. The second month I carried groceries to about 60 families, doing it mostly on Sunday. It was a time when a lot were out of work. This was when I was sixteen years old. I didn't do so much afterward, I couldn't stand it. The rest of the Committee didn't seem to accomplish much. The minister wasn't liked by all the families he visited and some of them were cold to me

51. This was not so after I came to know the case. Then R. D.'s singing voice was decidedly clearer, as well as more mature, and capable of reaching a higher pitch. M.'s singing was strident and tomboyish, it seemed almost impossible that it came from the same throat. It is probable that at the age of twelve or fourteen, when the two were psychically nearer the same age, their voices more nearly resembled, and that M.'s singing was preferred because, not being at all bashful, she sang more loudly, rather than with greater clarity.

52. That is, M. "watching underneath" would take control of the lips, and sing and talk while R. D. was conscious.

53. After I knew her she would take the highest rank in Sunday School examinations, and would often be marked 98 p. c. in examinations on correspondence courses of the University of California.

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afterwards. Phase A said to him, 'Now you keep away from my people until I get them fixed'. He laughed and I came back and got out of him what he was laughing at. He used to say, repeating what I said when I forgot, 'Now I want you to quit that!' [Her tone became somewhat like M.'s in her attempt to imitate the minister's imitation of M.'s intonations.] It was his tone that used to tease me, as much as the words." (Did you yourself ever say that?) "Yes, when I was a little girl." (When did you leave off?) "I don't know certainly. I suppose when I began to go to school." (Did you say it as late as at ten?) "No, not so late as that. . . . I used, when I was a little thing, to have a number of odd little phrases. One was 'Aw, mother!'" The reader should not get an exaggerated notion of M.'s outbreaks in such assemblies as the Methodist Church. It must be remembered that, generally speaking, M. was favorably disposed toward R. D., and understood fully as well that for R. D.'s sake the secret of her own being must be maintained. Her wildest pranks were indulged in at home, where the family were used to multifarious oddities, though certain reserves were kept up even here, when others were about. And there was less necessity for restraint in the neighborhood of the Row than in the public school, less in the Mission than in the Methodist Sunday School. Still, it was impossible for M. anywhere to keep herself entirely under restraint; either from forgetfulness, or from childish lack of judgment as to what would not embarrass R. D., or from excitement to the pitch that she didn't very much care, she was liable to pop out and say and do that which would make some laugh and others frown, and seriously embarrass R. D.'s reputation for manners.

Margaret's Search for Another "Margaret".

[M.; Sept. 17, '11] "From the time I [54] was six years

54. In general little attempt is made to indicate M.'s peculiarities of pronunciation. At this stage she pronounced the first personal pronoun like "ah", and had many little tricks of speech which R. D. did not share. Later, when her speech became more childish, some attempt will be made to present examples.

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old I was hunting for someone like us, someone who had a Margaret. I used to ask them a question to find out, a question which they would understand if they were like us." (What was the question?) "I ain't goin' to tell you. I asked lots of people. I asked the mother. She didn't know what I meant. I found just one person who I think was like us,—that sick girl—you remember. I think she had a Margaret, only she was not developed. For when I asked the question the girl couldn't speak. She just stared at me. I think her Margaret was trying to get out. If I could have talked with her a few times more I think she would have got out. Perhaps I wouldn't want to go, if I had found somebody like me to talk to." [S. M.] "Yes, I think that girl, Lillian,—I forget her last name—must have been like D. She was an epileptic, and died about a year after we got acquainted with her. D. was about 18 when she [S. D.] met her. S. D. didn't care to go and see her, but M. wanted to go. When S. D. was out the girl talked all the time, and told about herself, how she could not sleep at night,—talked to herself, she called it. But when M. was there and asked questions it seemed as if she couldn't talk." (What was M.'s question?) "There were several of them. One was, 'Is there anyone hidden?', and another was, 'Are you underneath?'. She asked this of everybody of whom she had any suspicions. People said that this Lillian was strange; some called her crazy. She kept contradicting herself, as M. and S. D. did." (But if Lillian's "Margaret", as she calls her, talked at times, so that she contradicted herself, why couldn't she talk to M.?) "I think she was afraid, just as M. was afraid of being found out by you." (M. said that she thought Lillian's "Margaret" was not developed—did she pick up that word from me?) "No, she used it long before she met you." (But it is the regular scientific word.) "I can't help that, M. used it long ago." Afterwards, without hinting at the reason of asking, I obtained from R. D. the last name of this Lillian, recovered from S. D.'s memories. It was a Russian or Polish name. Later, also, [Sept. 25] M. supplied another of the test questions proposed to anyone who she thought "looked queer", even a stranger on the street. "I

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asked a man once, 'Are you under?' and the man said, 'I will be under pretty soon, if I don't get some work'. That's what the guy said." [55] But secondary personalities, developed to the point of self-recognition and articulate speech, are pretty rare, and the wish of M. to converse with one was never gratified.

Residual Phenomena.

There are excellent authorities for omitting the incidents coming under this cautious heading, but I cannot feel that it is proper to do so. They are a part of the record, and it is not scientific procedure to ignore them. There can be no doubt to one who knows the absolute truthfulness of R. D. that they were subjectively experienced, whatever their interpretation. Hallucination is common enough in hysteria, but hallucination that coincides with contemporaneous or future external facts beyond the reach of the ordinary senses is worth attention. Was there such coincidence? In other matters at least I have never observed in the narrator any tendency to vagaries of memory. She is sometimes a little inaccurate in expression, but such inaccuracy is usually spontaneously corrected, and is as likely to understate as to exaggerate. She has very seldom referred to her "occult" experiences, feels no pride in their telling, extorted from her by questions after she has made some casual allusion to them, and has been carefully allowed to remain under the impression that they are simple and commonplace experiences.

[R. D.; Nov. 27, '11] "When I was quite small I used sometimes to see things, and afterwards they would come true, sometimes not for a year or more, but in such detail that I couldn't help being sure that it was the same." Little dependence can be placed upon the recollections of anyone, where a considerable time lapses between the impression and the supposed fulfilment, unless both were recorded in detail directly after their respective dates. But further: "When I was working for Mrs. M. I used sometimes to see my mother doing something, and when I got home at night I

55. See pp. 1067, 1077, 1143-4.

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would learn that she had been doing that thing just at the time I saw her." In these cases the details of what she saw might naturally fade somewhat from memory, but the fact that she made inquiry upon return on several occasions, and was at such times struck by the coincidence between the vision and the event, could hardly do so. Her usual mode of questioning her mother was, "What were you doing at ten o'clock?" (or whenever the time of the seeming clairvoyance was), and this would preclude the possibility that the mother might complaisantly accommodate her reply somewhat to her daughter's description, since that was not given until afterward.

The last experience of the kind was on the day preceding the night her mother died, May 5, 1906. "I was sitting at the machine, sewing, at Mrs. M.'s,—this was five long squares from home—and I saw, pictured in the glass panel of the door opposite, my mother lying on the lounge, with her face turned toward the wall. I supposed, of course, that she must be lying so really, as she had proved before to be doing what I had seen her do, and I wondered, because it was six o'clock in the afternoon, time for her to be getting supper, and Mr. F. was very cranky about having his meals ready just on time. But I did not at first think much about it. Then the picture came again, the same as before. And then I saw it a third time, and mother was now turned toward me, and she was white about the lips, but the rest of her face was flushed. I was alarmed, and told Mrs. M. that I must go home, and would come right back. I ran home and found mother looking just as I had seen her, and lying with her face turned from the wall. But I inquired of Trixie, [56] and found that she had been lying toward the wall, and had turned over a little while before. Mother was very sick, and was half-unconscious. Mr. F. was almost always in the house for his supper at that time, but he was not there."[57]

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56. Trixie was an older sister, helplessly crippled and ill, lying in bed in an adjoining room, in sight of the lounge through an open door.

57. I caused this incident to be repeated several times, at long intervals, in the course of three years, both by R. D. and S. M., and its relation never

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The Second Dissociating Shock—Death of Doris's Mother.

It was about six, according to Trixie, that Mrs. Fischer came in and lay down, it was nearer half-past six when Doris found her. The girl half carried her mother up-stairs, and assisted her to bed. The latter became unconscious and so remained except for an instant just before the end. A doctor was called, made a very hasty examination, pronounced the illness pleuro-pneumonia, declared that it would be speedily fatal, and departed. The heart-broken daughter remained by her stricken mother constantly, listening to her stertorous breathing, and giving her all the attentions possible. At a later hour Mr. F. entered in a drunken condition, made no response when told that his wife was dying, and, lying down in his clothes on the other side of the same bed, sank into alcoholic stupor. In the neighborhood of 2.00 a. m. the mother opened her eyes, murmured "my baby", and died. Then the girl of seventeen, who had never seen a body prepared for burial, washed the corpse, combed the hair, and drew a sheet over the face. Having accomplished her filial duties she immediately "forgot", M. came and continued to experience the headache which had been raging, there came a sharp pain in the left hemisphere of the brain, M. sank below the surface, and a new personality, the so-called Sick Doris, was born.

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essentially differed. It was told spontaneously but once. It is left without comment, except that it should be read in connection with incidents occurring while the case was under observation. See index, "Clairvoyance."

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CHAPTER IV.

THIRD PERIOD: FOUR PERSONALITIES.

REAL DORIS, MARGARET, SLEEPING MARGARET, SICK DORIS.

May 6, 1906—September, 1907.

There are three sources for the story which immediately follows, R. D., M., and S. M. S. D., with her characteristic reticence, never volunteered any reference to her first experiences, and I was kept too busy caring for the case in addition to my other work, and recording current observations, to make inquiry while she continued capable of responding. Besides, the first hint which I received of the early peculiarities of her case was received, from S. M. on June 17th, 1911, after S. D. had declined to mental infancy. R. D.'s account of S. D.'s experiences, however, is from her recovery of S. D.'s memories, which are sharply discriminated in her consciousness from her own memories, and which seem to her somewhat like a story that she has been told.

Birth of "Sick Doris", an Infant in Knowledge.

[R. D.; Nov. 25, '11] "I remember in a hazy way what I myself did the night that mother died. It must have been right after that [58] that the B. phase [59] came. I remember sitting down after I had washed mother and put the sheet over her face. Mr. F. slept beside her all the time I was at work. Then I found

58. Really, as will be seen from M.'s testimony, M. came for a short time before the emergence of S. D., but R. D. could not be expected to know that. She knows of the next coming of M. from recovery of S. D.'s memory that she (S. D.) "forgot", but the first coming of M. was before S. D. emerged.

59. "Phase B" is the name that Doris and I use when referring to "Sick Doris", as Phase A is our conversational name for "Margaret".

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myself, as Phase B, sitting on the edge of the bed. I looked at the man, whom I did not know, and then at the sheet, that seemed to have a person [60] under it. I drew the sheet down, and looked at the woman, and then covered her up. I did not think anything particular about her—it did not even excite my curiosity, except that I wondered why the man had so much on and the woman so little. I looked about me, but did not feel much interest. I wondered a little why the woman was so still, and yet I knew nothing about sleep or death. I distinguished between the two because I touched the man and he moved a little, but when I touched the other she did not move. As I looked around I did not seem to fix my eyes on any special thing. I heard a voice [Trixie's] crying 'Doris', [61] but the name meant nothing to me. The fact that she was shouting made no impression on me. Mr. F. was snoring, and I wondered a little why the other wasn't doing the same. Her jaw was tied up, and I pulled her lip down a little, thinking that if her mouth was open like his she might make the same sound. I don't know how long I sat there,—it seems likely only a few minutes, as I was looking around, and Trixie was calling out when Phase A came. And then she must have cleaned the house from top to bottom." This is the way that M. told the story [Dec. 28, '11]. "Do I remember when I first came after the S. D. was born? I should

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60. This passage, as others, illustrates the difficulties of reporting the vague impressions of a mind almost devoid of content. What the narrator means is that S. D. saw an outline under the sheet resembling the outline of the figure of the man beside it. She had no concepts corresponding to "person", "man", "woman", etc.

61. To many readers it may seem strange that she should remember words, and as will appear later, whole clauses, when as yet they were to her nothing but meaningless combinations of sounds. But this was so equally in the case of Thomas C. Hanna, whose condition and development in secondary personality were so similar to those of S. D. Hanna retained memories of the first day of the dissociated state, and, referring to the rope with which the doctors bound him, afterward said, "At last he said he was going to take it off himself; he was going to take the responsibility on himself. I remember those sentences." The authors of the record remark. "The patient could remember the words, but did not at that time realize the significance of the sentences." ("Multiple Personality," Drs. Sidis and Goodhart, p. 110.)

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sink I do! That was on Choosday night [62]. But I remember when S. D. came, too, for I was underneath all the time watching, you know papa. The R. D. got our mother all washed and dressed. O-o-o-o, how her head ached! Then when she sat down I came, and my head was aching just awful. And then—then—there was a just dreadful pain—I sought our head would burst right open—and then I went in, but I watched, and then I knew that there was somebody else there that I didn't know. I tried to come out, but I couldn't. But I was there underneath, watching all the time. What a dumm thing the new one was! She didn't seem to know *anysing*. She just sat there on the edge of the bed." And M. went on to tell how S. D. lifted the sheet from the dead face, touched the sleeping man and wondered that he moved, but the other did not when touched. It appears from what I gleaned from both accounts that the main content of the new-comer's mind was phlegmatic curiosity; that when this dull wonder prompted, her limbs moved automatically, but that she did not at first know consciously the use of her hands.

Probably S. D.'s first stay did not last more than half an hour at most, and it was probably the shouting of Trixie, which brought M., by the psychic mechanics so often illustrated afterward in the relations of the personalities; that is, M. watching underneath heard the cry and came and not only attended to the wants of the cripple but cleaned the house, exhausting herself so that she was incapable of coming again until late in the day.

[R. D.; Nov. 25, '11.] "The next that I remember as Phase B was the next day, Sunday; I found myself in the kitchen, probably at about 11.00 in the morning. The table was set, and I was standing by the table. A number of the family were there around the table. I wanted to go where the bed was, for I thought I had to sit there, I had no idea why. Someone was going up-stairs and I followed her. I looked into the other room and that wasn't the right one. And then I found the right one,

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62. M. does not here correctly express what she had in mind. She was out several times before Tuesday night, and was not really out Tuesday night at all. What she meant was that Tuesday night was the first time that she came—not *out* but—to S. D.'s assistance underneath to give her instructions.

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and the undertaker put me out. He said, " You mustn't come in; we are preparing the body for burial." He also asked if I wanted the body embalmed. I paid no attention, and said nothing. I did not know that I was Doris, and did not realize that people were talking to me. I understood that I wasn't to go into that room, because he shut the door. All day long I did what people told me to. They said " Sit down ", and I sat down when they shoved a chair behind me. I understood in a vague way by the movements that were made, not from the words. They asked me all sorts of questions, and I paid no attention. I thought it very strange that so many people should be talking in one room, and in another they would be crying. That was Sunday, and I remember—it must have been after church—persons were saying what a sad thing it was, etc., and I thought it very odd,—I could not understand it at all. O! I now remember that I had a bad cold that day, and my throat had contracted [63]: I could hardly utter a sound. I could just barely get out a few words which Phase A made me say. Miss X. came, and told me to get some brown mixture for my cold; I must have looked queer at her for she wrote it on paper. I thought it strange that a person should be in so narrow a place as the coffin. I did not recognize the coffin as anything I had ever seen before, nor did I know why the woman was in it. I wondered that everyone else was moving around so, and that one person was lying so still, and I watched her to see if she would not move. I was in that room most of the afternoon, watching the people that came in and looked at her. I stood, but not near the coffin. They would come and speak to me and tell me how sorry they were. I did not know what they meant. Someone whispered, ' They say she hasn't cried since her mother died.' The man whom I saw lying in bed came to me and said that the minister ought to be told about it. I just looked at him, I didn't know what he was talking about. I do not think that any of my bodily powers were af-

63. This was probably not a cold, but an extreme degree of that contraction of the muscles about the trachea accompanied by visible swelling of the thyroid gland which was often observed following excitement, over-exertion, etc., while the case was under observation. The cause in this case was violent emotion at the time of the mother's death.

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fected [64]. Someone, I think it was my sister Ada, said 'I got dinner, but I'm not going to get supper, you can get that yourself.' I just looked at her, it conveyed no idea to me that I should do anything. My attention was taken up mostly wondering why one person was in bed, another still, others walking about, some crying. I could not understand what it all meant. I touched the woman in the parlor, and she did not move; then I touched the woman in bed (Trixie) and she did move, and got mad. I didn't see why one lying down didn't do as the other did. And why one person standing should be talking and another laughing and another crying—it was the difference that struck me. I touched Trixie on the face—my hands were like ice she said—and she moved all right, and yelled. I saw people turn around and speak when "Ada", "Tom", and so on was said, so I judged that it was some way of attracting their attention, making them do something. I didn't know what a name was. And because when a sentence was said to a person that person would look up, I thought that everything that was said was the same as a name. I touched various things on the mantel, the chairs, and everything I could without being observed, to see if they would move. I saw that when I touched Trixie she flung her arms about. I didn't need to touch other people because they were up and moving. It seemed to me that everything should move. When I found that the statuettes on the mantel would not move I concluded that the woman in the box was some kind of a statuette, only finer. It was soon after Phase B came at eleven o'clock that some one gave me some coffee. I saw what they did, and I did the same, raised my cup and gulped the coffee down. Except for that I hadn't eaten or drank for twenty-four hours,—didn't until the A Phase came. Then too, the kids bothered me—I couldn't understand why some were little and some big. [Later on the same date S. M. commented: "S. D. was afraid when the children rushed up to her. She did not like for anyone to touch her; she could not understand it. People gave her towels, etc., folded up, to put away, but she did not know that, and went about with them over her arm. Afterwards,

64. S. M. remarked "The R. D. does not know it, but S. D. was really somewhat anæsthetic from the first."

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when M. took her to Mrs. M.'s and left her, and Mrs. M. gave her such articles, she folded them as the articles had been folded at home, and put them over her arm."] I wondered why people put on more clothes when they went out. I do not know that I contrasted the clothing of men and women particularly. All the differences of clothing, colors, shapes, etc., puzzled me. I think that Phase A all the while took delight in what was going on, because afterwards, when I went to Mrs. M.'s, where I worked, she gave me no help, and I was completely at sea. I think she could have helped. There was a glass hanging up, over which, out of superstition, they had hung a sheet. I pushed up the sheet and saw my face in the glass and I thought it was a person in there. Someone came and grabbed the sheet and drew it down. As Phase B I had had no sensation of weariness, no hunger and no thirst." On Dec. 26th R. D. added some graphic details illustrating the curiosity of Phase B regarding the mother's corpse. "Phase B was very curious to know what the body was, and handled it whenever she could. In the first place, she noticed that Trixie was lying down, and couldn't understand why she was not moving like the others. So she put her arms around her without a word, and tried to stand her on her feet. Trixie objected vigorously, and screamed. Since the body was horizontal also, she thought there must be something alike about them. I think that mother and Trixie interested her most of all, as they seemed different from all the rest. When Trixie was asleep Phase B lifted her eyelid, and Trixie yelled again. She got several opportunities to be alone with the body, and tried to open its eyes, to see if she would yell like Trixie. I think she really liked the yell—she didn't know what it meant, didn't comprehend anger. She imitated Trixie, shouted at someone, using Trixie's words, because she thought that was proper. Trixie thought she was being mocked. B. tried to get the body up, to make it stand up. She seemed to have an instinct that later there would be more chance, that people would be gone. She intended to try then to make the body walk. But she was not there when the chance came."

"...She thought that the people coming and looking at the body and then going into Trixie's room was the regular thing in life, and that it would always go on. And when anyone failed

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to go into Trixie's room she thought they had not done right, and ushered them in. It was embarrassing to some of them, who didn't know mother. I don't believe that the B Phase said a word the whole first day except those in imitation of Trixie [65] and they all looked so funny that she didn't do that any more. No one seemed to speak to her, I don't know why—I think she looked too grief-stricken. But I was not grief-stricken as Phase B, indeed no! I couldn't speak, I had caught a cold." ("Did you know language at first?") "I couldn't, for I remember that when people talked to each other I didn't know what they meant, it expressed no more to me than the noise outside. People did ask me questions about this and that. They would say 'Doris, where is' such an article. I said 'Doris' to myself a few times, and I think I said it to Trixie. I didn't know that it meant me. It seems to me that I couldn't have heard well that day. When two people were talking it seemed like a continuation of one sound—not like two separate voices—going back and forth. I remember this, and that I experimented making sound like theirs, as near as I could. But I made only meaningless sounds."

M. supplied [Dec. 28, '11] a few more details of that Sunday. "When the S. D. went down-stairs they handed her somep'n to eat. *She* didn't know what to do with it. Then they handed her a cup of coffee. She looked to see what the others did, and then she tried to do it. But she didn't swallow, she just let it run down her throat, and some of it spilled out of her mouth onto her dress. I made her say some sings, and do some sings, when they *had* to be done. I could make her mouth speak. The undertaker wouldn't come until he had $20 deposit. [In answer to an inquiry R. D. said, 'I have not the memories of Phase B about this directly, but I remember her thoughts about it afterward. Everybody was turning to her as the head of the house and asking where the money was. Mr. F. had been given $20 for the undertaker, but kept it for liquor'] S. D. didn't understand what it meant. I made her say, 'I'll get the $20' to the undertaker. Then I made her go to Mrs. M. and borrow it. If I hadn't pushed her on she would never have got there. I made

65. Except the few utterances which M. made her speak automatically.

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her say, 'Will you lend me $20?' She didn't know what she was saying, and it sounded this way [she repeated the sentence tonelessly]. I was afraid that she would lose the bills, she held them loose in her hand. She didn't know what they were. I made her put them in her dress. She stumbled against sings, sort of wabbled when she walked. When she came to the railroad, going home, the gate was down and she ran against it."

[R. D.; Nov. 25, '11] "The A Phase came probably about five o'clock,—at any rate it was before supper. It was perhaps ten o'clock when I came again". [66] R. D. was never urged to go into the harrassing details of that night, but she has said enough to assure that the brief account of S. M. is correct. [May 1, '11] R. D. came, and insisted upon sitting up with the body alone. And there all night long she remained by her mother's corpse, actually raising up the head and shoulders so that she could get her arms about it, pressing her cheek to the cold cheek, kissing the dead lips, and occasionally turning her head to listen for an approaching footstep, "as if she were stealing something." She remained until the dawn of light, and, to quote her own words "*I* was not out again for two months."

It was M. who came Monday morning, and dressed. But S. D. must have replaced her in the course of a couple of hours, for R. D., still speaking from memories recovered from S. D., said [Dec. 26, '11] "The next day there were few to talk. Trixie didn't talk, Mr. F. wasn't there, and I ushered people in silently. A clergyman came, and he must have spoken to me, but I paid no attention, and Trixie talked with him. I just listened a little, but paid no particular attention. I did not even have the idea that they were communicating. Trixie wanted something to eat. I had got no fire. Someone must have sent for my sister Alma, for she came and got breakfast. I had curiosity about the fire, and watched it closely. The next time Trixie called out I put what was left from breakfast on a plate and took it to her, imitating Alma. The fire had gone out. It did not occur to me to put anything into my own mouth" [67]. The history of the

66. Probably as the result of auto-suggestion, having determined on the night of the death to be the one to watch. This process was frequently illustrated when the case was under observation.

67. But it is probable that M. ate whenever she came.

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day is obscure, but apparently M. was out much of the time. S. D. was back for the night, however. "I didn't know anything about going to bed, or how to undress even, and A. did not come to tell me. No one was there. I have no memory of that night, but saw a note from B. to A. describing it. It said that she sat down-stairs for awhile, then something—I forget what, but the note said—impelled her to go up-stairs. There she sat on the edge of the bed all night. The answer of A. to the note was that she knew that already." M. must have come at some time during the night and put on her nightgown.

"Tuesday morning I as Phase B didn't know about dressing, and went down stairs in my nightgown. Mr. F. and Ada were there, and I think Alma. They looked,—I think that they may have supposed that I hurried down to see if anyone had got breakfast—I saw that the women had dresses, so I went back and put mine on, over my nightgown. I had some difficulty in getting the dress on, but managed to do so somehow, and then went down again. They again gave me coffee and I drank it. I ate nothing—nothing was offered me, I suppose they expected me to look out for myself. No one appeared to think anything strange was the matter with me. I suppose I appeared to them just silent and sad. I don't remember much about that day, except that I kept on touching the body and trying to move it every chance I got. I spent most of the time sitting about. (Did Phase B talk none that day?) She did not understand speech on Sunday or Monday or Tuesday. It was on Tuesday night that Phase A came and drilled her. I suppose that is why she understood a part of what the minister said the next day."

Sick Doris's Tuition from Margaret.

On Tuesday evening M., whether the general nervous shock had made her earlier incapable, or, as R. D. surmises, she preferred for a time to amuse herself by watching the new personality's behavior, came to the relief of S. D. and began to give her instructions, S. D. being "out", or the surface consciousness, and M. a subconsciousness. We will let M. relate the way in which she taught S. D., beginning with this evening; but without any attempt to indicate the pronunciation of the narrator. [Dec.

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28, '11.] "She was the *dummest* thing! She didn't know anything, or how to do anything. I taught her. I would make her mouth say things. I said 'You are Doris', but she couldn't understand that, so I punched her on here (pointing to her chest), and I said, '*You* are Doris! You! You! You are Doris!' She would say it over after me, and punch herself, just like I did. She got into the habit of doing that every time she spoke of herself, so one day Mrs. M. hollered, 'What do you do that for?' Then I said, that first night, 'Take your clothes off.' She didn't know what that meant, and I took her stockings off. I used her hands, of course. That scared her; I guess she thought her clothes were a part of her, and that her skin was coming off. She looked at her feet and sat on them. When I first got her to take her clothes all off she was frightened. She couldn't understand her looking so white, and she pinched her leg and examined herself all over, and tried to turn her head like a chicken to see her back. I tried to make her take a bath, and she hated to, and I had to come and take the bath. Then I had a time getting her to go to bed. When the covers touched her she got scared and hopped up, but finally I made her lie still. I taught her everything, what things were called and what to do. She would say things over after me, and do what I did. That was all the way I could get her to understand—by doing things. She made mistakes at first—lots of 'em. I told her to light the fire, and I did it. Then she tried to light some dishes, instead of the fire. I said 'You stupid, that isn't the stove!' Oh, she was the craziest thing! I said to myself 'If I've got to live with this dumm critter!' I got fairly tired to death that first week, showing her things. I would talk through her mind, and with her mouth, and write notes, all night long. And sometimes, then, she would get into a scrape and I'd just have to come. She would say 'What's that?' and I would tell her. I didn't think she would ever know anything, but she learned fast, and after a week she got along pretty well. Somebody came with a bill. I told her, 'You have to pay money', and made her go to the drawer. She gave him all the money there was, and the man took it. Then afterwards I told her, 'You have to divide the money.' I couldn't make the dumm thing know what I meant. [Apparently M. made motions which S. D. misinterpreted.] At

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first she tore a bill in two. O I did have the most trouble! When I told her that she must earn more money she didn't catch on. I yelled 'You must sew more, you greaser!' She had learned what it meant to sew, and when I beat that into her head she started in to sew, I tell you! Then she made *me* work [68]. Why! what do you suppose I heard her tell somebody afterwards? How *she* borrowed $20, and did this and that. The greaser! She took the credit for what *I* did. I told her 'I taught you everything, you stupid!' And she yelled 'No, you didn't either.' 'I did' I said, 'You didn't know nothin'.' She hollered back, 'Yes I did, too.' Now what do you think of that?" M. was evidently living over old times as she told this, and at this point her expression and tone indicative of indignation and chagrin were ludicrous. [Feb. 3, '12] "I told the S. D. on that Tuesday night that when people asked her for money next day she should say 'I haven't any.' So at the funeral Uncle Charles Brandt from * * * was there, and someone said 'This is Uncle Charles.' She thought it must be someone who wanted money, and so she said, 'I haven't any.' They thought she must mean that she hadn't any Uncle Charles, and he said 'You don't know me?'" [S. M.; June 17, '11] "When S. D. came she knew nobody, father, brothers, sisters or anyone else. So M. wrote her a note telling her, 'That old man who comes into the house is your father; that sick woman is your sister Trixie; your other sisters are named' so-and-so, 'and your brothers' so-and-so. So S. D. got a start in that way. When one of the brothers came in, she would watch for Trixie or her father to name him, and then consult her list to see if she had a brother of that name" [69]. Better to understand the testimony that follows it may be said here that when the funeral began at 9 Wednesday forenoon, M. came, was out until in the carriage to go to the cemetery, when S. D. returned, and staying through the rest of the ceremony went directly to the home of Mrs. M. where D. was employed as sewing girl and general assistant in the housework.

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68. What making M. work means, and the fateful consequences of it to S. D., will be learned later. See p. 234, ff.

69. This was the first hint which I had of the early difficulties of S. D.

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On Feb. 18, 1913, a series of questions was propounded to R. D., which, with their answers, follow. " (Did Phase B understand at first the meaning of terms, father, mother, etc.?) No, she did not understand anything at first. (Did she not understand the simplest language?) No, nothing whatever of what was said to her. (How did she first get to know the use of words?) Well, it was this way. On Tuesday they were all drinking coffee. Phase A made B. pick up a cup. (How?) I don't know, but as she made me pick up things I didn't want, when I was little. The cup had coffee in it. Someone asked if she wanted milk; she didn't know what was meant, and A. made her hand the cup to the person asking. That night A. gave B. a lesson by causing B. to pick up a cup, saying in her mind, 'cup', then pouring tea into it, saying 'tea', and 'cup'. Then when the tea was drank, she made B. pour in coffee, but did not pronounce the word, and I think also made her drink water, each time saying 'cup'. This gave B. the idea that everything in a cup should be drank. That was dangerous, because whenever she saw anything in a cup during the first few days she drank it, oil and all. She had no taste then, some was acquired later. The next morning Phase A made tea and coffee both, as R. D. had been accustomed to do. B. then poured both tea and coffee into a cup and drank it. (I wonder why A. did not stop her.) Perhaps she was tired from her exertions; she hadn't been used to working much. It was months before B. knew that Trixie ever had walked or sat up. (How did the B Phase learn about you?) She knew nothing about my coming the next night after she came. The next time I came, about two months later, A. got me to write my name on a picture of myself. B. noticed the name, and that it was not in A.'s writing, and asked who wrote that. Then A. made fun of her, and told her about me. I cannot remember what she said, only that B. then first got to know about me. (Were there any motor difficulties at first—about walking, use of the hands, etc.?) I do not remember that there were. There was trouble about knowing her relatives, though. All looked alike to her. A. pointed out her sisters and brothers, and she thought that everyone who came in were sisters and brothers. (Was there any sense of having seen your relatives before?) No, monkeys would have looked the same to

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her. (Was there not any person who roused any feeling of familiarity?) No. (Did any object about the house seem familiar?) Nothing whatever. B. did not remember ***anything,*** or know the use of anything. She had to be taught everything, but learned very fast. You know that I had no bed at the time B. came, for A. had chopped it up. She slept in the Morris chair. B. learned to make other beds, but I don't think she knew about people sleeping in them until several months, when A. got a bed. (Did she not compare her sleeping-place with the beds which she made up where she worked?) No, she never compared things that way. If at the place where she worked there was a percolator for coffee, and an ordinary coffee-pot was used at home, it never occurred to her to contrast them. (She never got things for the house because she saw them elsewhere?) No. The B Phase never learned to keep the house neat, either. She did at the place where she worked, but she was driven to that, acted in obedience to orders. Really she hadn't time to keep her own house neat, for that matter. (Did she instinctively use a knife and fork right?) Yes, it seems to me that she did. I don't really remember about that. I know that she didn't know anything about eating and drinking. The A Phase did most of the eating. (Do you remember anything about B. thinking that her clothes were a part of her?) I don't remember about that. (Or about the first time she took a bath?) No. (Well, I have heard about that.) Tell me. (You were frightened.) I suppose that must be why I have a feeling of horror if anyone undresses before me [70]. (Did B. in making acquaintances incline more to those whom you had formerly known,—feel more friendly toward them or anything like that—apart from A. telling her about them?) Not at all. She never made many friends, because she was suspicious of everybody, thinking they were trying to make something out of her, she had so many experiences of that sort. Even the mother [Mrs. P.] she never felt toward quite the same after she forgot promising to take B. to the Exposition and made another engagement. She came near not going over to see her again, at all. (How long do you think it was before B. could read a newspaper, and understand the most

70. Referring to Mrs. P.

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of it?) I'm sure I haven't any idea. She wasn't a great reader, anyway. (But she did read.) Yes, especially toward the last. (How did she get to embroidering? Did some one teach her?) No, I think it must have come naturally. I had done several pieces of work which were in the house. I think that must have started her. (Before she learned to talk did she repeat sentences spoken to her?) I do not remember that she did. She often called things by the wrong names. For example, about two weeks after she came this incident occurred. A. instructed B. at the place where she worked to ask for chops at supper, because they most always had chops then. Next day Mrs. M. had chops for dinner, and B. didn't eat any. But at supper she asked for a chop, and it happened that for once there was beef, and Mrs. M. got cross about it. What puzzles me is how B. got along the first few weeks about sleep. A. never slept at night then; B. had no sleep except what she got in the chair, and A. was instructing her all night. [S. M. remarked that R. D. was mistaken here, that A. did sleep a little the first nights; nevertheless the most of the time at night was spent in teaching and learning.] I have no recollection of B. sleeping the first three weeks. You know she got up at 3 a. m. [71], every morning. Of course I do not absolutely know that B. did not get little snatches. ... When A. was teaching B. she would get disgusted if B. did not get the idea of a word, and would call her 'dumm thing!'. She was teaching her the name of a potato, and said, 'Potato, dumm thing!' For some time, B. thought that its name was 'potato-dummthing.' But B. seldom got into trouble from calling things by the wrong names aloud, since after a few blunders, and raillery and abuse from A., she would not risk it until she was sure. At table she would help herself, or point at what she wanted, and ask for 'that'. That is where I get my habit of pointing at things when I want them at meals [72]. (Could B. understand terms like eternity, justice, liberty and the like?) No, she never

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71. Probably S. D. had hypnoleptic periods, intervals of cataleptic slumber, such as were frequently observed afterwards. At her fullest development she was never aware of these, except inferentially.

72. This habit persisted for some months after the cure began, but gradually died out.

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learned to comprehend them at all. Her knowledge was chiefly in regard to things that she could see and feel. Many things that you said she could not understand. Even in regard to things which she saw, she never made comparisons like 'This book has no life; the person has life.' [73]. (Do you remember what B. thought about the first night?) No. Did she have thoughts? What could she think about? She didn't *know* anything. I think for about a week B. had to be instructed in almost everything. But she learned so swiftly that after the first week she got along pretty well. A. would often come for a moment and help B. out in an emergency. ..I don't think that B. realized fully what death was even when Trixie died two years later, for she felt no sorrow. But I don't think that during the five years that she was here she would have felt grief at the death of anyone, not even of mother Prince. If she [Mrs. P.] had died she would have felt at a loss, but she took everything as it came." [Dec. 30, '11] "People used to ask B. who she was in mourning for. She found this embarrassing, for she could not tell until she had thought awhile what she was wearing it for. Sometimes she did not remember what the word 'mother' meant. Then A. would have to come and answer. When asked how long it had been since her mother's death it bothered her a good deal, for she could not tell. Generally A. came and answered that. The first day at Mrs. M.'s was awful. Mrs. M. would ask her where a thing was—she couldn't tell, not even what it was. I saw a note left over about a sheet—she didn't know what a sheet was. It was a note saying that Mrs. M. had asked for a sheet, and asking what on earth that was. When I came after three months, I saw another note from A. to B. saying that Mrs. M. was telling people how she [B.] acted at first."

I quote from the record for Feb. 23, '13. "M. seldom tells reminiscences now, spontaneously, nor does she seem so readily to recall as formerly, even when I ask her about the past. This

73. This is only in apparent contradiction to the statement that S. D. wondered at the difference between the dead woman and the breathing and moving drunken man. The difference between a moving and a non-moving object interested her, but she never came to the time when she thought "This object moves because it lives; that does not move because it has no life."

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is one of the signs of her vanishing control. But because she has seen R. D.'s thoughts about the 'potatodummthing', she has to give her version. 'She thought that was really the name, 'cause when I made her take up a potato and said potato she didn't know I meant the name of it. So I said 'Potato, dumm thing!' So when she wanted some potato at dinner she asked—I don't remember who it was now—it was a woman—'Potatodummthing', and she said it just like I had said it, and the woman got mad." [S. M. "Yes, S. D. snapped it out just as M. had done, supposing that was the correct thing to do, and Mrs. M. thought she was impudent."]

[S. M.; Jan. 11, '12] "S. D., after she came, threw away a number of cooking utensils, because she did not know the use of them. They were beyond M., so she could not inform her. She used principally two frying-pans and two skillets. *She* did no cooking at Mrs. M.'s. She threw away a clothes-horse because she did not know the use of it. As summer drew on she found that the bed-clothes were too warm, so she put thinner ones on. She supposed the weather was permanently changed, and having no use that she knew of for the thick bed-clothing asked Alma if she wanted it. Alma was delighted, of course, and said she would come after it. But in the meantime the old man asked what she was going to do with that pile of blankets that she had ready for her sister, and she told him. He supposed they were extra ones, and said that he wanted her to put them under his mattress where it sagged. She put them all there. When it came on toward winter, she thought something was wrong, though she could feel the cold so little. She would have gone on wearing the same clothes, but M. told her she must make thick ones. She didn't know anything about the change of seasons until she learned by experiencing them."

The fact that S. D. received her education, not as is usual in cases of amnesia, entirely from other persons, but mainly from another personality in the group, had its advantages and its disadvantages. She undoubtedly progressed faster than did Thomas C. Hanna, Michael Haitsch, and others taught wholly from without. On the other hand her tuition did not proceed so pleasantly, for she had a severe teacher. Nor could M. teach what she herself did not know, and she was a child, with a child's

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ignorance of many simple matters. S. D. picked up many details from observation, and from casual remarks, but her reticence forbade her making direct inquiries in search for information. Thus she never learned how to set the hands of a clock by the proper method, and broke the glass face of her little alarm-clock in order to get at the hands and turn them with her fingers. The hands would soon become twisted off, and she would have to purchase a new clock. How to build a fire was always more or less of a mystery to her, but one day she saw someone pour kerosene into the stove, and after that she employed that dangerous method.

Alternations of the Personalities.

As we have seen, on the night following the terrible one of the mother's death, auto-suggestion operated to bring R. D., to remain many hours, holding and caressing the body. In consequence of the strain of these two nights, together with the abnormal toil to be described, she did not come again for about two months. [R. D.; Jan. 28, '12] "For two months I was not out at all, from May 7th to early July. A week more, then for three weeks, I should think, I was out perhaps three minutes a day on the average. Then, one day—it was Saturday or Sunday I feel quite sure,—I was out about ten minutes. At first I would hand-embroider mostly; this I learned to do before mother died. Afterward I would color photographs part of the time. They would arrange things ready for me, both the embroidery, and afterward the painting. I never was out again as many as ten minutes at a time, for a long period. From the time that the winter began to go for much as a year and a half my memory for my comings is very hazy. Phase B. was having a hard time to get along—not money enough. There were some long intervals, though I do not think so much as a month, before 1909." At the time of Mrs. Fischer's death the family were living on L— street. Shortly after her death they moved next door. It was here that R. D. came out after the interval of two months. "It was in a strange room, a room which had two windows. The furniture I knew. I looked all around, and in doing so saw something that startled me and I went. I did not come again for a week. I got that from Phase B's memories—and it was

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the same room, but I was in the middle of it instead of near the window, and on the desk was a note which told me that if I wanted to stay out I must not look around or out of the window [74]. On the table were paint and brushes, also two pictures to color, and a workbox with some embroidery. The note said I was to do whichever I liked the most. I chose the pictures, but how I longed to look out of the window! And I began to wonder if I could ever see or speak to my brothers and sisters, or hear a human voice again. I staid a very little while, or at least it seemed so to me." S. D. the reticent once hinted, with shy manner and low voice, at the experiments, mainly suggested by M., for the purpose of bringing and detaining R. D. [Mar. 28, '11] "M. used to tell me to do things, and they succeeded. (Mrs. P. "What did she tell you?") Well, the R. D. would want to keep out to paint, but would go away almost as soon as she came. I didn't know what to do to help her keep out. And M. told me that she would call her, and told me what to do so that R. D. would stay out, and I did it, and it succeeded." And S. M. explained more fully [May 1, '11] that M. would plan with S. D. what to do, and then they would experiment. M. would sometimes tear things up, and bring R. D. in the midst of the wreckage, but that naturally failed to work. The best plan was found to be to get her brushes, paints, and all the apparatus for painting ready, or the materials for whatever other work R. D. might be fancying, and to bring her by the process of M. willing her to come. But her stay was always very brief." [75.]

[M.; Nov. 6, '11] "That R. D. was awful funny. I wrote and put on her desk that it was Christmas—that was the first Christmas after the mother died. And she came out five or six times and cried and only staid a minute. So I wrote 'It isn't Christmas—it's summer.' And she read it and said, 'Yes, it is Christmas.' And I wrote, 'No, it isn't Christmas, it is summer; that isn't snow but it is grass growing, you greaser!' and then

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74. The reason being that the disorder of the room would give R. D. a shock which would send her away.

75. It may be suspected that the periods averaged somewhat longer than she supposes. When interested in her task ten minutes might seem no longer than five.

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she laughed and staid longer. After that when it was Christmas or anything like that we would hide the calendar, and not let her know when it was. But it didn't pay to make her presents. You know she was out so little she couldn't really enjoy them. We wouldn't make her a dress, for she couldn't wear it, we just showed her S. D.'s dress as though it was hers, and she would try it on and that was just as well. Once I put my doll up for her to see, but she thought that was kind of silly."

S. D. was usually out much the greater part of the day. According to S. M. it was not customary for M. to be out more than an aggregate of an hour in the forenoon, and an hour in the afternoon, though sometimes her appearances were frequent, at that, and rarely she was out for half a day or more. At night M. did the most of the sleeping, except when the slumber was had in a Morris chair, when it was always S. D. who slept. S. M. also states that prior to the beginning of the cure S. D. always followed R. D. in the order of alternation, and M. followed S. D.

Relations of the Personalities.

[M.; Dec. 22, '11] M. reiterated that when S. D. first came she was so stupid that it seemed as though she would never know anything, yet she was soon learning rapidly. The first time that S. D. needed to write it was to endorse a check. She made some excuse to put it off until M. could teach her. M. taught her to write her name, and whatever else was at that time necessary, and she soon got along pretty well. There was quite a stock of provisions on hand when she came, but M. told her she must get some meat and sausages, and specified where she was to go, but forgot to state what quantities were to be purchased. S. D. went into the shop and pointed to the first piece of meat she saw, which happened to be the half of a lamb, and said "I want that". The man probably wondered, and saw that there was something confused and apathetic in her manner,—people who knew D. accounted for the strangeness of her manner by attributing it to grief on account of her mother's death—and asked how much money she wanted to pay. She showed him what she had, and pointed to a string of sausages and said that she wanted those too. The man asked "How many are there of

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you?" and she, thinking of herself and M., the only individualities whom at that time she felt distinctly conscious of, answered, "Two". So he cut off a portion of the lamb, and some sausages, and gave them to her. [M.; Mar. 20, '11] "I felt sorry for her because Trixie yelled at her when she kept asking where this thing and that thing was. I had to show her where some knick-knacks were which Trixie had in a cigar-box. When we moved they got mixed up, and Trixie missed them, and S. D. didn't know what they were. Trixie yelled, 'Don't you know what you gave me yourself?' Afterwards Ella would say 'don't you remember' this, and 'don't you remember' that. And so I told her things about before mother died. I would talk it out. (Through her lips?) Yes, in the night, and she would hear. She didn't know the minister, so when he came she didn't say anything. He talked about Sunday School, but she didn't know anything about that. He said she must take the next course. She said she guessed she wouldn't join. He said, 'Why, you enjoyed the last course!' 'Y-e-e-s!', she said." Occasionally a little testimony was gotten from the reticent Sick Doris herself. [Mar. 18, '11] "When I first came I had a good deal of trouble, because I didn't know what had gone before. I fished at first, and then M. told me all about from the time D. was a little girl. She told me about Ella and others of her friends, and that I should go and see them. I went and saw Ella, and didn't know her from Adam. (Why did M. help you out?) I suppose she didn't want me to get into a scrape. When I didn't know where things were at home I hadn't so much trouble, because we had lately moved, and Trixie would know some things. But at Mrs. M.'s I had a good deal of trouble. Mrs. M. asked me to get something. I didn't know where it was and asked her, and she said, 'I think you ought to know. You put it away yourself.' M. wrote me a note telling me where it was. ..The Imp [76] is a great hand for giggling. One day I reproved Ella for laughing loud as we were walking on the street, and she said, 'You are a pretty one to talk, after laughing on the street as you did last night.' M.

76. A term often applied to M. by S. D., and which M. herself often signed to her taunting notes addressed to S. D. It was never employed by R. D.

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used to be able to make me come and go as she pleased, and make the R. D. come and go, too. She can't now. (Was she the strongest?) I don't know. (Was she stronger than you?) I don't know that she was; I suppose it was that she had been here longer." [S. M.; Feb. 11, '11] "How poor S. D. was coached, and had to learn things by heart! Trixie was always referring to D.'s childhood, so she had to." [M.; Apr. 10, '11] M. wrote S. D. a note saying that she [M.] was a part of S. D. The latter wrote back, asking if everyone was like that. S. D. often wrote notes to M., perhaps not thoroughly comprehending that all her thoughts were known to the latter. But R. D. understood that it was not necessary to write answers to M.'s communications, and never did so. [S. M.; Apr. 20, '11] "The S. D. used to go to the Business Woman's Club, and when she heard a joke there she would smile in her fashion, and then, when the others would be forgetting it, M. would come out and laugh out loud, and the women would look at her."

One of the mysteries which S. D. had to learn was that of money. She never became expert in it, and to the end of her career continued to meet persons of both sexes eager and able to cheat her. M. gave her the first lessons in finance, but it was a subject about which she knew little herself, and this was a principal reason why the pupil never attained proficiency. [M.; Dec. 28, '11] "Somebody came with a bill. I told her 'You have to pay money', and made her go to the drawer. She gave it all to him, and the man kept it. Then afterwards I told her, "You have to divide the money'. I couldn't make the dumm thing understand what I meant." Apparently M. made motions which S. D. misinterpreted. "At first she tore a bill in two. Oh, I did have the most trouble! When I told her that she must earn more money she didn't catch on. I yelled, 'You must sew more, you greaser!' She had learned what it meant to sew, and when I beat that into her head, she started in to sew, I tell you!—and then she began to make *me* work." [R. D.; Sept. 13, '11] "When mother died Phase B refused to pay the doctor's bill, telling him, 'My mother died; people don't pay bills when the person dies.' That was Phase A's idea, which she had set down in a note. It was our family doctor. He laughed, and said 'I have lots of patients who die, and if I didn't get paid for them I

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wouldn't make much. But he took the bill and kept it, and it was never paid. The memory of that has come back to me." The following incident illustrates the relations of all three externally active personalities in a matter of finance. [R. D.; Feb. 18, '12] "Phase A didn't know much about the use of money, and I found that the money that B. earned when she was working almost day and night was being given to Trixie, about $20 a week, and that Mr. F. was taking a part of it. I told A. to pay the grocery bills each Saturday night. A. wanted to know how much that should be, and I said that $10 ought to be plenty. I told her that what was left should be put in the bank. After a while there was $50 in the bank. I had planned to buy a tombstone for mother when there was that amount saved, so A. took it out and put it in a bureau drawer and waited until I should come and give directions. There was also the money received from the week's work. Mr. F. found it and took more than half of it and used it for a trip to Boston. So I told A. to buy a sewing-machine and a bed [77] with what was left. I don't know whether A. or B. did the actual purchasing and depositing in the bank. That hasn't come back to me." After S. D. had matured, she was the one who took care of the money. [M.; May 23, '11] She put aside a certain part for her own use, to buy gifts with, etc.; a few quarters and dimes were placed in a packet marked with R. D.'s name in case she should come and have need of money—she never did; and a nickel or dime would be left for M. now and then. "But I never kept it, I always spent it right off for candy. I couldn't tell what a nickel would buy, and the S. D. would tell me how many I could get for it; if it was the kind that you got two for a cent, then ten, and if it was the kind that you got one for a cent, then five." Then there was another fund for "the gang", whichever happened to be there. This was money for groceries, milk, meat and so on, and the money was put with the bills, respectively. M. could not, usually, read the writing, but she would fumble among the bills as if looking for it in the sight of the collector, who would naturally point to the right one, whereupon M. had no further trouble, since S. D. always placed the money with the bill. The

77. See page 241 for reason why there was no bed for a time.

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following story, told by M. [Nov. 6, '12], is illustrative in this and other connections. No attempt has been made to indicate the childish pronunciations, but this must be left to the imagination of the reader, together with the curious circumflexes with which her speech abounded, and her roguish glee in the telling. We were discussing the kind of a desk to give R. D. "What do you call it—a border desk? (I never heard of such a thing.) What is it that ladies sit in? (O, boudoir?) Yes, that is it. That is the kind of a desk she wants." She went on to say that soon after S. D. came, she [M.] told S. D. that R. D. would be out soon, and it would please her to have a new desk,—that she had wanted one all her life. "I worked myself, running errands, until I earned $3. And I told S. D. that we ought to get the R. D. a present. And she asked what the R. D. would like, if she would like a doll. She knew I liked a doll, and you know she bought me a big one. And she didn't know anything what the R. D. was like, and she asked if she would like a doll. And I said, no, she had always wanted a desk, and I had $3, and the S. D. could add her money to it. And she asked me what it would cost, and I said that I didn't know but I would find out. So I hunted until I found a nice desk, and it was $12. And the S. D. thought that was pretty fierce, but she worked awfully hard and saved up $9. Then she went to get the desk, and it was $20, —it was at a sale that I saw it. And the S. D. didn't know what to do. She didn't know what I would say if she didn't buy a desk, because I had told her to be sure and buy it, and I had scratched her and she was afraid I would scratch her if she didn't buy it. But she didn't have money enough, so she told the man that she guessed she wouldn't get it. And the man said 'You can pay for it a dollar a week'. And she said she had $12, and he said that was all the easier, and she could pay a dollar a week. And I had told her she must always get a paper when she paid anything. The man told her to go down to the front. And she said she wanted a paper. And he said 'You will get it down front.' So she went there and got the paper. Well, the R. D. didn't come so soon as I thought she would, not for 'most four months, I guess. And the S. D. forgot about the dollar a week, and I kind of forgot it myself. And three weeks went by, and she hadn't paid a dollar. And the man came about it, and S. D.

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wasn't at home, but Trixie was, so when S. D. came home Trixie asked if the desk wasn't paid for, and S. D. said, 'Yes, I have got a paper for it.' And Trixie looked at the paper and it said that she must pay a dollar a week. And Trixie said 'You give me the dollar, and I will pay it. And that was lucky, because S. D. wouldn't have known how to pay a dollar a week, she would have wanted a paper every time. So when the R. D. did come out I wrote, and put on her desk a note asking how she liked it. And she wrote 'It isn't the kind I have wanted all my life, I wanted—' what you said. I guess she thought it had just come, and we could change it. And the S. D. said, 'Let's change it, and get what she wants'. But I said, 'We have had it too long, they won't take it back.' And she said, 'I think it is funny if we can't change it, when we don't like it.' You remember the desk." I remembered it well. It was one of a number of articles belonging to her which S. D. had not taken when she came to live with us.

[S. M.; Apr. 20, '11] "All the kids whom she knew could tell the difference between S. D. and M. M. would play with them in their fashion, roll around, etc., S. D. would read them stories, but she would not dig them in the ribs and hug and kiss them. M. would be having a great time with them, when S. D. would come and they would sit up and smile in a scared way. Marietta would turn and run home as fast as she could, but sometimes M. would come quick and call to her, and she would run right back."

Even animals made a distinction between S. D. and M. [S. M.; May 3, '11] "There was a dog that disliked S. D.—stood in awe of her—but when M. came—and she used often to come gradually—the dog would see signs of change and sit up expectantly with his ears cocked, and as M. came out more his tail would begin to wag faster and faster, and when she was fully out he would rush up and leap up and lap her." S. M. remarks that the parrot sees the difference, and my own observation confirms this. The bird always wants to play with M., threatening and showing excitement. But with R. D. she is good-natured but listless. S. D. she used to feel a special antipathy against, and would fly at her at every chance and sometimes bite her [78].

78. See note 295.

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Abnormal Work, in Which S. D. and M. Share. M. Revenges Herself Upon S. D.

One of the relationships of S. D. and M. was of such singular and significant character, and so serious in its consequences, that it deserves a separate heading. It is that to which M. alluded, when she said in a paragraph already quoted " and then she made *me* work." The relationship will be set forth more in detail farther on, but since it appeared first shortly after the mother's death, it must be briefly explained and illustrated here. On the objective side it consisted in the doing of certain species of work, especially embroidery and other fine needlework, with abnormal speed, often for protracted periods, and with increasingly extraordinary skill. The face became pale and masklike, the eyes were riveted upon the work. Occasionally there came a sudden cessation of movement, and the body retained its position rigidly for a few minutes or perhaps half an hour, the needle poised in the air or thrust into the fabric, and as suddenly, at the close of the interval, rapid movement was resumed. On the side of consciousness, there was an intense and absorbed sharing by both S. D. and M. in the labor. S. D. was always the surface personality at these times, M. the subconscious one, and, if a remark once made by the latter may be trusted, when the work was embroidery S. D. watched the design, M. the needle. Neither was conscious during the cataleptic pauses, and neither appears to have suspected that these ever lasted more than a moment, until actual observation on my part determined the facts. S. D. could restrain herself from getting into this abnormal state, but would voluntarily allow herself to glide into it, thinking it an advantage to be able to " do work so fast." It appears to be thus, rather than by any communication to M., that she " made " the latter work. By a process of abstraction she seems not only to have been able to limit her psychical activities almost solely to the exercise of her visual and motor centers, but also to enchain the undercurrent proceeding from the like centers, presumably " so near and yet so far ", controlled by M. Both were oblivious to all save the task in hand, which continued until finished, or there came some extraordinary external interruption, or the internally registered hour arrived for the performance of a routine duty,

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like the preparation of breakfast. Sometimes S. D., wishing to complete a task in a given time, arranged so that she would not have to perform housework, shut herself up, and the abnormal labor continued almost uninterruptedly day and night. Seclusion was necessary for its maximum of perfection; only a partial abstraction could be obtained in the presence of others. M. was an unwilling agent, though it is noticeable that in certain species of work which she especially detested her co-operation could not be, or at least was not, enlisted. Constrained to unwelcome labor, probably rather by what might be termed the hypnotic result of the process of abstraction than by S. D.'s direct will, M. nevertheless resented it, became more and more malevolent toward S. D., and began to practice unmerciful revenge. Her disposition never became uniformly inimical, she was usually ready to render information and advice in a pressing emergency, or "come out" and speak or act when S. D. was utterly nonplussed, and when the latter was sick or in other trouble would often manifest a child-like burst of sympathy. But at times she was obdurate to S. D.'s sufferings, taunted her with impish glee, and maltreated her body with a malice which was satanic. The last was a rather futile performance, as S. D. was partially anæsthetic, so that M., while at the moment of inflicting the injuries excitement prevented her from experiencing pain, was the one, on subsequent appearances, chiefly to suffer. Probably, in general, the degree to which M. at any particular period manifested malevolence, depended upon the extent to which S. D. was then "making her work."

[S. M.; June 6, '11] "The first time that M. scratched S. D. was about two weeks after S. D. came. She had never done such a thing before, but S. D. began to work her. She now became revengeful, and scratched S. D. one night terribly, across the face, the breast and various parts of the body. S. D. could not feel the scratches much, but she was horrified at what she saw in the morning." M., who never felt remorse, long after such conduct had ceased related with chuckling how at different times she had grubbed out several toe-nails in order to torment S. D., and the appearance of the toes corroborates the story. One method of torture was to tear out locks of hair by the roots. S. D. kept this hair in a box, and I have examined it carefully.

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It seemed half as much as the young woman has on her head at the present time, and had indubitably been pulled out by locks and strands. On some bits of scalp were adhering, and there were traces of dried blood, though in the case of the bloodiest locks, M., from her dislike of uncleanliness, had cut off the ends. It was a gruesome sight. There is quite a feminine touch in the fact that M. had permitted these relics to be preserved, from her interest in S. D.'s plan to have them worked up into an article of supplementary adornment by a hair-dresser. [S. M.; Sept. 27, '11] "The period during which M. was pulling out hair was about three years, those following the mother's death. She stopped doing so after S. D. first wandered into your church, and R. D. came out and heard you speak. I don't know that that had anything to do with it, but that was when M. stopped pulling out hair." R. D., asked if she had recovered memories from S. D. regarding other tortures than scratching and hair-pulling, responded [Nov. 30, '11] "I should think so! I don't see how I lived. The number of times that A. set her nightgown on fire! She would let the fire come to a certain point, and then make Phase B come, because she was so afraid of fire. This happened a good many times. And A. would rake out the hot ashes and stick her toes in and make B. come." Fortunately, R. D., in her brief appearances during the five years, was mercifully spared the knowledge of these Torquemadan performances. She was sometimes conscious of bodily injuries, but it never occurred to her to connect M. with them.

Another method by which M. revenged herself on S. D. was to destroy work completed or in progress by the latter, or other articles belonging to her. A variation of the practice was to hide articles in out-of-the-way places, not to be found without long search, or never to be found at all. These annoying and expensive tricks were in full play after the case came under careful scrutiny, and will be sufficiently described later on.

Sick Doris: Implications and Characteristics.

It was during catamenia that S. D. made her first appearance, and there was immediate cessation, according to S. M. Nor was there ever resumption so long as she existed. In other

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words suppression of the menses began with the arrival of this personality, and resumption began with her departure. Related to this symptom was another, abdominal distention, which continued in varying degrees throughout the five years of the S. D. period, and thereafter gradually declined until complete cure of dissociation was effected. At times this symptom was quite noticeable. For about six years it was always pronounced at the proper time for the menses, but also appeared whenever any of the personalities experienced unusual emotion, particularly of a painful character, and was proportionate in extent and duration to the violence of that emotion. Protracted exertion would likewise increase it. During the last two years preceding the cure of the case, emotion was the chief immediate cause, and toward the last the symptom had almost disappeared. The menstrual periods, which before suppression had been painless, afterwards were always accompanied with pain, often of very severe character. After resumption pain again ceased, except in a few instances. These particulars find a place here, not because they were experienced by S. D. alone, but because they were brought on by the dissociation of which she was the result.

S. D. was partially anæsthetic, both to touch on the skin and to such injuries as M. inflicted, but she seemed to feel pains in the internal organs with normal keenness, and a felon caused her suffering. [R. D.; Feb. 18, '13] "She had no sense of taste at first, oil or milk was all the same, but she acquired some later." Her mind was somewhat slow and lethargic, and lacking in some of the characteristics necessary to a well-developed mentality. Her prevailing mood, according to S. M., was melancholy. [S. M.; July, '13] "She did not appreciate humor, as a general thing. Many things that others laughed at were a mystery to her. She never joked; if she told a story that had humor in it, she did it parrot-wise. She did not appreciate pathos either." [S. M.; July 29, '13] "R. D. was right about S. D. never wondering. She never asked herself why she herself came into being, or why she had to be taught at night by M.,—why she did not at first know anything. Those first days she was like a person suddenly thrust upon a new planet, and she examined things and made comparisons in a way, but she felt no emotion, she did not wonder. She did it in a stolid, mechanical way." On some

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subjects she felt curiosity. A singular instance of this is the following: [S. M.; Feb. 25, '12] She heard so much from M. about the mother that she felt a great desire to get a better idea how she looked. "She could not well have the body taken up just to look at it, so she paid to have it removed to another grave. The brothers did not want to look at it, and tried to dissuade her from doing so, but she would do it." In her reading she was troubled, at first by the presence of many words not embraced in her vocabulary, and always by the presentation of ideas which she could not understand. She read "Les Miserables" twice, and the first time had great difficulty in understanding it owing to her limited stock of words. A novel called "Audrey" closes by making the heroine's lover say something to her, as she lies on her sickbed, about their going away together, and the appended sentence "But Audrey was gone before him." It is plain enough to the ordinary reader, but [R. D.; Feb. 2, '12] S. D. was very much puzzled by the ending, not knowing what it meant. [R. D.; Sept. 18, '11] "Phase B was fond of dress. She bought quite a good many clothes, and hand-embroidered them." She was very fond of giving presents, especially at Christmas time. She was submissive, acceding to almost any imposition of the women who employed her to sew, rather than protest. No sharp retort or angry clamor was ever heard from her lips, she suffered in silence, or hid herself and wept. So often did a favor mean that the donor had "an axe to grind", that she became suspicious, and disinclined to accept any gift or offer of kindness. Friendship she was capable of, and of a sort of dog-like attachment, but love of any species was foreign to her nature. She disliked caresses even from her nearest girl-friends, and never offered any.

A story told by S. M. [Nov. 1, '12] well illustrates S. D.'s limitations. She was calling on a former teacher of R. D. on the first Hallowe'en after she came into being, and the teacher, Miss M., called her to the window to see a procession of masked figures in motley attire. Miss M., seeing that S. D. seemed sad, had thought that the sight would make her laugh, and was evidently surprised that she did not even smile. The reason was that she had never seen or heard of masks, and thought she was beholding some new kind of beings, another race, as it were, with singular

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faces. She therefore looked at them with curiosity, and asked where they lived. Miss M., to whom that was a matter of no moment, answered impatiently, 'Why, all around here'. S. D. asked nothing further, but turned her attention to their strange dress, but as each was garbed differently from the rest she gave up the problem for the time being as insoluble. S. M. did not remember how she found out—M. probably had never solved the mystery herself—but at the next Hallowe'en she was prepared.

The degree to which S. D. felt herself as another than R. D. was sometimes betrayed by remarks too abstractedly made for consideration of how they would sound to hearers. As I was taking her home one night in January, 1911, I remarked that I wondered that she had escaped the moral dangers incident to her having been so early thrown mostly upon her own resources and subjected to such a variety of experiences. She answered, "I think I must have been born good." I glanced at her face, as the remark was of so unusual a character, but her expression was grave and calm—there was no intimation in it of conceit or self-consciousness. It was later evident that S. D., who had had no childhood of her own, was thinking, as in a reverie, of R. D. Two or three years earlier, according to S. M., S. D. was talking with two of her sisters about a baby niece, and remarked, "I think she is going to be pretty, like her aunt Doris." The sisters snickered, and twitted her on her vanity, but she had really thought aloud, and her thoughts had been of the R. D., and of her as a child, according to the portraits she had seen.

There exist two photographs of S. D. In one of these, taken in mourning dress a few months after her advent, the face wears a shadowy semblance of a smile, but the expression seems dazed or puzzled. Several persons who have of late seen the portrait, unaware of its significance, have remarked in substance to R. D., "It looks like you, except that it looks worried or distressed." The other picture was taken at a picnic in July, 1907, and reflects the boredom that S. D. always felt at picnics. It has exactly the stolid, wooden expression which was characteristic of S. D., especially when uninterested, and which the face of R. D. never wears. One looking at this picture, and then at one of R. D., finds it difficult to believe that at least the same body was before the camera in both cases. [See frontispiece and portrait opposite page 39.]

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Margaret.

To avoid confusion, this personality is called by the name Margaret throughout the present work, but the name in fact was not applied to her until January, 1911. Earlier she was known as Bridget. [R. D.; Sept. 16, '11] "The way the term came about is that as long ago as I can remember *I* would use it. (Did you mean Phase A by it?) In a sense I did. I always felt as though there were another one. A. caught the term from me, using it to tease Phase B. B. thought it belonged to A., as it really did; A. got tired of using it, but B. took it up. It was an aunt visiting us when I was eight years old, and mistaking my name and calling me Bridget, that gave the first start. A. was very indignant and would not speak to the aunt. Mother was amused, and called me that after the aunt left. A. disliked the name and used to write me notes about it." In my first acquaintance with the girl, before I had discovered her condition, S. D. would sometimes say, "Come, Bridget, it is time to go." When asked why she employed the expression, she would reply, "O, I am just talking to myself." In a sense no doubt it had become a phrase with her, but to a degree it was addressed to her subconscious companion, and was so understood by the latter, who would, as later testimony showed, expostulate in words audible in S. D.'s mind, and also sometimes wreak revenge later.

M. always declared to me that she was eighteen years old. [S. M.; Oct. 6, '11] "When S. D. came she wanted to know how old she was, and M. told her she was seventeen years old. She wanted to appear older than S. D., so she said that *she* was eighteen, and eighteen she has been ever since. She doesn't believe that, she just says it." [79.]

Apparently M. continued the same as she was when she attained her development at about the age of ten, in all her characteristics. She was subnormal in her reactions to heat and cold (partial thermanæsthesia), and also lacked normal sensitiveness to hurts of any kind (partial analgesia). An anecdote told by her illustrated the latter fact. [Nov. 9, '11] "Some folks were talking about corns. A young man—I don't remember who it

79. Suggested probably by the facts that M. came earlier, and was, for the time being, S. D.'s teacher.

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was [afterwards she remarked, 'I don't remember who said that. I think it was a relation.' [80.] S. M. thinks it was Ada's husband], said 'I know how to get rid of a corn. Cut the toe off'. I was glad to know that, so that night I tried to do it. But he didn't tell me there was a bone there. When the knife got to the bone I couldn't make it go any farther, so I had to give it up. I know now how to do it—I ought to have had a saw. And then the toe bleeded and bleeded, and the S. D. had an awful time with it." S. M. said that the cutting was done with a greasy old table-knife. It did not hurt M. much at the time, she was so excited, but she suffered a good deal afterwards. M. was capable of feats of work, when the mood seized her and she could pursue it as play. [S. M.; Dec. 22, '12] "Once she papered her room with a cheap but pretty paper, and did it well. After getting the room all fixed up they moved next door, and M. had another job of papering." But on the whole she was not to be relied upon. She did not mind disorder in the least, though in the matter of cleanliness she was fastidious. [S. M.] For a short time after removal to the house adjacent, D.'s room was given up to a married couple. The woman smoked in bed, scorched the mattress, and the room was left in a frightful condition. M. came and was so disgusted that she chopped the bedstead to pieces and burned the mattress. At another time she adopted a dog, which proved uncleanly. All her affection for the cur promptly vanished, and she kicked him into the street.

M. was a veritable *enfant terrible*. She would sometimes relate astounding speeches which she had made to people, with every appearance of enjoyment. But S. M. often declared that M. did not really see the humor of them, either at the time or afterward, but enjoyed the recollection of the sensation she had produced, and laughed in the telling because her auditors laughed.

[M.; Sept. 4, '11] "I told Governor ———'s daughter, when S. D. was making dresses for her, that she was so tall that she was warping. She was awfully mad." In another family she heard remarks disparaging a young man who drank, and made this contribution,—"O well, every family has its black

80. M., being in process of elimination, had now lost a part of her memories.

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sheep". To her it was simply an observation which she had heard, and thought would sound well, but as a member of the family had committed forgery, it proved embarrassingly appropriate. M. was enthusiastically fond of small children. For that matter so was R. D., and S. D. took interest in them in a languid sort of way. [S. D.; Mar. 30, '11] "I wonder why it was that M. would come out more with some people than others. I used to like to talk with Dr. Thomson about the babies in the hospital, when Trixie was there. While I was talking M. would come out, and make him roar with laughing. Once she cut me off in the middle of a sentence. [81] When I came again he was roaring. I don't know what she said, and I don't like to be laughed at, and he was careful after that." M. was questioned about the incident, and mimicked his manner of "roaring", and "shutting up like a jackknife" when he did so. She related how she would play with the babies, so that all of them would be on the watch for her, and get so excited that they had to stop her going in. "That S. D. would only talk about the babies, and shut up if Dr. T. went to talk about anybody else."

Once the R. D. sent $5 for the work among the babies. "Of course, with her child nature, M. was very fond of dolls." [S. M.; May 13, '11] "When S. D. first came and was at sea what to do, and M. wrote her notes telling her where to find things, the disposition of her employer and what she liked to eat, and all sorts of things to make her way smooth, S. D. was grateful, and wrote a note asking M. what she would like for a present. M. replied that she would like a doll. D. had never had a real doll in her life,—only rag and paper ones. So S. D. bought a fine doll, and M. was so pleased that she danced a good part of the next night. M. herself made clothes for the doll, and played with it often." S. D. also mentioned the purchase of the doll and told of playing with dolls, but since she spoke before the secret of dissociation was discovered her story does not sound quite consistent, and the "I" needs interpretation as referring, now to herself, now to M. "I bought a doll when I was about seventeen, and dressed it for

81. M. would come out because she liked to talk to Dr. T., and to make him "roar". S. D.'s not liking to be laughed at, and showing it in her manner, was characteristic.

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summer and winter, but did not play with it. Even now the kids will say 'play dolls', and I will get so interested that I forget them and they stay on their knees and watch me. I talk for the dolls,—if it is a woman doll I talk like a woman, and if it is a child I talk like a child. And I am one of the persons too. Ella's niece was used to my playing, and she got Ella to play with the dolls, and said 'You don't play right.' If anything happens to the dolls in the play I laugh and cry for them. I have marriages and funerals. I can adapt myself to any age. I remember how I felt when I was a kid and feel the same. [82] I get down and up and do little dances as I did when a child. I don't like to go into company that I am not familiar with, but I had a whole company of paper dolls,—this was my society. I always had a paper doll 'Margaret', and 'most always a 'Grace', and always one named 'Doris' which was the prettiest. The doll I have now is 'Margaret,' too." [83]

In Relation to the Dead Mother.

[R. D.; Mar. 8, '11] For a number of months R. D. did not, during her short appearances, remember the fact of her mother's death. But she would, while working at Mrs. M.'s, think of something she wanted to tell her mother, and start running home. But her memory does not carry her to her home, she supposes that one of the others must have come, and done some work there. [M.; Mar. 24, '11] (How long would R. D. be out at a time?) "Well, about as long as it took to run six blocks. About five minutes, I guess. The times she started home to tell the mother something. She never got more than six blocks." [84] [S. M.; May 1, '11] "After her mother's

82. "I remember" is a subterfuge to conceal the, to me, yet unknown M., who felt like a kid not because she remembered how she formerly felt, but because she always remained a kid. At other times, "I remember", in S. D.'s mouth, really meant "I know because M. told me what happened when D. was little."

83. The evolution of M.'s remarkable "drama" had begun long before this. See note.

84. M.'s judgments of positive or comparative time-duration were unreliable, as she had almost no time-sense. She could give many a date correctly, but elapsed time she measured hap-hazard or by vague phrases, except when

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death S. D. would sometimes start for home, then R. D. would come out and think of something she wanted to tell her mother, and hasten, not remembering her death, and then S. D. would return and finish the journey. R. D. never reached home."

Not infrequently, too, during the first year, S. D. had a hallucination of the mother standing or walking at her right side. Sometimes she felt a touch, or she became otherwise conscious of a presence, and turned only to get a fleeting glimpse. [S. M.; Feb. 25, '11] "S. D. had these apparitions, R. D. never. S. D. never had seen the mother living, yet she saw her as she looked in her house wrapper. Perhaps it was from M. thinking a great deal about the mother."

[S. M.; Feb. 25, '11] "M. didn't know anything about death, and was hunting for her mother for two or three weeks after the burial. If she had come out at the funeral she would have made a dreadful fuss."

Reappearance of Untaught S. D.

[M.; Feb. 12, '12] "There came near being another S. D. There was another for awhile. Sometimes, after S. D. got to know things, a S. D. would come that didn't know nothin'—she just sat around and didn't do anything. But she got joined to S. D." This statement might pass for an imaginative freak, but for the appearance of precisely analogous phenomena later on, under the observation of the writer. [85] There is therefore no reason to doubt the fact as stated by M., and afterward corroborated by S. M. Owing to the burden of labor assumed by the S. D. complex, either that complex tended to break up, the line of cleavage separating the primitive content from the later acquired accretions, the latter sinking below the surface as the point of exhaustion was reached and the former subsisting for a short time by itself, or else the stress formed the nucleus of a new complex, an incipient personality, resembling the primitive S. D.

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she filched the proper term from the consciousness of R. D. It could not have taken five minutes to run six blocks. And these were not the longest times that R. D. was out during this period; in her room she was sometimes out for ten minutes or more.

85. The return of S. D. b. See p. 457.

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Observation of the analogous phenomena referred to favors the former view, and even the opinion that a personality may under appropriate conditions temporarily emerge in a condition corresponding to its state at any stage of its previous development, as the earth would be if denuded of any number of its upper strata, even down to the archaic rock, corresponding with the primitive state of the personality. [86] It is not implied that the personality may not undergo temporary modification in other manner than that which implies chronological sequence, the evidence being that it may. In the case referred to by M. the cleavage was close to the archaic or original condition of S. D., that is, to her condition nearest to mental vacuity, consciousness was at a low ebb and the system secured a degree of rest. Later the S. D. complex attained sufficient vigor to sustain its burdens without the opening of this safety-valve, and, as M. naïvely puts it, referring to the reappearing untaught S. D., whom we might designate as S. D.', "she got joined to S. D."

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86. See case in Sidis's book.

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CHAPTER V.

FOURTH PERIOD: FIVE PERSONALITIES.

REAL DORIS, MARGARET, SLEEPING MARGARET, SICK DORIS AND SLEEPING REAL DORIS. TO THE BEGINNING OF CURATIVE INFLUENCES.

September, 1907—November, 1909.

Advent of "Sleeping Real Doris".

From the time that the case came under observation, certain phenomena were noted when the subject was asleep, of a marked character, that is, occurring in groups possessing signs distinguishing them from the remaining somnambulistic performances. The most remarkable of these phenomena consisted in what came to be known as "conversation-recitals", though strictly that term is a misnomer, as only one side of the dialogue was recited, the other being represented by pauses. These "recitals" will be described in their place in the record, and examples quoted. Many of the conversations proved to have previously taken place, at least in substance, some of them but a few hours before, others earlier and even as far back as childhood. The facial and vocal expression, the phraseology and pronunciation, dramatically corresponded with the period of life when the original conversation appeared or proved to have taken place. It was not until the case had been studied for more than a year that the conclusion was finally reached that these and other phenomena inhered in a vague and inchoate yet valid personality, distinct from the others. This conclusion was attained so late partly because the personality was a purely somnambulic one of limited scope, and partly because many of the most significant phenomena connected therewith oc-

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curred in the dead of night, and so escaped observation for some time. The steps of its attainment, together with the proofs of its validity, will be given in their order. But before the first glimmer of the truth was discerned M. had uttered a hint, recorded at the time, but not understood. On the day following the somnambulic rehearsal of D.'s part in a conversation which took place between her and her mother when she was ten years old, thrilling in the childlikeness of its delivery and in its tenderness and pathos, M. remarked [May 6, '11] "Did you see her yesterday when she was dreaming of her mother? (Yes.) *But you don't know about it as I do.*" What did M. mean? I had by that time discovered R. D., and M. knew that I was aware of her, so she could not be referring to R. D. in this cryptic fashion. What she meant is showed by her plain statement at a later date [Jan. 12, '12], at which I had begun to suspect the existence of a sort of Sleeping Real Doris, but had never mentioned the conjecture. M. related that the night before R. D., while asleep, leaned over the edge of the bed and hunted for something on the floor; and then intimated that it was not quite R. D. after all who did so. I cautiously inquired what she meant. She replied, "There is a little crack in the R. D., and that makes a Sleeping Real Doris." Astonished at hearing this term, which I had tentatively used in my notes, I exclaimed ("Where did you get that name?") "I called her that a long time ago. I didn't tell you because I thought you knew everything. I told S. D. about her. She came from just a little crack in R. D." [87]. S. M. was questioned about S. R. D.'s first appearance [Apr. 2, '12], and replied without a moment's hesitation, "It was in consequence of a fall that she had when she was working at Mrs. M.'s. I will tell you so that you can get almost the exact date. Ask R. D. to inquire of Ella when her sister Dora was married; it occurred only a few days before the marriage. [The date of the marriage

87. This expression M. derived from hearing me speak about the mental "fissure". She afterwards asked me what a fissure was, and I laughingly said "a crack." The sequel shows that she got an inkling of what I had meant.

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proved to be Oct. 2, 1907.] M. was going up a flight of three steps when someone playfully touched her on the arm; that startled her and she fell, striking her head near the back on an earthen crock with such force that it broke the crock. She injured her back in the fall, and had to go to Dr. K. for it. [88] He never examined the back, but gave her medicine. It was on the night following the fall that Sleeping Real Doris first manifested herself. S. D. had gone to bed thirsty, and S. R. D. said several times, 'I want a drink.' She used to talk after that, but not to walk. After that D. had another fall, and I think it strengthened S. R. D. Her voice seemed to be louder—more as it is now. She did not begin what you call the conversation-recitals until we moved into the Colorado Avenue house. [89] The first one went back to the time she was a little girl and built a fire for the first time. (Yes, I heard that one.) Oh, did she do that here? I had forgotten that. Well, these used to amuse M. But the S. R. D. did not get up or walk about in those days, not until S. D. went. S. D. appeared to be a damper to her." M. was asked what the subject of S. R. D.'s first conversation-recital was, [Apr. 16, '12] and replied, "She talked about when D. was a little girl." She added, "Once she was talking just what R. D. talked once just before I came, and when it came to my part I expected her to say that, and I listened like fury, but the dumm thing didn't say it. She just waited as if she

88. The shock which D. received leading to the first dissociational catastrophe when she was three years old was in part physical, *i. e.*, she was thrown violently to the floor. But she must also have suffered a great fright when she saw her father, with enraged countenance, coming to her, and when he grasped and dashed her down. While it cannot certainly be determined whether one or the other factor produced the effect, or whether both acted in unison, it seems safer to say that the shock which caused the first dissociation was psycho-physical. There can be no question, however, that it was a psychical shock that produced the second disintegration,—violent stress of emotion accompanying her mother's sudden death. The third shock, which brought S. R. D., was physical, being the injury resulting from the fall, since it is not likely that the unexpected touch upon the arm would produce extreme fright.

89. October 9, 1908. But she uttered exclamations and brief soliloquies earlier.

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was listening until the place where the R. D. came back, when she said, 'Yes, mother', just as the R. D. did. I remember that mother was telling her something when I came, and when she came back she said, 'Yes, mother',—she expected her to go on from the place where she stopped hearing."

The date when Sleeping Real Doris [90] came into existence, as fixed by the above statement of S. M., proved to have been the latter part of September, 1907; and the cause of her being thrown off, as it were, like a planetary ring from the vortex of R. D.'s psychical being, was the injury received in consequence of the fall. According to the testimony, she was afterwards strengthened by the shock of a similar accident, and 'since after observation began she showed some capacity for education in response to sense-stimuli' there can be little doubt that there had been development, excessively slow, from the first.

A Kaleidoscopic Life.

Enough has been said to indicate the general character of Doris's daily life. The most of the incidents belonging chronologically to this section which it is thought worth while to retain will be found under the dates when they were learned and set down after the daily record began, since they are valuable chiefly to explain the then contemporaneous developments. The unfavorable home environment, together with the exhausting labors, both normal and abnormal, pursued by S. D., tended to make her, the duty-bound and fate-driven, more and more the dominant personality, and to crush down the child personality, play-loving M. Yet the latter made her frequent appearances, and wreaked her frequent revenges, taunting her task-mistress, maltreating her body

90. It is regrettable that three of the personalities acquired ambiguous titles. Sleeping Margaret was by no means Margaret asleep, Sick Doris was not simply Doris in a condition of illness, and Sleeping Real Doris was not the same as Real Doris sleeping. But that these names arose is a part of the record from which it is not proper to deviate for the sake of convenience. Anyone who carefully reads the explanations in the Glossary will not be misled by them.

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with a malice which recoiled upon herself. At night she was queen, playing, junketing and "imagining" in her bed until she fell asleep. Then occasionally R. D. would come and dream, to be succeeded by S. R. D., with her small but increasing repertory. If for any reason the slumber was elsewhere than in bed, S. D. was the sleeper. M. continued to communicate with S. D., by written notes, and by voices sometimes apprehended as audible and sometimes as "in the mind". Nor must it be supposed that their relations were always inimical, on the contrary M. was often a most delightful companion, so that the two chatted and consulted together like a pair of chums. Often of an evening a call would be made at the home of some girl friend, and there the family would never know what to expect. Sometimes Doris would keep them in a gale of laughter by her quaint sayings and imitative drollery, then she was M.; at others she talked sedately, with only an occasional nervous laugh, then she was S. D. When one suddenly gave place to the other, the change was somewhat mystifying, despite the fact that each took care to guard the common secret. M., since she was conscious underneath while S. D. was out, would have no difficulty in letting her exuberance out gradually instead of at once; and S. D., though without direct knowledge of what M. had been doing, would find herself laughing, and feel for a few moments the afterglow of M.'s humor, and so only gradually cool down. But sometimes S. D. would find herself in the midst of a prank which affronted her dignity, and desist with puzzling suddenness. As to interrupted conversations, of course M. could carry them on, while if it became S. D.'s turn to come on deck, she managed by the swift inferences of practice, by "fishing", by pretending she had not heard the last remark and other devices, generally to bridge over the chasm pretty well. But of course there were errors and singular contrasts, and the girl could not escape the reputation of being "odd". [91]

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91. This description of the manner in which the transitions were bridged over is based, partly upon the analysis of anecdotes, but chiefly upon observation of the methods later employed. After the secret was known to Mrs.

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A brief recital of the principal events of Doris's life, and the chief determining facts of her environment, will conclude this chapter.

Relatives and Home Surroundings.

The father continued to drink heavily, and his naturally callous and selfish nature became brutal when he was under the influence of liquor. When his daughter was in what must have appeared to him like a certain mood, that is, when she was M., she was possessed of a saucy wilfulness of which he stood in awe, or if he became inebriated beyond that point she kept out of his way. But when she was in another mood, that is when she was S. D.,—for R. D. never appeared in his presence—he knew that he could browbeat her as he pleased, and was not chary of using his opportunity. Tame as any pussy when others were present, he seemed to possess a certain discretion even when in his cups which made him wait until he was within doors before he displayed his worst traits. Even there he was often pleasant enough, or only bearably grumpy. But when intoxicated and displeased about anything, no language was too violent for him to use to his daughter, and many a blow did she receive or avoid from his fist or stick. Late in the evening she would listen fearfully for his stealthy step. A number of times she fled into the night to escape his assaults, and walked the street for hours, thus laying the foundation for the somnambulistic walking afterward observed. Once, clad only in her night clothes, she spent a chilly night in an outhouse, the doors locked against her.

Her sister Trixie was confined to her bed by a rheumatic malady, a hopeless cripple, and was ill-tempered and exacting. M. would hug and kiss her, S. D. would slave for her,

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Prince and myself, and each personality was free to act out her nature, the translation from one to another was often startling. But if strangers were present the old devices would still be used; M., for example, would "pretend to be" S. D. or R. D., whichever she had replaced, successfully so far as the strangers were concerned, though they doubtless saw enough difference to consider her "moody" or "queer".

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but never indulged in caresses. The invalid could not understand why such blandishments were showered upon her at times, and then utterly omitted for hours, and complained bitterly. [M.; Apr. 21, '11] "I would hug and kiss her like fury, and then S. D. would come and Trixie would start and holler because she didn't know what she wanted. She would bring Trixie things, and wonder what on earth was the matter with her, but she never kissed her, she thought that was a whim. It was the S. D. that washed her and did everything like that, and we that hugged and kissed her." S. D. had to leave her every morning to go to her work, not to return until time for supper, but relatives and neighbors saw her at intervals. Besides the care of the invalid, there were meals to prepare for two and sometimes three men, and other housework in the morning and evening, besides the full day's labor away! It is no wonder that R. D. came less and less until after the death of Trixie had lightened the labors of S. D.

Sick Doris Earning Money.

Mr. Fischer was supposed to pay the rent, but the remaining household expenses fell on S. D. The grocery bills were large. S. D. continued to work for Mrs. M. for some months, helping in the dress-making and likewise in the house work. Then she began to do sewing in the houses of wealthy women, who would recommend her one to another. [R. D.; June 15, '11] "In the evening at home I [S. D] made shirt waists for servants and working girls. I got a dollar each. I could make one in an evening. Sometimes I worked all night and made two or three. I also made quite a good many dresses. I averaged almost as much at home as during the day. I got a dollar and a half for my day-work. I made embroidery too, but up to the last two years gave it all away. After that I made it to sell, but also gave a good deal away."

Course of Events.

Trixie not only suffered from rheumatism but at length the doctors declared that she had tuberculosis in one of its forms. Toward the last she often insisted on D.'s sleeping

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with her. In her paroxysms of pain she would scratch herself and also her companion. Thus the latter was probably infected, for indicia appeared in one ankle which Dr. Freedman pronounced those of tuberculosis. In September, 1908, he operated upon the ankle, S. D. refusing to be anæsthetized, and bearing the pain stoically. Subnormal to tactile stimuli, she could feel deep seated pains keenly, and for several nights following the operation could not sleep for suffering. At last the doctor injected morphine to induce sleep, but it only stimulated her. Twice he repeated the injection without effect, save to make her excited and talkative. Then M. came and went to sleep. The foregoing was learned from R. D., [Sept. 26, '13] and S. M. the same day added her testimony. "When M. came she dropped asleep instantly. She was soon in such a condition that Dr. F. was greatly alarmed. He stayed with her all night, giving her things to counteract the morphine, shaking her, telling her stories, etc. He did not dare to leave her. S. D. did not come again for several days." The foot was in a plaster cast for three weeks, and she had to use a cane in walking for some time thereafter, but the tuberculosis never reappeared. The facts stated in this paragraph laid the foundation for a singular feature in the later developments.

Her Sunday School teacher, noting how nervous and debilitated her pupil seemed, urged her to be treated by her own favorite "doctor", an osteopath, and ended by taking her to his office. This Dr. Ratbum was a pretentious, voluble ignoramus, who, graduating from his honest workman's bench by the usual royal road, had worked himself into the confidence of many ailing people, including some of wealth and standing. He told S. D. that he could bring her to health, but that it might take a long course of treatment. Miss S. advised her to enter upon this course, and repeatedly charged her, "Now, do just what the doctor says", which, considering S. D.'s notions of duty, was the same as sentencing her to the mercenary clutches of the quack for a protracted term. He was soon at work torturing her by a process which he called putting the bones of her spine in place, said vertebræ having presumably somehow slipped past each other or col-

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lected into knots. Sometimes she went twice a week, sometimes her dread kept her away for weeks, but the picture which the wily scoundrel drew of the dire results if she did not keep on, and the words of the well-meaning Miss S. echoing in her memory, would finally bring her back.

Trixie died on Oct. 4, 1908, while M. was holding her in her arms. [M.; Feb. 3, '12] "She wouldn't have died just then if I hadn't joggled her. She was awfully heavy, and I laid her down, and her foot stuck out. She didn't allow anyone to touch that foot, and I hollered, 'Trixie, put your foot in', but she didn't. So I rolled her over a little, because that would make her take her foot in. But it didn't go in, and I looked at her. And then I yelled to Mr. Fischer, 'Trixie's dead', and he came running down, and sent me for the doctor. And everybody blamed the S. D. Ada said that she ought to have got the doctor before. Alma said that *she* came up and gave Trixie all her baths, just because she did it twice when S. D. was away at work. And Miss M. blamed her. Everybody scolded S. D. but Ella. She said to her mother, 'Well, I think that D. looks awfully sick herself'. And we didn't sleep any for four nights—S. D. just walked the floor all night. It seemed only a week to her since the mother died, and she thought that everybody would have to go like that. She thought she would go the same way, and she didn't know who there would be to take care of her body."

[R. D.; Oct. 12, '11] "When Trixie died a cousin came in whom I [as S. D.] had never seen. The first thing I knew someone rushed in and threw herself down beside the coffin and began to cry loudly. It struck me as awfully funny and I got to laughing. [92] I asked a little girl who she was and she told me. A strange man came in also,—it was my brother Tom, but I hadn't seen him. The girl looked astonished, but told me, 'Why, don't you know Tom?' and I said I did. Then as I was laughing, the A Phase came, and the cousin found me [M.] with my hands over my face laughing but pretending to cry, and mocking her, 'O Trixie!' She

92. Probably the laughing was induced by M. underneath, who directly afterward came out.

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never liked me after that. She had never visited Trixie while she was sick." M. always expressed resentment to those who ill-treated or neglected persons of whom she was fond. The sister Helen got her due share. She was a professional nurse in a distant city, and professed piety and great enthusiasm for her vocation. [S. D.; Mar. 20, '11] "Last summer when Helen was at home we tried to get her to go with us to Dr. Ratbum's because we wanted her to know about the treatment. But she wouldn't go. And she wouldn't go when Dr. Freedman was treating the ankle. Dr. F. wrote to her at the time of my bad ankle [93] that I must have rest, that if Trixie lived five weeks I would be dead before that. And she didn't come except at sister's funeral. And then the Imp entertained her and Aunt Maria, and never showed the ankle or told where we were going to move. We moved the next day, and Helen was to come for the day. The Imp gave father a dollar to be gone all day, and when Helen came the door was locked and she didn't make the visit. But the R. D. forgives everybody. It seems to me if I had a younger sister and she acted peculiar I would excuse her on the ground that she isn't feeling well, or would at least try to find out what is the matter, but Helen never did."

It was on Oct. 9, 1908, that the family moved to a house not far from the church of which the writer was then rector. Here, for a little, R. D. was puzzled on her brief appearances, by the strangeness of the bedroom and furnishings. She never came elsewhere. Of the devices employed to keep her out none worked better than to have her come before the materials for coloring photographs. Sometimes she would even attempt an original picture, though there is no reason to suppose that the result would have satisfied an exacting critic. Probably she would occasionally remain so engaged for a quarter of an hour. S. D., also, enjoyed coloring pictures, and possessed the curious faculty of being able to "put away" M. for the daylight of two days, by engrossing herself in this task.

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93. S. D. often said "we" when not watching herself, and then, noticing that she was doing so would change to "I".

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On Sunday, Jan. 3, 1909, S. D. was going to the Methodist Church, but being very tired went into the Episcopal one, on the way. Just as the sermon began R. D. came, and must have remained 20 minutes at least, as S. D. replaced her immediately after the close of the sermon. [R. D.; Apr. 20. '12] "I wanted to see who was there, but I dared not take my eyes away from you for fear I would forget at sight of the people. I took notes of your sermon in my Bible. And as you preached I said to myself over and over, 'I wish he were my father!' I never said that of anyone else. It seems so strange. [94] I didn't know who you were or whether you were married or not. But that is what I thought."

From early in April to early in July R. D. never came [95] to the surface once. In October a girl neighbor invited S. D. to join her Sunday School class, and she consented, but did not know until she first attended on the 24th, that it was at the church into which she had wandered the winter before. Mrs. Prince met her in the Sunday School room and showed her kindly attention, which, it proved, made a strong impression upon the forlorn creature. A Sunday or two after this Mrs. Prince brought her to the rectory, and this is the date of my first recollection of her. When I entered the room she seemed to be talking quite eagerly, but I could not get much response; she seemed constrained and almost afraid of me, and her laugh was nervous. After this she came to the house with increasing frequency. She seemed to be fascinated by Mrs. Prince, and the latter to take a fancy to her. She had some appearance of trying to avoid me, and though I occasionally met her in the house, I was busy and paid her little heed.

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94. Strange in view of her after adoption. She had often envied girls who had kind fathers, and had imagined what it would be to have such a parent.

95. See pp. 317-18.

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CHAPTER VI.

FIFTH PERIOD: QUINTUPLE PERSONALITY.

FROM THE BEGINNING OF CURATIVE INFLUENCES TO THE DISCOVERY OF THE FACT OF DISSOCIATION AND THE ENTRANCE UPON A PSYCHO-PHYSIOLOGICAL CAMPAIGN.

November, 1909—January 20, 1911.

[R. D.; Apr. 23, '12] "The next time I myself saw you after that time in the church the year before was in your house. You began to talk to Phase B about books and I came out for about twenty minutes. I knew that you were the same man. I did not know who the woman was. (Had you been informed anything about us?) No, nothing. I did not know who you were. (Were you surprised at finding yourself talking with the man?) No, I was too used to finding myself in all sorts of situations."

I remember this occasion well, and that the girl appeared more brightly interested than I had seen her. This was on an evening in the latter part of November, and it was *the first time that R. D. had conversed with another person since the death of her mother four and a half years before.*

[R. D.; Jan. 28, '12] "That was one of the first times that I [S. D.] came over to your house. And it was a long time after that that I began to lie down and sleep there, and the mother to take care of me. Yet right from the time of that talk I began to come out more, about every other day. The first time I staid about ten minutes, and after that I would stay from five to ten. That seemed very long to me. Everything was ready for me; sometimes I would come with the tools in my hand, sometimes for painting, sometimes for embroidery. I would probably have staid out longer if I

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could have kept my head, but I would have curiosity and look around the room, and it looked so badly that I would go in. Then they began to give me my orders to 'sit there', etc. Even then sometimes I couldn't help looking around. I could tell from notes left, which I would read, that they were coming over here, and how I wished I could come and talk to you again! And how I wished I could go out on the street, I wanted to see it so badly! For four years I never saw the street. From those few weeks when I would start home, I was never on the street. Up until we moved to Colorado St. I always came after dark, and the shutters would be closed, so that I couldn't see out, and after that the windows did not look out on the street. As time went on I came out more frequently, but did not stay longer. I was never out twenty minutes again until I came to live here. Once or twice I came out at Ada's. Phase A would be playing with the children and get so excited that she would go, then B would come and be disgusted at finding herself on all fours, and I would come. It was always in that order, I do not remember ever coming directly from A. as I do now. When I came out at Ada's I staid only a moment. I sat and looked at the children—I did not speak, I did not know their names, but supposed they were Ada's, because I saw her."

Automatic Fabrications by Sick Doris.

In order that the narrative to follow may be understood it is necessary at this point to advert to certain fictions enacted by S. D. while under casual observation in 1910, the weaving of which had begun earlier. While these were in part impelled by the sentiments, such as the craving of this lonely and burdened creature for sympathy and appreciation, it would be a grave error, though a natural one, hastily to assume that they were deliberate and culpable impostures. It must be considered, in the first place, that S. D. was only the fragment, so to speak, of a psychical entity, with various intellectual as well as emotional limitations. But even ordinary hysteria, in which only the germs of dissociation exist, manifests as one of its most characteristic symptoms the

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tendency to fabrication and simulation, and the naïve notion that this is simply "shamming" and "faking" is now given up by the expert. It is usually a phenomenon of auto-suggestion. The hysteric mind loses, so to speak, its sense of perspective, its elements no longer act in balance and co-ordination, it tends to narrow its conscious field and particularly to focus attention long and frequently upon certain objects of fear or desire until they loom up as objective realities. The patient in a sense and degree knows that she is obsessed by a delusion, but she *is* nevertheless obsessed, after the manner that one says in a night-mare, "that is a real person standing there grasping my wrist—I know it is because I can see and feel him; but if I could only cry out he would vanish into nothingness". The hysteric may assure herself or even confess to others, that her acted and recited fabrication is not objectively valid, nevertheless it goes on like a dream until some strong counter force breaks in and speedily or slowly dissolves it. [96] There is conclusive proof that it was so with S. D. Besides, she was under the influence of M., the personality given to "play-acting" and imagining, who, the obsessions being once initiated by the usual processes, directly stimulated them both for her own amusement and to torment S. D. or to help her conceal their fictitious character, according to occasion.

The first of these fabrications was that she was the victim of bone tuberculosis. For months we supposed that she had a large cavity in the left hip, which had to be dressed and afterwards filled with packing, and that without this packing she would be unable to walk. She limped, at times more than at others, and remarked that she ought to use a cane but hated to do so, though some day the bone would snap and she would fall helpless on the pavement. She claimed, also, to have several cavities along the spine, and that their

96. "Janet, in speaking of the hysteric, calls attention to the suppression of the intellectual faculties and to the difficulty in fixing the attention. Vague preoccupations fill their minds, and they cannot be interested in a work assigned them. * * * The hysteric returns to her story, her phantasy, her fabrication—her whole being is for the time constellated about her complex," Dr. S. E. Jelliffe. "Forchheimer's Therapeusis", IV, 584.

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number was gradually increasing. When a small sore, probably from an abrasion, appeared on a knuckle, she remarked that she thought the tuberculosis was breaking out there. She professed to have sharp pains in the hip, and I have no doubt that she had, for she would not simply wince but the sweat would suddenly start upon her forehead. These pains were probably in general the result of direct auto-suggestion, but the sharpest pangs came from a form of auto-suggestion, if so it may be called, which resided in the will of another personality, M., who threatened them, and behold, they came to pass.

The other automatic fabrication was that she painted or drew pictures with great skill and at abnormal speed. She would profess to have a dream, generally of trees, flowers, etc., and as soon thereafter as she could arrange it to "put M. away" and paint a picture corresponding exactly to the dream, every detail of which she could remember until she had it reproduced on the canvas, when it would vanish from her mind. It usually took two days, she claimed, to paint such a picture. Usually her mother appeared in the landscape of the dream, but she never claimed to enter her in the picture. When I first heard of this phenomenon I was naturally desirous of seeing an example, but the pictures were supposed to be all sold. The time for painting another seemed to recede indefinitely, but at last, after recounting a dream of this description, she professed to shut herself up for the purpose of painting the vision, actually did not appear for two days, and after an appropriate time for its framing, presented the picture to me. It was a forest scene, well executed, and much after the description of the dream,—but was afterwards innocently exposed by the mystified Real Doris as the work of another hand. It was actually selected and purchased by S. D. for its resemblance to the dream. This looks to the ordinary layman like barefaced and guilty deception, but the psychiatrist will recognize the somnambulic fashion with which certain species of neurotics furnish themselves with the materials for their delusions. Again, S. D. would sometimes casually allow me to see small line pictures which when questioned she would give me to under-

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stand, but in as laconic a manner as possible, were her work with a pen. Indeed, no doubt I helped in the fabrication, for I seized upon the first hint to express my surprise and admiration, and to urge her to bring in more examples. She spoke slightingly of them, and said that she made them for the amusement of her little nieces, two or three in an hour. As they were really impressions of etchings, I feel somewhat ashamed of my credulity, and can only plead that I had little time for examination, little knowledge in pictorial art, and that several persons of presumably greater knowledge in that domain failed to detect the imposture. Besides, the border had been removed from one or two of the several which were shown me. Another picture, given to Mrs. P. as original, proved to be a skilfully colored photograph. S. D. also declared that she had long kept a diary, and that in it were a great many pictures, of people, landscapes, etc., which she had made from day to day.

So far as I have been able to discover by observation and research, the fabrications of hysteria are never made of whole cloth, but have their *points de repere* of facts, around which the constructive imagination weaves its gossamer web. [97] Thus in the case of the tuberculosis fabric.

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97. A remarkable case of amnesia, involving all save the motor memories and those of spatial relations, so that the subject, Michael Haitsch, had to reacquire language and other knowledge like an infant though a hundred times more rapidly, came under the care of the writer. In a condition of what is supposed to have been hysterical delusion preceding the amnesic collapse, he wrote a letter to his sister, of which the following is the essential part, translated from German to English. "Flanked by two armed persons, beside whose revolvers I sleep and when I am awake, continually under the influence of narcotics. In case my life is worth so much to you, send $200 to the Los Angeles post-office to my address. Please do not notify the police, otherwise my life is at stake every moment since on the 2nd of February I had to leave Cleveland under escort and always in danger." On the basis of this incoherent epistle a theory was framed of the general cause of the psychic strain which caused the collapse, and of what nature were the objects which most prominently occupied Haitsch's narrowing field of consciousness just prior to his disappearance from Cleveland. (1) The main cause of the strain was financial worry. (2) He had in some manner lost a sum of money. (3) He had stood in fear of revenge, or at least of injury, from some person or persons, and this fear, also, had something to do with

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(1) The sister was said to be tuberculous, and S. D. tended her, and occasionally slept with her. This would suggest possible infection. (2) Her own ankle was afterwards operated upon for tuberculosis and the bone scraped. Thus bone tuberculosis was brought forcibly home to her, and fears excited of its reappearance. (3) Suppression of the menses caused constant aching in the back, and frequent ovarian pains; it seems, also, that there were some rheumatic pains in the hip. Hence concentration of attention upon the regions of the back and hip and localization there of fancies of tuberculosis. (4) Osteopathic treatment suggested that the tuberculosis was of the *bone*. (5) The osteopath claimed that even the ovarian pains could be cured by manipulating the bones, and employed his blacksmith strength in "adjusting" the vertebræ. Consequent intensified localization of the tuberculosis in the side and back. (6) S. D. read whatever she could find about tuberculosis of the bone, and thus learned its symptoms and treatment. [98] Interrogated by S. D., the "doctor" was glad to patter to her voluminous and variegated information on the subject, and thus increased the momentum of her morbid thoughts. [99] And so the nightmare grew and dominated her, until it was dispelled by an impact from without.

In regard to the other fabrication it may be noted that: (1) As has been stated, R. D. had from childhood inclinations

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money. (4) Either he had actually been struck by a soft, heavy instrument which left no trace, or the dull, sleepy feeling was due to the fact that he was already psychically descending the curve which ended in amnesia. (5) In some way a revolver figured in his last experience or broodings in Cleveland.

When the facts came to light, they amply justified every point of the hypothesis. Actual facts and subjects of anxious foreboding had dictated the outline of the fabrication in the letter, and entered into it in a distorted form.

98. S. D. would sometimes point to some part of her body and inquire of Mrs. P., "What bone lies there?"

99. Once the osteopath sent S. D. for a drug, and pompously told her it was for "major and minor surgery." M. came before the counter, and gave the order as it translated itself to her consciousness, stating it was for "Asia Minor surgery." The druggist said that he had been in the business for twenty years and had never heard of that. M. insisted that this was what the doctor said, anyway, and he responded: "Then he has made a discovery."

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in the direction of drawing and painting. These were largely thwarted by the lack of interest in her attempts on the part of her mother. (2) Painting was a favorite occupation of R. D. during her brief seasons out, and S. D. frequently colored photographs. (3) R. D. did dream of trees and flowers, and of her mother in the midst of beautiful landscapes. (4) S. D. was subliminal witness of these dreams. (5) S. D. really made abortive attempts to paint what she had seen in certain of them. (6) She really did "put M. away" for two days at a time, for the purpose of, or by the very process of, devoting herself to coloring pictures. (7) She really had a capacity for abnormal skill and speed in other directions, particularly in embroidering. This attached itself to the picture-imagery. (8) There were three books of diaries, begun by R. D. before her mother's death, and continued by S. D. (9) In these books some child-photographs of R. D. and M. in their costumes worn at the exhibitions of the dancing academy were kept. There were also some crude drawings in them. (10) It developed that S. D. had really longed to be a good painter, and had even prayed that she might execute a successful picture.

And so this phantom of desire, along with the other, the phantom of fear, assumed more and more the complexion of reality. There was doubtless involved in it the desire for appreciation, as in the other the desire for sympathy.

The Physical Foundations of Cure Being Laid.

The calls of D. at the rectory, few at first, were encouraged by Mrs. P., and grew in frequency. At length, M. afterwards said, "she [S. D.] would come once a day, usually, and I wanted to come too, so I would come once a day." In truth, sometimes the girl would not be gone long before she would come running back, and I used to wonder a little at it. She was often urged to eat, and after awhile it was a pretty well understood thing that she was to take at least one meal a day with us. There were periods when she would sit down at the table and others when she preferred to sit with a plate by the window. We thought her odd, but

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there were reasons for these and other aberrations, which afterward came to light. The getting of nourishing and digestible food was the first plank laid in the physical foundations of the cure. [S. M.; Jan. 1, '12] "You know that M. was always a great eater. Somehow S. D. got so the last year that *she* did not eat much. She used to tell the mother [100] that she hadn't eaten for two days. She didn't know that M. had eaten, however. M. would come hungry, and not finding anything that she liked learned to get things at the store. And such things as she had! I have known her to buy a pound of cheese and some pickles, and make her entire meal of them. Sometimes she would make a meal of a pound of candy. It is a wonder that they lived. They were getting to the end of the rope when the mother began giving them proper food to eat. And M. would drink such quantities of coffee during that last year, eight or ten cups in a day. I used to tremble when Dr. R. gave S. D. medicine, for when M. came she would drink down the whole bottle at once—she never had patience to take a teaspoonful. But I guess that nothing he gave amounted to much."

Though, being engrossed in work, I paid the girl little attention, it was apparent that there was something odd about her. I thought her singularly mercurial in temperament, with moods that passed like the cloud and sunshine, though M., from her fear of being found out by me, was restrained for months from ever expressing her full nature in my presence. Still there were times when the girl was jolly and amusing, and times when she was sedate and melancholy. Her expression seemed to change to correspond, and the very shape of her features to alter. In the gleesome and talkative mood she was prettier and looked child-like, then one would glance at her and be surprised and concerned to find that she had relapsed into "the dumps" and was again looking mature and careworn. Her sudden changes in preference as to food were surprising—M. either forgot her caution here or yielded to the temptations of appetite. Sometimes she professed to like tapioca cooked in one way, some-

100. The name for Mrs. P. after the informal adoption of D.

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times she would not eat it unless it was prepared in another; now she drank her tea with cream and not sugar, again she drank it with sugar but not cream; at dinner she might select a cooky from the plate and remark with elfish expression that she did not like cake, only at supper to decline cookies, calmly remarking that she preferred cake. If surprise was expressed at these abrupt alterations of taste she found some way to smooth the matter over. Frequently she repeated an item of news in detail, which she had shortly before told in similar detail. [101] Sometimes she made a statement or expressed an opinion diametrically opposed to one she had uttered the day before. [102] Sometimes I caught her looking at me with an expression of apprehension, again with quizzical slyness. She seemed obtuse to verbal humor, frequently laughing at quite the wrong features of my feeble jokes, and as frequently seeming simply nonplussed. Once at dinner I told a story of a man who put a liniment on his wooden leg and it sprouted. She seemed quite unnecessarily perturbed over the joke, and for some time after that did not sit at the table at meal time. Another of many odd details was this, that she would come over on a freezing cold day in winter very thinly clad, and show no sign of feeling the cold. In her graver "mood" she seemed unable to preserve immobility for a moment, but constantly tapped with her foot, fingered her features, abstractly twisted a button, or picked at a seam.

Mrs. P. heard that she slept little at home and began to encourage her to come to the rectory evenings and lie down. Then I began to hear of new oddities, how she would talk in her sleep, at times seeming to be describing visions of beauty, at times appearing to be sustaining her side of a dialogue, with changes of voice and expression, at still other times uttering impatient or angry ejaculations or apparently threatening herself. I was told that in the mood last referred to

101. The second narrator would be S. D., who, not having access to the mind of M., as M. had to hers, did not know that the story had already been told. Rarely M. might be the one to retell the story, in case her thoughts had been otherwise engaged while S. D. was relating it.

102. The contradiction was usually by S. D., but sometimes M. in the energy of her opinions, spoke out her mind heedless of what S. D. had said.

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she would look positively malicious, and clutch savagely at her hip or make efforts to maltreat other parts of her body. It came to pass that Mrs. P.'s regular evening program when at home was to help the girl to sleep, and to be forced to watch her every moment, and often to hold her hands or to put forth all her strength to restrain her from injuring herself while sleeping. I judged from the indicia which I noted in the daytime, and from what I heard of the evening phantasmagoria, that it was simply a case of advanced hysteria. Observing the ravages which anxiety and struggling for an average of three hours an evening for some five times a week were making on Mrs. P.'s own nervous system, I was not in favor of her resolute altruism, but knowing from my acquaintance with that excellent lady that I was powerless to check a course that she judged right and proper, and believing that I could not with propriety assist her, I showed little interest in the whole affair. I listened with the usual Philistine cynicism when she told me that if she lay down beside the girl, the latter would hug and caress her and go to sleep on her arm, only to wake with an appearance of distaste and coldly withdraw herself. The more sleep was cultivated the more she seemed to get capacity for sleep, and the waking process became more and more difficult. Now and then I was witness to the latter part of the process, which commonly consumed ten or fifteen minutes. She would rub her eyes, and cry in a curious squeaky voice, "All right! I'm awake! I'm awake!" but if efforts were relaxed for a moment she would slump down in a heap on the floor. But she could not be induced to stay over night, saying that she must be at home and get up at five to prepare breakfast for her father. A number of times we went out in the evening leaving her in the house, and returned to find her asleep on the floor, perhaps rolled beneath the table. Sometimes she would pass into a somnambulic state in which her features, and utterances when there were any, announced extreme fear. In the fall Mrs. P. became fearful of her going home late at night alone, and began to enlist me in the service of seeing her home safely. She protested that there was no need, yet seemed grateful in a mute fashion. During the

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short journey she was generally well awake, and conversed rationally, but sometimes she was evidently asleep and talked as in a dream. We began to hear of her sleeping better, at times, after she got home, than had previously been the case. Mrs. P.'s endeavors to secure for her refreshing sleep were further building the physical basis for her future psychic cure.

During a severe illness of five weeks experienced by me, compassion so far conquered the fears felt by S. D. and M. that they often came and read to me. I well remember the limping step coming up the stairs, and the patient reading, hours at a time. The better opportunities to observe the curious changes in "mood", speech and demeanor, must have revealed the secret to one familiar with the literature of dissociation, had not illness blunted the reasoning powers. [M.; Apr. 4, '11] "I don't know which was scared the most the first time the mother allowed us in the room when you were sick. S. D. was the first one and she got too scared, and I came, and I got too scared and the R. D. came a minute, and she got too scared and the S. D. came, and she had to stay for there wasn't anybody else. [103] I practiced up every Glass story before I read it to you. It was I who read the Montague Glass stories, and S. D. who read Mr. Opp and some other stories. I used to make fun of you to the S. D. after we went to bed. She would say, 'You ought to be ashamed of yourself to make fun of a sick man'. I liked you, but I couldn't help seeing funny things in you. I think you see funny things in me, the way you laugh at me. It was I who laughed at you when you burned your hand on the hot bottle. I used to make cartoons of you and show them to S. D. The R. D. was out when you were sick only three or four times, five to ten minutes. It is a wonder that you did not see the difference, for I talked silly, and the S. D. not so much so, and R. D. very different. Once she was out ten [104]

103. At this stage M. usually said "we" when referring to herself, but where this would make an involved narrative ambiguous, it seems best to change it to "I". In reference to the Glass Jewish stories, it is of interest to note that I incidentally learned from S. D. that she did not like them, and from M. that *she* did.

104. M.'s estimates of time being faulty, R. D. may not have been out so long.

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minutes, when you were showing the autograph-book. That brought her out.'" [105] Early in the illness, probably before R. D. had come out, save momentarily at the first visit, the girl brought an immense bunch of imported grapes, very expensive at that time of the year. It is interesting to compare the testimonies. [M.; ib.] "The R. D. sent for them, and S. D. brought them, and I came out and gave them to you. R. D. didn't know who she was buying them for, only that it was for somebody who was sick. S. D. wrote a note and asked me what you said after you got 'em." [R. D.; Sept. 4, '12] Asked if she remembered anything about a bunch of grapes, R. D. said, "Yes, I remember coming out and finding a bunch in my hand, and writing Phase B a note to give them to you." On the evening of the same date S. M. said that the grapes were bought by S. D. for R. D., but the latter, having heard that the others were visiting someone who was sick, sent them to him, that S. D. brought them and M. made the presentation. [106] The little discrepancy between M.'s testimony and the others, is just what is expected in the case of truthful, undrilled witnesses. As each of the personalities had her individual memory, the wonder is that there are not more minor divergences in the narration of a multitude of incidents.

Sick Doris and Margaret Dreading Discovery.

[R. D.; Sept. 13, '11] "From the time that Phase A got

105. I remember the keen interest taken in the autographs, and that D. said that she formerly had several autographs of noted persons, which she prized.

106. [R. D., Oct. 28, '11.] "While you were listening to 'Mr. Opp', tears came to your eyes. Phase A wrote a note to B. and asked what that was for, whether you were crying because the mother had gone out. She couldn't understand it". M. was capable of crying herself at pathos of the more obvious sort, especially in the romances created by her imagination, but the pathos of 'Mr. Opp' was too subtle for her. Nor was S. D. able to explain, for, though she wept over her own griefs of a sort, and felt pity for actual suffering, all tender and pathetic sentiment was beyond her; she plodded through printed descriptions of death beds, lovers' partings, and the like, unmoved. R. D., on the other hand, was too keenly sensitive to pathos.

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acquainted with you she felt sure that if you found out about us one of us would have to go. I don't know how she knew or what made her think so, but she did from the very first. That night that you talked about books, you began by asking who I was, etc., and A. was afraid and went. The mother told you I was in her class. You commenced to ask what I read; I was then in the B phase. A.'s alarm alarmed B. and *I* came. I was out all the time you talked about books, about twenty minutes. I enjoyed it; I was not afraid of you. That was the first time I ever talked with you. That very night A. wrote B. to be very careful or you would learn about us and both of them would have to go. That alarmed B., who thought it meant that she would die. Then we came over about three months and you never noticed us. You would speak to us as you went by, say 'good morning', etc., then eat your supper while I sat on the porch, then you would go up to your study, and we would come into the kitchen and mother would give us something to eat, or she would wash dishes and we would talk. Then we would sit in the dining-room and talk. Often during that three months, in the evening we would stand on the bridge and watch to see if you went out, and come over when you had gone. But if you didn't go we came just the same. All that time we [107] thought you knew about such people, but not about us. We still thought there was danger, and that we must take precautions. Once or twice a week was the most we came during those three months. At that time you had a maid, and we were afraid to say much before her for fear that she would repeat it to you and you would find out. All this time A. was now and then warning B. about you, that perhaps you might know about us and pretend you didn't, because A.

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107. Throughout this section R. D. uses the term "we" to mean S. D. and M., never to include her own personality, which was not concerned in the fears. Occasionally she reverts to "I", still not meaning her own proper self, but one of the other personalities. The difficulty of giving verbal expression to the experiences of one's psychical being when it is felt as plural and yet conceived of as somehow unitary at bottom, especially after one of the personalities had disappeared and its memories had been absorbed by the personality speaking, is obvious, and well illustrated by this passage.

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would get jolly talking to mother, and we thought you might have listened. Then, after the three months, for the first time we sat down and ate with you. You had a letter from Prof. Hyslop and read it to yourself, and A. read it from your lips. [108] * * Well, I had picked up a book on philosophy by Prof. Hyslop—' Science and Philosophy ', or something like that—[109] and tried to read in it both as A. and B., but couldn't understand it. We thought we might be able to learn something in it by which to help ourself. Now when A. read the letter from your lips she was alarmed, and going home wrote a note to B. telling her not to come over any more, it was getting too dangerous. So then, about two weeks after this I came over with slippers on ready to go to a dance, and you came down and talked to us. A. was there, heard you come in and got scared and went in, and then made B. hear a voice, ' Now I told you so; he is coming in to quiz you ', for A. did not want to go over, but B. wanted to see the

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108. See p. 508 seq.

109. The reference is evidently to "Problems in Philosophy".

On September 25th I asked R. D. to explain how "Problems in Philosophy" came to be read. S. M. told Dr. Hyslop when he was here that S. D. read it, and he was astonished, as the work is so abstruse that she could not have understood it; and he wrote asking that inquiry be made. R. D. replied nearly as follows: "The memory has come back to me that in the B. phase I read it through. The way I came to do it was that A phase wrote to the B phase that she should buy that book and read it, because it told about cases like ours. The B phase could not buy it, but found it in the library and read every word of it, hoping all the time that the next chapter would tell about what they wanted to know. She didn't understand it at all." When M. came I questioned her, and she said, "Well, I'll tell you about that. I swiped a magazine for a few minutes off a lady's table. (Whose?) Mrs. Pearce's. It was like what you have got on the table—that psychological American something, and it told about a girl that I thought might be like us. And at the end of it it told about that book. So I wrote a note to the S. D., and told her to buy it, it would tell us about folks like us. And she couldn't, so she got it out of the library. And she couldn't understand it, and it had a lot of hard words in it which she looked up in the dictionary. And she made a list of them, and went to look for the list and it was gone—I don't know what became of it". The next day S. M. added this statement. "The magazine told about a girl who did automatic writing. That seemed to M. like her writing at night, and made her think the girl was like us. She only read a few lines in it, and couldn't remember who the girl was".

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mother and made her. Then you came in, and B. being frightened I came for just a minute. B. had told you two weeks before about Dr. R. lifting us up, and you commenced talking about that. (Well, what about that?) That was really A.'s work. The doctor used to say you could do anything you really willed to do—as the Bible said. He also boasted of his strength. B. said, 'Lift me up as Kellar does the woman', and he said, 'O wait till another time'. But just then A. raised her body by the arms, and B. being unable to feel thought it was Dr. R. who raised her without touching her. She didn't hear what Dr. R. said because A. came just a moment and raised her; then B. came and found herself up, looked down, and A. let her drop. When B. told you about it you almost made her cry, saying that she must have been hypnotized, etc. That night A. wrote her a note telling her how she had been fooled. B. was afraid ever to tell you the explanation—that would have given the whole secret away.

"Well, the same night you talked to me about reading, you told jokes about a man with a wooden leg that sprouted, etc., crazy things, and we believed them, and mother and you laughed. B. wondered how such things could be, but still supposed they were true. But she got afraid of you, the way you talked, and going home vowed that she wouldn't go over any more. A. was already determined not to. B. wrote to A. that she wouldn't go over again, and A. wrote back, 'I told you so'. We didn't sleep the whole night, we were so worried and excited. We walked the floor all night and held conversations. (In what manner?) A. wrote a note to B. and told her how the talk would be conducted. It was the usual method when B. was what A. called 'sick', meaning excited about something. [110] Then A. would come and say something, and B. could come and remember it, but nothing besides the words. Then B. answered. (Did B. remember only a sentence at a time, or could she remember a long talk?) She could remember a long talk, and if she

110. At times of excitement S. D.'s supraliminal emergences were usually so brief that a special mode of inter-communication was required. There were probably scores of alternations that night.

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did forget any part of it, A. was inside prompting her. (How?) She made her hear a voice in her mind. (Really heard it as a voice?) Yes, it was as loud as an ordinary voice, and in A.'s tones. They kept up the talk nearly all night.

"We didn't go over for a couple of days, but B. really could not stay from Mrs. P. Something happened after this —after a period when you hadn't talked to us—that scared us. I remember now what it was. The B phase told you a story, saying it had happened that morning—she thought it had. You spoke up, 'Why, you told us that yesterday'. A. had told it to you the day before. And that scared us awfully, we thought you surely must know then. But later it occurred to us that perhaps you didn't understand about us after all, though we still thought you knew about such things. And we began to test you. It was agreed that tests should be made for two weeks, if it took that time, and then, if you hadn't 'caught on' we would continue to go over, otherwise B. agreed never to go again. So when we went over B. would say something and go and A. would come and say the same thing again, or else contradict it, and particularly A. would be laughing, and B. come and be solemn, and so on. If you had 'caught on', you would probably never have seen us again. But at the end of the two weeks we felt that the danger was not so great after all, and that we could continue going over. But the biggest, the supreme test was one evening when you were at home. A. and B. came and went purposely, and talked in different ways and contradicted each other, each acted out her own self and you didn't find out. We weren't afraid after that for quite a while. Then one evening we were just going home and B. said, 'Well, come along Bridget'. You asked what she said that for, and she said it was only a way of talking. But we got scared again, and it was then that we stopped eating at the table. This was because A. came out more while eating was going on—if there was anything she liked she would be sure to come. When I ate in the chair by the window my back was turned, at least you couldn't watch every move that I made. We

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began to think that perhaps you knew all along, and had only been pretending. And sometimes we caught you looking at us in a manner which made us suspicious." [R. D.; Feb. 24, '13] "Phase B used to keep a record of things which you said and she could not understand. She would ask A. what they meant, and when A. did not understand either, not willing to admit it she would say, 'He's crazy; don't pay attention to that', and B. would write that down underneath."

One of M.'s spontaneous recitals, partly traversing the above account, was recorded with some attempt to convey a notion of her pronunciation at that period. [Apr. 28, '11] "I used to tell S. D. that she must be careful, for you were studyin' such things. (What made you think so?) O, we just knew you were, the way you looked at us. You know that night we were eatin' supper here, and you told about the man that had the wooden leg that grew. We took all that for gospel truth at first. When we found you were jokin' ah [111] thought you were just baitin' us, to study us. And ah got scared and went, and the S. D. came and you kep' on jokin' and she couldn't make you out, and by and by the R. D. came for a minute, and she couldn't tell what it was all about. So you had us all that evenin'. And when we got home I wrote the S. D. notes about what she had said to you, for I was awful 'fraid she had given us away, and she kep' writin' answers to me, and gee! but it was fierce—we kep' it up all night. And the greaser wasn't comin' over here any more, but ah wanted to come, so we came and quizzed the mother. We asked her some question which would have made her show that you had said somethin' if you had, but she answered in such a way that we knew you hadn't, so we made up our minds that you didn't know. Ah just wish we had kep' those notes, they were awful funny. Sometimes we both said that we wouldn't come over, but this chicken wanted to come, so ah would come and the S. D. would come

111. This represents M's pronunciation of the pronoun "I" at this stage. Afterwards she learned to pronounce it properly, but this was because her attention was drawn to her mispronunciation, and she became ashamed of it. None of the others ever pronounced the word like "ah".

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out and find herself here. Don't you remember, mother, how we would say, 'Well, ah must go home', and yet we didn't go? That was S. D. that said that, then ah would come, and ah wouldn't let her go."

As time went on, and I began to take a more kindly interest in the case, there gradually grew up in S. D. and M. the desire that I should discover the secret, the signs of that desire being effectually obscured by the fear that I would. This was not a very logical frame of mind, but feeling and not logic governed the situation. One of the favorable factors of the case throughout was that both S. D. and M. were benevolently inclined toward R. D., and the hope that I might get R. D. well was beginning to attain ascendency over the dread of what I might do to them. On Jan. 8, 1911, S. D. informed me that a night or two before she had, while asleep, pulled her bed to the other side of the room, and that formerly she would do a cake-walk in her sleep, singing a ragtime song at the same time. [S. M.; Aug., 12] "Really, it was when S. D. was gone, and M. awake, that this was done. You used to puzzle why S. D. didn't fall down the steps when she went down-stairs asleep, as S. D. said she did. It was M. awake, all the time. S. D. knew the facts, but could not then tell you. They were really preparing you, so that you would find out. They then wanted you to know, yet dreaded it, for fear you would drive them away."

Walking Adventures, Stimulated by Father's Cruelty.

Toward the end of 1910 I became aware that D. would sometimes start out and walk a long distance, whether by day or night, with no particular destination in view. Neither S. D. nor M. was then ready to explain that this was caused either by the father driving her from the house or by the excitement following abusive treatment. Later I was witness of the beginning of one of these journeys, when the girl was in a condition approaching somnambulism.

On Dec. 17th, 1911, R. D. came across a box of souvenir postal-cards, many of which she herself had never seen, and began looking them over. I was present, and marked the in-

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terest and curiosity with which she read the inscriptions, and examined the signatures, some of which were strange to her. She came to a card with the postmark, "H———, July 27, 1910", and the message, "My dear Cosin [sic] well how did you get home after your Long walk, come Out Befor the summer is over and stay a week with us. Cousin Emma." On reading this R. D. knitted her brows in perplexity and exclaimed, "I don't know what that means. I can't remember anything about it. [112] And I haven't any cousin Emma." Another card was found reading, "Dec. 14, 1910. Dear Cousin, We are all well and hope this will find you all well. Best wishes for a Merry Christmas and a Happy New Year. Your Cousin, Emma Rohe." This gave the full name of the mysterious "cousin", but roused no recollection. But when M. came, while the cards were still being looked over, she saw one of these and at once plunged into a tale, piteous in its nature, but of which she saw only the funny side. I give only the main facts of her story, as supplemented by S. M. in the evening. It seems that one morning in June, while Mrs. P. and I were absent on vacation, Mr. Fischer made an almost murderous attack upon his daughter. She fought him away and he went out to get further intoxicated, whereupon she, S. D., dressed in her best and slipped out of the house, intending to return no more. She took a car to H., and at the end of the line started walking into the country, looking for a spot where she might lie down and die. But the farmhouses were numerous, and no place seemed solitary enough. She wandered on from 9 a. m. to 4 p. m., her mental condition benumbing the sense of fatigue. Once a dog sprang at her. Not until afternoon did M. come for a brief space, and she, not at all minded to die, reached under a fence for an apple, a farmer yelled at her and she fled. She had taken no food during the day. S. D. still looked for a place in which to lie down and die, but the country was too open. No one, probably, will ever trace the route of her wanderings, but at

112. R. D. never recovered memories of S. D. in conditions of extreme and painful excitement, nor could hypnoidization, which was successful in recovering certain other submerged memories, resurrect any of these.

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last she found herself at the end of a lane fronting a farm-house. At this point the S. D. complex, its grief-stimulated grip relaxed by physical exhaustion, gave way, and M. came. She sang out to an old lady whom she saw near the house, "Hey, cousin! Got anything to eat in there?" The astonished German woman addressed pointed to the gate, and invited her to come in. M. came in and again jauntily inquired if there was anything to eat. The old lady was taken, as so many have been, by the winsome oddity of the well dressed young woman's manner, and brought her into the house, saying that if she would wait a little she would get something for them all to eat. She asked where her visitor was from, and M. answered, and informed "cousin" that "she"—speaking in the third person—"had been walkin' ever since mornin', and we are awful tired." The woman was amused at what she supposed was a joking way of speaking. "She!" she inquired, "didn't *you* walk?" and M. answered, "No, I wouldn't be such a fool." And so she rattled on, still addressing the woman as "cousin", and was so frank and amusing that the hostess seemed quite fascinated by her. After supper M. said, "Well, we must be going", and inquired the way to the car line. Mrs. Rohe protested that the car line was more than three miles distant, that her visitor was too tired to walk to it, and would probably get lost. M. remarked in her narrative that she guessed "Emma" thought she was some young lady of the city who was walking out in the country to amuse herself and got lost. The third at the table was a young man addressed as "Franklin", and he was made to hitch up a horse and take her to the car. M. thought that he must have been told not to bother her—probably the lady thought that there was something "out" about the girl, or perhaps that she was only nervous and tired—because he only stolidly held the reins and looked straight ahead, while she, M., pelted him with remarks and questions. More than once, according to S. M., she shouted in his ear, "Hey, you Franklin!" M. was tickled at the young man's stolidity and embarrassment. If, on the other hand, he had been "fresh", even under his severe provocation, he would have had another kind of embarrassment come to him. If

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he had even laid a hand on her arm, she would have transformed into an indignant and perfectly competent young wild cat. M. took the car home, and was on deck all night. S. D. came the next morning, but was fit for nothing. M. added that Mrs. Rohe enjoyed what she considered the joke of the girl's talking as though there were two of her. She said, "I guess if you are 'us', I can be 'us', too", and proceeded to say "we" and "us" in like fashion. "That," said M., "is what she means by 'us' on this card, and by 'we all' and 'you all' on the other."

[S. M.; July 15, '13] When S. D. had undergone any violent shock, as from her father striking her, she would start out to walk, and walk heedless of where she was going, keeping straight on unless she met some obstruction, when she would turn aside in whatever direction egress appeared, and continue in the new direction. She was in a deeply dazed condition. At such times she would pass one person, but usually two and always three constituted to her an obstruction, which would cause her to step from the sidewalk and go in the street or turn off into another street. If the walk continued until she got into the country it was the same, she kept on by road or across fields, through barnyards, anywhere that her feet took her. The trip that ended at the house of the German lady was of this sort. S. D. would speak to no one, heed no one, but walk, walk, automatically, for miles. After the force of the nervous "explosion" had ended, she would come out of her stupor, look around, perhaps inquire where she was, and go homeward. Or M. would come, and do likewise. Once her walk led her blindly down into the deep ravine under a bridge, and she was making her way toward the river when M. came. M. would always hike for home, sometimes a little scared by her surroundings, and she now proceeded to do so. She did not know how to find her way out of the "Run", however, into the street, but met an elderly negro who was engaged, though it was late at night, in gathering sticks for firewood, and asked him the way up. He respectfully inquired where she lived, and himself took her up, accompanied her some distance, and then stood looking after her, as if concerned for her safety. Sometimes

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in their automatic excursions S. D. would go through rough quarters, and often would pass coarse-looking men in lonely surroundings, yet none ever molested her, none accosted her. "(It seems as if she must have been supernormally protected.) I know she was. She had a look on her face at such times that seemed to keep people from speaking to her."

Manual Products, Normally and Abnormally Achieved.

R. D. had been a skilful dressmaker, and S. D. came to be her equal if not her superior in this particular. After the summer of 1909, however, S. D. did not sew in the houses of her patrons, but took work to her own home. She did a variety of sewing, painted dresses for wealthy ladies, disposed of some colored photographs, and made and sold embroidery. R. D. had possessed some skill in embroidering, but S. D. acquired a skill which R. D. has never been able to approach. M. also could embroider a little, when she took the notion, but with inferior ability. There is in possession a mute witness of these facts, a centre-piece for a table, about fifteen inches across. The embroidery on it is of such varying quality that it would be taken as certain evidence that three persons, of different grades of proficiency, had executed it. A small portion is done clumsily, a larger part considerably better, while about a third is wrought with wonderful skill. It appears from R. D.'s testimony that S. D., having done the exquisite work, got tired of it, then M. took it up and likewise forsook it, and R. D., in the course of many short appearances, did the rest, her work being of intermediate excellence, but nearer the grade of M. than that of S. D.

An eloquent witness of the speed and skill with which S. D. could embroider, when in the abnormal condition already described, and characterized as "making M. work", is a piano scarf which was presented to Mrs. P. at Christmas, 1909. S. D. proposed to the girls of Mrs. P.'s Sunday School class that if they would buy the cloth she would embroider it. They probably did not suppose that she meditated an elaborate piece of work, and the cloth was not put into her hands until less than a week before Christmas. She shut

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herself up and worked as in a trance almost night and day, and finished the work in five days. The least estimate which I have heard made by ladies of the time in which nerves and eyesight would allow that quantity of fine and exquisite embroidery to be executed by a skilled hand is thirty days.

On the other hand, R. D.'s skill in painting was superior to that of S. D. We have on cloth a spray of painted wild roses, which was designed by R. D., from memory, in 1909. About one-half of it, which is distinctly superior in execution to the rest, was painted by R. D. herself, in her brief appearances. She thinks it may have taken twenty comings to do so much. At last S. D., fearing it would not be done for Christmas, did the rest herself. A cherry-piece, for a pin-cushion, also designed by R. D. from memory, is left from several which were painted by R. D. and given away by S. D. It is of neat design and prettily painted.

At Christmas, 1910, D. gave me two sermon-cases, made of morocco, one of them larger than the other and of superlatively fine workmanship. The stitching, which was done with two needles, is so minute and uniform that apart from testimony only examination with a glass shows that it is hand work. The donor said that she was dissatisfied with the first attempt, and so made another. It transpired that the girl had gone to stores and studied the construction of similar articles there, and to a certain Episcopal church, where she asked and secured a sight of the rector's sermon-case. [M.; Mar. 8, '11] M. remarked that R. D. did not remember giving me the sermon-cases, only making them. "(Did she really make them?) Yes, I will show you." And she did, using two needles alternately, and producing the identical stitch. After R. D. came—and it must be remembered that R. D. has no access to M.'s mind—I got one of the sermon-cases and came in with it in my hand, saying nothing. She saw it, and cried out with surprise and pleasure. She told me that she remembered making the cases, but none of the preparations, nor did she ever know what became of them. "It was so about the painting; I do not remember getting ready, but I was myself while painting, then everything goes." Later, S. M. added, "S. D. did the running over

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town, getting the leather and ideas, and had the tooling done afterward. R. D. made them, about ten minutes at a time. A diagram was put before her, and she did it". [S. D.; Mar. 9, '11] "*I* gave you those sermon-cases. The R. D. made them, but I gave them."

Last Particulars Before the Riddle Was Solved.

By the latter part of 1910 S. D. frequently engaged in voluntary work at the rectory, washing dishes, sweeping and cleaning, and any attempt to dissuade her only hurt her feelings.

At her earnest desire, S. D. was baptized on the 18th of November. She had planned to be baptized the April previous, preparatory to confirmation the next month, but as the time approached she was found to be in a strange state of perturbation, amounting to obsession, of which she could give no clear account. She would say, "I have wanted to be baptized ever since I was a little girl, but my mother always opposed it. [113] And now I want to be, and yet I dread it; I can't be happy until I do, and yet I can't." She said that whenever she thought of the water being applied it gave her a terrible feeling of dread. She wept repeatedly, and repeatedly summoned her resolution, but at last gave up, and said that she could never be baptized. Long afterwards S. M. asserted, "I was the prime cause of that. I didn't want her baptized or confirmed because she was not a person. I scared her through M. Every time S. D. thought of baptism

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113. Probably the obdurate spirit of her father made her cynical in respect to the church. In one of the somnambulic conversation-recitals of January, 1911, the girl seemed to be talking to her mother, with the wonderful tender smile which her face always wore when the talk was with that mother. "Mother, there are just two things that I want most. * * * Shall I tell you what they are? * * * Shall I tell you? [Evidently the mother diverted the theme, for D.'s talk for a few moments was on other matters. But then she returned to her subject.] Mother, shan't I tell you what those two things I want most are? They are to be baptized and to paint. * * * O well, mother. I'll give it up. * * * Never mind, I won't say anything more about it. I've got you and I will be happy. * * * I'll tear the pictures up. * * * Don't say anything more about it, mother."

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I would scare her, made her feel that she had done something wrong and ought not to be baptized, etc. Finally I thought she was going to die, and might as well be." When the ceremony finally took place, but little of the former feeling was noticeable, though M. had a contempt for the whole affair. S. D. was confirmed Jan. 4th, 1911, and the next night she was badly scratched and otherwise maltreated by the irritated M. [114]

It had been one of S. D.'s relaxations occasionally to go with her friend Ella to a dance, though she could not "trip the light fantastic toe" with the rare skill of R. D. or M. Young men who knew the girl stood somewhat in awe of her, for either as S. D. she danced with wooden indifference to her partner, or as M. she teased him with impish ingenuity. Whether the partner were a gentleman or some wall-flower girl seemed to be all one to them. Still, M.'s tantalizing mischievousness had its charm, and together with her dancing skill won her, at least, partners. If a new-comer who appeared to have a high opinion of himself sought an introduction to her, M. proceeded to "take him down". She developed a tendency to tumble over her feet and to collide with other couples, which disgusted him with his choice. Immediately after he had got rid of her he would see her dancing with all her accuracy and grace, the titters around him would announce that he had been sold, and perhaps he would bolt from the hall in rage. But now that S. D. had become baptized and was preparing to be confirmed, she refused to dance any more. No prohibition of mine led to this indiscriminate resolution, to which she henceforth adhered. M. started once or twice to a dance, but never got there.

S. D. was fond of visiting and reading to sick and elderly people. Her greatest pleasure was in making and giving presents. At her last Christmas she distributed what looked

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114. It was the secondary personality, S. D., who was confirmed, and not R. D.! S. D. has vanished, and only R. D. survives! Is R. D. a confirmed person? But S. D. is now merged in R. D., her memories mostly emerge in R. D., and the latter ratifies the act. It is an odd question for the strict constructionist in ecclesiastical matters.

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to be as many as thirty packages at least, containing sewed, embroidered and painted articles, etc. Most of these went to poor and sick people from whom she could expect no return favors. When I remonstrated against her walking for hours in her then enfeebled condition to distribute her presents, she protested piteously, " But that is the greatest pleasure I have, to make things and give them away ".

By December S. D. had made up her mind that she had not long to live, indeed all the personalities, including the one of whom the others were ignorant, S. M., were agreed upon that. And I have no doubt that had not the secret of dissociation been discovered and radical changes been introduced into her life, death must have come ere long, not as I then supposed, from tuberculosis, but from sheer exhaustion. She could not have lived until then but for the better food and sleep of the last ten months. But even these could not prevail perpetually against the ravages of the periods of abnormal work of which I then imperfectly knew, the cataleptic seizures of which I knew nothing, and the tortures inflicted by M., who was herself stimulated to malevolence by the untoward conditions. The elements of mischief were lashing each other as around a circular pen, from which there was no escape except through the breaking in of an external force. That the vital forces were at a low ebb was apparent. One of the symptoms toward the latter part of the year was that the pulse generally registered 56 or below. At times it suddenly rose, for no apparent reason, except an accompanying rise in spirits. The real reason was the coming of M., whose pulse afterward proved to be always higher than S. D.'s. By the middle of January hope was practically abandoned.

In the meantime S. D. was giving away articles in preparation for death. She gave nearly all of her beautifully embroidered clothing to a girl friend, who accepted it gladly. She forced a ring upon the reluctant Mrs. P. It was M. who brought over a silver pitcher, and hinted at a whole set of silver buried for safety in the cellar. M.'s imagination, indeed, would seize upon any small article and develop it in glory and multiplicity. A cheap topaz stone became to her a diamond, a bit of green glass an emerald. For several years,

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in development of a romance of her invention which will be described hereafter, M. had been secretly sending S. D. small articles of jewelry, with letters from a mythical correspondent. [115] S. D. would never wear these, though M. did, had given the most of them away, and proposed to give Mrs. P. the remaining ones. M. had been irritated that her gifts had been so treated, and was still more angry at the final proposition. Still another element was working. The two were very much attached to Mrs. P., and were coming to experience confidence and friendship toward me. M. began to be jealous of S. D. when she had occasion to deem that more deference or attention was being paid by either of us to S. D. than to herself. This is the explanation of various incidents which were puzzling to us, as well as of S. D.'s gloom and tear-inflamed eyes as she evasively stated that she had destroyed or thrown away some article while asleep. It was not S. D. who did this, nor was M. usually asleep while doing it, though she was capable of that also. [R. D.; July 31, '13] "Both phases would write me what they had to eat at your house. Once B. wrote that the mother was going to give her some gelatine, and I wrote asking for some of it. But because it was given to B. and not to her, A. was going to eat it all. But she felt B. coming, and threw it out of the window, plate and all. The plate didn't break. Somehow A. had a knack of throwing plates and cups so that they didn't. [116] A. was often jealous of B., for example when the mother or you gave things to B. instead of to her. You know the pictures taken of me when I was a child, in the costumes I wore at the dancing exhibitions. Because you did not ask her for them, but B. instead, A. got offended, and after B. got them ready to bring over, came and tore them up one by one, and put them in the stove. There was a series of them, and you could tell which was the A phase and which was I." [M.;

115. The correspondent was supposed to be her real father. The romance was M.'s means of escape from one of the unpleasant realities of her life, the fact that she had a father who was unfeeling.

116. I was often witness of the seemingly reckless way in which M. would toss dishes on the floor. It would seem as though they could not escape being dashes into pieces, yet I saw but one broken.

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Nov. 15, '11] "That pearl ring that Miss —— gave us—I picked the pearls out and threw 'em away. Then I chewed the ring up and threw that away. (What made you?) Well, you see, the S. D. was going to give it to the mother. I didn't want her to give it away. I thought it would make the mother frivilious [sic]. And there was the necklace that the S. D. was going to give to the mother. I didn't want her to give it away and I tore it all up and threw it into the ash-barrel. (What a shame!) Well, it was too gay for her. It was frivilious for her. . . . I used to melt things up sometimes. I liked to see 'em melt. That's the way *I* used to do. (Aren't you sorry?) A'-ah! A'-ah. [117] If you had talked to *me* just before we came over here to live I could have told you, and S. D. would have brung over *lots* of things."

An Example of the Play of Personality in Sleep.

On Jan. 9, 1911, before the daily records began, I thought it worth while to set down the following: "Yesterday afternoon, D. slept a long time, sitting in a chair. Movements of the left hand and fingers much of the time. Part of the time, arm stretched out as though feeling after, beseeching, some one. Presently I took the hand and pressed it by way of experiment. The hand closed on mine firmly, then sank into her lap. In the meantime a smile played about her lips. Today she told me that she dreamed she was drawing a picture, that there was a landscape scene before her, and her mother in it, just out of reach. She repeatedly tried to take hold of her mother and draw her nearer. Suddenly a man appeared and stood beside her mother. She then fancied that the picture was for the man, whose face she does not remember, and that then he took her hand; she thought he meant that he did not want her mother there. Then her mother

117. Rubberneck Row dialect for "no". The patois for "yes" was the same, accented on the second syllable, "a-ah'". Not used by any of the group but M.

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went, and the picture was spoiled. She doesn't know what became of the man. [118]

Later, yesterday afternoon, I put a handkerchief into her hand, and instantly, as the hand closed upon it, it sprang away as from a snake. The wind came up, and it began to thunder lightly. At every sound she shook and shrank. Mrs. P. sat on the arm of the chair and held her. Once Mrs. P. held out her hand, and B.'s hand, moving through the air, encountered it, and the fingers felt over it, searched for the ring and handled it. Today she tells me that she felt after her own rings in the dream. [119] At times her hand went up to her forehead or down to her hip, and the fingers stroked with caressing movements. She says that she was "pitying herself", and that she is told that she does this when she is asleep, saying as she does so, "A-a-ah! a-a-ah!" [120] She says that she often dreams that she can detach parts of the body which pain her, she takes them off and lays them aside, and they trouble her no more. [121] [122]

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118. Comments by S. M. on hearing the passage read, in August. "The first dream was R. D.'s. When she commenced to smile and put her hands out S. R. D. had come, the smile was the sign of it. When R. D. fell asleep she was always followed by S. R. D. This made more strain, and pushed S. D. farther back, so she could not see the dream. M. told her about it". As the writer understands it, R. D. continued to dream, underneath, after S. R. D. came to the surface, and M., subliminally to R. D. watched the dream.

119. Comment by S. M. "It was M. who told you this, and she was romancing about the dream."

120. Comment by S. M. "S. D. came and in a semi-conscious state did automatically what M. was accustomed to do, when she 'pitied S. D.'"

121. Comment by S. M. "It is true that S. D. would dream that. There was a change of ideas—she ceased to think of her pains. R. D. dreams such things still."

122. And what of Sleeping Margaret all these years? Since she played no part in the conscious life of the others that they could trace to its source, and since her testimony concerning her career prior to April 5th, 1911, is in the nature of things uncorroborated, it seems best to leave that testimony, otherwise incredible, to the several dates when it was rendered, that it may be estimated in the light of current phenomena then actually under observation.

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CHAPTER VII.

SIXTH PERIOD: QUINTUPLE PERSONALITY.

FROM THE DISCOVERY OF THE FACT OF DISSOCIATION, AND THE ENTRANCE UPON A PSYCHO-PHYSIOLOGICAL CAMPAIGN, TO THE REMOVAL FROM UNFAVORABLE ENVIRONMENT.

January 20, 1911—March 2, 1911.

Prefatory.

The nervous and actual physical strain involved in the daily task of promoting the sleep of Doris, coupled with sympathy and anxiety, made increasing inroads upon Mrs. P.'s own health. I became alarmed, and began to inquire whether, if the task must continue, there was not some way in which I might share the burden. The girl was now coming over and sleeping at times in the afternoon, at times in the evening. It was agreed that she should occasionally try sleeping on the lounge in my study, near my desk, and that I should keep a watch upon her and attempt holding her hands and preventing her from injuring herself, when necessary. This was found practicable, with the usual difficulties at first, and led to the speedy discovery of the real nature of the case. Gradually thereafter, by use of the proper means, I obtained a psychic authority which diminished the difficulties, with the exception of occasional intervals of greater or less violence, due to emotional storms. It was about Jan. 17th that I watched for the first time. On Jan. 18th begin the records which continued daily with almost no exceptions, for more than three years and three months. These records were nearly all written on the same day as the occurrences or on the day after. The great bulk of them, including nearly all of the longer conversations, were set down within an hour or two, when facts and expressions stood

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forth clearly in memory. Margaret's talk was the hardest to record, because of the peculiarities of her diction and pronunciation. The former I attempted more or less to reproduce, though space alone would forbid more than a few examples of her odd repetitions and stammerings. Only seldom have I tried to give a notion of her pronunciation, but the examples preserved will fairly indicate its character when M. was in her prime, as well as its slow degeneration as she was on the road to extinction.

The records are here given in the original language—often hastily written and careless as to form, except for elision and condensation. For the original record is so voluminous that more than a third is cut out. Of course what is omitted is largely repetitions, but repetitions of phenomena and of statements of the characters, under all sorts of conditions and on a variety of occasions, have their great evidential value. Only a portion of these can appear in this work, because of the limitations of space. Again, there was recorded, after the several personalities had been discovered and distinguished, the moment of every transition, and the total number of hours that the primary personality was "out" on every day from the beginning to the end of the remedial period. Here we must content ourselves, as to these particulars, with representative days in the successive periods, aside from daily summaries and monthly averages. In the nature of the case, the earlier records are less precise and specific than those made after the personalities are clearly distinguished, but fortunately the descriptions of the earlier phenomena are often sufficiently graphic so that the personalities behind them may be recognized in the light of the later knowledge. Besides, the first records were months afterwards read to S. M., who rendered invaluable aid in their interpretation. Her comments, always spontaneous, that is unsuggested by any previous expression of opinion of my own, will be given as they occur. [123]

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123. These comments by S. M., placed in brackets, without date, will be understood to have been made on listening to the reading of the record, some months later. The record of the first months was all that was ever read to her. Initials placed alone within brackets in the course of the earlier portion of the record stand for the personality who is speaking or

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THE DAILY RECORD.

Jan. 18, 1911. In the evening, during a certain stage of sleep, she talked about her approaching death. "We won't have to go to that doctor long. We won't need any doctor soon. We are going away. We are going 'way—'way off. We may go tonight, or tomorrow or the next day. We want to go. (Where are you going?)" There was here a little start [Comment by S. M. "It was S. D. until the start, [124] then M."] and then she said "'Way off—did you know that the D. was going? (Yes.) How did you know?" Her face bore an intent expression of listening. "(D. told me.) Did you know that D.? [Com. by S. M. "She meant R. D.; she feared that she had not watched enough—that something had happened when she was not observing."] (Yes.) When will she go? (I don't know.) Tonight? (I don't think so.) Tomorrow? (No, I don't think so.) Next day? (I don't think so.) When will she go? (I cannot tell. We don't want her to go at all.)" She smiled sweetly, and said, "D. wants to go." [Com. by S. M. "She meant all of them did. They were in such a state that they were willing to die."] (D. shall go, but must wait until God sends for her.) Did you know D.? (Yes.)" With a little air of surprise she said "D. is gone." [Com. by S. M. "'Gone' here meant that R. D. was having a dream."] (Where is D.?) "Where there are beautiful trees—and flowers. D. *loves* trees. (And she paints trees?) Yes, D.

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acting in the text adjoining, as subsequently determined or conjectured. When the point in the record is reached where a personality is discovered and named, of course the initials no longer appear in brackets but in the text.

124. The "start", noted thus early in the record, was the physical sign accompanying a change of personality. It was a sudden jerk or oscillation of the head from the neck, varying from an almost imperceptible twitch to a jerk which shook the whole body. Generally speaking, the abruptness of the sinking of one personality and the rise of another to take its place at the helm, was the measure of the violence of the nervous impact. When, for example, R. D. had been conscious for some minutes that M. was at hand, and the latter came without resistance, the snap of the neck might be almost imperceptible. But if R. D. was forced out by a sudden shock, or "held on" until an emergency was past, the jerk would be pronounced. Again, as a given personality declined in force and approached its extinction, this sign of a transition between it and another personality became less perceptible.

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loves to paint. (How does she paint them?) She sees them (Sees them in her mind?) *No,* D. sees them. D. paints what she sees." The hands began to stretch out, and gradually, as she went on speaking, were extended to their full length. "Beautiful trees—and flowers—and water. Don't you see them? (Yes. How beautiful!)" She assents with great feeling, "M-hm! (Do you see the sky?) M-hm. Blue sky! (What time is it?) In the morning. There is the sun. Do you see it? (O, yes, the sun. Is anyone there?) M-hm. The D. Don't you see D.?" Her tone indicates surprise. "(O yes, over there. What is she doing?) Hunting. (What is she hunting for?) Hunting for God. God says D. must wait. And so D. is waiting." [Com. by S. M. "When out for a few minutes, R. D. would often pray, and then a feeling of unworthiness would come over her, especially as she had never been baptized. Sometimes she would say, 'When I find God, He will take me.' That is where M. got the expression 'Hunting for God.' M. used to get disgusted at bringing R. D. out and then her praying. Perhaps three months before coming here to live [125], S. D. and M. concluded that they were going to die. S. D. had convinced M. by that time. She had given up work, and was acting so strangely that M. thought it must be so. S. D. wanted R. D. to know, and wrote a note to her, and got M. to do the same, saying they were going to die. When R. D. read the note she knelt and thanked God. She said that she didn't know if she was good enough, but hoped God would forgive her. She asked to be taken at once."]

She [S. D.] woke peacefully, after sleeping nearly three hours. Asked if she remembered anything, she said that she did not. "(Nothing pleasant?)" Her face lighted up. "O yes, I do! I saw another beautiful scene", and went on to describe it as she [M.] had already done when asleep. [Com. by S. M. "S. D. saw the dream of R. D., as well as M."]

Jan. 19. She got the notion, this evening, that Mrs. P. and I were getting annoyed by the care of her, and I learned later that she [S. D.] told Mrs. P. she wasn't coming here to sleep and cause us trouble. I walked home with her, not knowing the ex-

125. This would make the date about December 1.

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planation of her sadness, nor would she tell me, but a few tears trickled down. As we neared the door, I said, " (You won't cry in the house.) I'll try not." But she did cry for hours.

Jan. 20. After we had convinced her that we are helping her gladly, she [S. D.] told us that she has a crying-spell in the night, once in a while. " I bring up all my grievances, one by one, times when I have been treated mean, some away back when I was a little girl, and I cry over each one." Laughing as she went on, she said, " It seems to me awfully funny afterward, but it doesn't then. I try to stop myself, but can't seem to do it, until I have gone through the whole string. I have them all down, numbered and classified. I begin with number one, and go on to the end. My way is to sit up in bed and name the title of the first one and then lie down and cry about it. Then I sit up and tell myself what the second one is, and lie down and cry about that. It is a very solemn performance. It is perfectly ridiculous when I think of it afterward. But it was no laughing matter when it was on."

After supper she [S. D.] came in, and was induced to lie down, and did so in apparently serene frame of mind. But when asleep she [M.] began to say, " D. is a nasty girl—D. is a nasty, bad girl." She uses the word " nasty " in the English sense of unpleasant, disagreeable. " She made Dr. Prince feel badly. We want to go home alone." Such expressions were repeated scores of times in the course of the evening. I could not get the mind of the sleep-talker away from what was troubling her. I would say " (No, D. is a good girl.) D. *wants* to be a good girl, but D. was a nasty, bad girl; she made Dr. Prince feel badly. (Does D. love trees?) Yes, D. just *loves trees*—D. loves trees and flowers. * * Did you know that D.?" [Com. by S. M. " She thought you meant the R. D. She didn't know whether you had caught on or not."]

Discovery of the Dissociated State. On previous occasions I had been puzzled by the frequent use of " we " when " I " would have been expected, and by such expressions as "Doris is gone away." It now suddenly dawned upon me, accompanied by wonder that it had not done so before, that here was probably a case of dissociated personality. If so, many singular acts and expressions were explained. I proceeded to test the hypothesis.

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" (D. loves trees?) Yes, D. *loves trees.* (She sees trees?) M-hm, D. sees beautiful trees. (When did she last see trees?) Not long ago. [126] (Tell me what she saw?) Trees—and flowers. (And bushes?)" She made no answer. " (What else?) And sky—blue sky. (Was anyone there?) Doris. (Were you there?) Doris. (But you could see her?) Yes, I saw D. (What was she doing?) Hunting. (Hunting for what?) God. (Did she find God?) No. God said she must wait. (What else did she do?) Looked at the sun. And then she looked down into the water. (How was she dressed?) In a blue dress—Mrs. P. gave her the dress. (What did she have on her head?) Nothing. Didn't you see D.? (Was I with you when you saw her?) Yes"—with emphasis. " (Will D. paint what she saw?) Yes, D. will paint it. D. loves to paint. (When will she begin?) Wednesday. (At what time?) In the morning. (How long will it take her?) Two days. [Referring now to S. D.] (D. paints beautiful pictures?) No. (What! they aren't beautiful?) No. (Don't you like her pictures?) No. I tear 'em all up. (You wouldn't tear up her pictures.) But I do, I tear 'em all to pieces. (That is naughty.) Yes." Her mouth was now pursed up with an amused, sly expression, and her whole aspect was of a mischievous child. " (Are you naughty?) Yes. (Aren't you sorry for being naughty?) No. (Won't you try not to be naughty?) No, I am *always* naughty. (You tear up her pictures?) Yes,—and her clothes, —I tear her clothes into little pieces. [Com. by S. M. " R. D. really painted a seashore scene, with water dashing against the rocks. I think it was drying when M. tore it."] (When did you do this last?) Not long ago. [127] What did you tear first?) The picture of the rock. That was for Dr. Prince. Do you know that Dr. Prince? [128] (I have seen him. Let

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126. M. had little sense of the duration of time.

127. I had in mind the description which S. D. had tearfully made a morning or two before of the terrible destruction which had been wrought in her room the foregoing night. She knew perfectly well who was the author of the mischief, but in order not to reveal the secret, she put it, "I did it while I was asleep." See p. 297.

128. Note that Margaret, while asleep, did not know that she was conversing with Dr. P. It will be seen that a little later she shared the fear

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me see,—he is six feet tall?)" She knitted her brows. "(And has whiskers?) No. (What did you tear next?) The picture of the road. (And next?) I tore up D.'s clothes. (And then?) [Silence. To help her out I said] (Did you go to the window?) O yes. I tore down the window curtains—pretty curtains,—I tore 'em all up. (Anything else?)" Appearance of intense thought. "(Any pictures of people?) O yes, pictures of pretty ladies—and babies. (Where did you find them?) In a drawer. (Did you have a light?) No. (Could you see them?) Yes. (Can you see in the dark?) Yes.

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of her waking self at that time for Dr. P., but was on friendly and confidential terms with her interlocutor, whom she called "He", not realizing that "He" and Dr. P. were the same. Somewhat later still, her sleeping self blended the two conceptions, beginning by identifying the acts of "He", with those of Dr. P. But there always continued to be differences between Margaret awake and Margaret asleep, which at times were so pronounced that one is tempted to regard the two states as different personalities, if some of the variously numbered and lettered psychic states which Dr. Morton Prince sliced-and-spliced by hypnotic processes in the Beauchamp case deserve to be considered such. One is the more tempted to take this view when it is considered that later, at least, there were certain uniform differences in the responses to sensory stimuli, Margaret asleep being, for example, tactilely æsthetic over a larger area than Margaret awake. Besides, Margaret asleep had the strange power of reading the lips when words were silently shaped with no conscious emission of breath, while Margaret awake never manifested such power. These look like signs of a real cleavage. Certainly, if those writers are correct who persist in treating the several hypnotic states of Louis Vivé in which his consciousness returned to as many periods in his past life, as so many *personalities*, Margaret asleep was a different personality from Margaret awake at that later period when the memory and other mental manifestations of the former returned, temporarily, to what it had been some time previous. (See p. 461 ff.) But it seems to me unscientific to classify vagrant and fleeting psychic forms produced by hypnosis with and under the same name as those well-rounded and enduring psychic complexes with which we have become acquainted, and also it appears evident that in the Vivé case the later memories were inhibited as the direct result of suggestion, precisely as suggestion can produce motor and sensory inhibitions. If the term cleavage is proper as applied to such a case, it was a horizontal one, by which an earlier stratum of memory was laid bare; as opposed to a perpendicular cleavage down through memory, will, understanding, æsthetic taste, physical appetite and æsthesia, which is what sharply distinguishes one persisting personality from another. And it will be shown, I think, that the apparent reversion of Margaret asleep to a

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[129] (How did D. feel?) D. cried. (That was very bad.) Yes. (Are you bad?) Yes. D. is good. She *says* she wants to be good. But she *is* good. [Com. by S. M. "M. here means R. D. It was S. D. who cried."] (Aren't you sorry?) No. I am not sorry. D. is sorry for everybody. (Who was

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former period of consciousness was the result of the inhibition of later memories by auto-suggestion. In regard to the period when Margaret asleep did not know that she was talking to Dr. Prince, and finally invented the name "He" for her interlocutor, it is best, perhaps, to agree with S. M. in regarding her as in a "confused" condition. It will then correspond somewhat to that state of Miss Beauchamp which "Sally" pronounced "rattled". But what of the possession by Margaret asleep of æsthesia and hyperæsthesia which Margaret awake did not possess? This, that such shiftings may occur in ordinary hysteria without the presence of dual or multiple personality. True, hysteria is the very soil out of which secondary personalities spring, and often the very elements from which they are compounded may be discerned, such as fixed ideas, obsessing fears, the habit of "losing one's self" in reverie, the recurrence of particular thoughts with the tendency to attract to themselves, as it were, particular emotions, memories and even physical sensations or the absence of them, etc. But elements, and even germs, are not the developed product. I have no doubt that there could have been developed from Margaret asleep, by experiment and education, a sleeping personality with marked characteristics, either constantly appearing as soon as M. fell asleep or else alternating with the old usual and variable condition. But the opposite policy was steadily pursued, with the result that when the nucleus of a new type chanced to form, with some tendency to recur and cohere, it speedily dissolved because of the lack of stimulus. And so Margaret asleep never became more than potentially Margaret Asleep. It must be steadily borne in mind that Sleeping Margaret is something quite different. She is a distinct personality with an unfortunately misleading name, since she bore no relation of affinity to Margaret but only what may be called a local relation, and since it is doubtful if she ever really slept at all.

129. There were from first to last a number of incidents which seemed to indicate that M. actually was characterized by a peculiar hyperæsthesia which enabled her to discern objects in the dark which would be invisible to the normal sight. Directly after reaching Manchester, in the summer of 1911, she went on an errand into a shed leading from the house by a connecting passage, when it was pitch dark. Fearing for her safety, I went to the door of the shed and waited for her. No object was distinguishable in the gloom. The route which she had to take was devious and to the right and left were various articles. I should have bumped and stumbled a dozen times. But she threaded her way silently, and reached the door without accident.

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the picture of the rock for?) For Dr. Prince. Do you know that Dr. Prince? (I have seen him. Does D. like Dr. Prince?) Yes, D. loves Dr. Prince. He is her new papa. [Com by S. M. "She means R. D. S. D. didn't love you; she loved nobody. R. D., the first time she saw you, when she didn't know who you were, wished you were her papa. M. is working up the idea."] (Does D. love Mrs. Prince?) Yes, she *loves* that Mrs. Prince. (Do you like Mrs. Prince?) Yes. (Do you like Dr. Prince?) No. (Why?) He is a minister. * * Did you know that D.? [Com. by S. M. "She gets worried once in a while for fear she is giving something away. She wants to be sure if you already know about R. D."] (Yes, I know her. She paints pictures.) Yes. (Beautiful pictures.) No. (And embroidery.) Yes. (How does she do it so fast?) She doesn't do it fast. D. is slow. I do it fast. (You help her?) She makes me do it. I can work faster than D. D. is slow. (You helped on the piano cover?) Yes, D. wouldn't have got it done on time if I hadn't helped her. (You help her paint pictures?) No, I don't like pictures. I tear 'em up. (You helped make the altar-cloth?) [130] No"—with disgust. "(Why?) I don't like altar-cloths and ministers and churches. (D. works too hard.) D. loves to work. (And you love to work?) No, D. makes me work. (And D. helps you?) No, D. is away. [Evidently she thought I referred to R. D.] (Where is she?) Resting. (D. wants to be a good girl?) D. *is* good. She says she wants to be good, but she is good. But she was bad tonight. [Here she refers to S. D.] She made Dr. P. feel badly. I'll tell her so. (You mustn't try to hurt D.) Yes I will. I'll tear her hip. (No, D. has friends who will protect her.) I'll make her fall when she is walking. [Com. by S. M. "And she did, lots of times. She could make R. D. fall, if she watched, and wanted

130. S. D. and her friend Ella, who was a Roman Catholic, used occasionally to attend a small church conducted by a young priest who had earlier been a school-mate of theirs. S. D., who gave presents to everyone whom she knew, promised to make an altar-cloth for his church. She had for some time been making visits to a convent to learn lace-making. The quiet of the place was attractive to her, and for a while she had a languid notion that she might become a nun. She started to make an altar-cloth for the church, but it was destined to be destroyed by M.

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to."] I made her walk and walk this afternoon. (Is it good for her to walk so far?) No. *I* made her do it. (Aren't you good?) No, I am bad. [131] D. was always good. D. wanted to be baptized. (And why wasn't she before?) Her mother didn't let her [R. D.] and then I wouldn't let her. I made her [S. D.] afraid. (Have you known D. long?) Yes, ever since she was a little girl. D. is twenty-one. (And aren't you twenty-one?) No. (How old are you?)" A pause, brows knit, showing mental groping. "(Are you twenty-four?) No"—contemptuously. "(Ten?) No,"—still more contemptuously. "(Sixteen?) No. (Eighteen?) Yes. (Does D. want you to be bad?) No. (Can't she keep you from doing bad things?) Yes. (How? Does she whip you?)" She seemed amused. "No, she scolds me. She makes me promise. (Do you keep your promises?) No. (Which is the stronger?) D. (How do you get a chance to be bad?) When she is away. (What bad things do you do when she is away?) Tear up her pictures—and clothes. Tear 'em into bits. (Do you like to plague D.?) Yes. I plagued her last night. Made her think that the Prince's didn't want her. (Anything else?) Brought up all the times people had been mean to her. I made her cry. (You haven't hurt D. lately.) She goes to the Prince's. (But when she goes home?) She sends me away. (Is it good for her to sleep at Dr. P.'s?) Yes, it is keeping her here. But D. wants to go. She is willing to go tonight. But I won't let her go. I'll make her work on the altar-cloth tonight. (If D. dies, do you know where you will be?)" Brows knitted—silence. "(You don't know?) No,"—with air of relief. "(How old is D.?) D. is 21. (And you are 21?) No-o-o. (How old?)" Brows contracted. "(Sixteen?) NO. (Twenty?) No. (Seventeen?) No. (Eighteen?) Yes. [Com. by S. M. "You brought up so many subjects that it was hard for her to keep her thoughts collected. That is why she couldn't remember 18."] (Where is D. now?) Off looking at the trees and the

131. M.'s conception of "bad" was that of a child. The worst that she was capable of, or understood, consisted in tormenting S. D. It must be admitted that she carried this reaction to an extent, at times, that justified S. D. in calling her "The Imp".

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water. [R. D.] (How does she feel?) She is happy. She is resting. But when she [Com. by S. M. "Now she means S. D."] comes back I will give her a pain in her hip. (Don't you think you had better call her back?) I can call her whenever you want me to. (You had better call her now.)" Instantly her face changed, her eyes opened with an unmoving stare, she twitched and her features contorted with pain. This soon passed away, and she declared that she felt refreshed. It was now about 11.30 p. m.; she had been asleep about 3¼ hours. She had less pain than usual in her hip going home that night, and was quite cheerful.

On the way to her home I told her that it was bad for her to take such long walks, and to work so intensely, and that I positively knew that if she did much of her sleeping at our house she was less liable to make such a wholesale destruction as she did last week. I told her that she herself had let me know this,—that one's under-self knows some things about one that her conscious self does not,—that when she felt she *must* work or walk inordinately, she should look upon it as a temptation and conquer it, just as if she were conquering a person who was tempting her. She promised, and added that she did not see how she could tell me things when she is asleep. [132]

X. [M.] carried out her threat to make D. work on the altar-cloth. The latter worked on it about an hour. It is very fine work, and trying to the eyes. Perhaps my warning had some restraining effect. Furthermore, X. [M.] carried out her threat to tell D. when she got home that she had been a bad girl, that she had made Dr. P. feel badly. These thoughts came to her with a great deal of force, but she managed to beat them off.

The other day, in response to some remonstrance against her working so long in the night, D. [S. D.] told me, in substance: "If I didn't I couldn't get along half so fast. The longer I work the faster I am. * * Well, I'll tell you. Until I have worked awhile, if it is embroidering, I have to look at every stitch to see where the needle goes in. But after I have worked awhile, I don't have to do that. I glance at the work once in a

132. She understood much better than she was willing to admit at this time.

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while, but most of the stitches I take without looking. * * Well, my fingers get used to the dimensions of what I am doing, and I don't need to look. There seems to be nothing left of me but my mind and my fingers." [Com. by S. M. "She was 'making M. work'. She was practically watching M. at work. Her body seemed to fade away from her."] She says that not only does she do this work faster when in this state, but better. She seems perfectly unaware that there is anything remarkable about the process. She knows that people wonder that she does work at night with such speed, but thinks it easy to account for.

Jan. 21. This morning she found an apple, which she took home night before last, under the mattress. Laughing about this, she said, "I am always hiding things when I am asleep; and usually they are the things I value the most. I had a china vase which I valued. It was gone for a long time, and finally I found it in a barrel of old clothes. And those pictures which I destroyed the other night,—they were selected out of a pile nearly a foot high, in a drawer, family friends, some women, one a man who is dead, and several babies,—the very ones I prized the most. If it had been some of the others I woldn't have cared. (How did it come that you didn't destroy Mrs. P.'s portrait and mine?) They were framed on the wall. But I tore up the picture of you which I made from your photo."

D. has several phases of sleep. The following accounts will explain them more in detail.

(1) Entire silence and cessation of movement. This is always very transient, seldom lasting more than five minutes. [S. D. sleeping, M. quiet underneath.]

(2) When she lives over conversational experiences of the past, often recent as the day before, sometimes years ago. She rehearses all—presumably—that she had said, waiting for and seemingly listening to the answers, carrying on her part of the conversation so consecutively that the substance of what she seems to hear can often be divined; sometimes being interrupted in her own reply so that she stops and then goes on with words like "I was going to say that"; changing her expression in accordance with what she hears, sometimes being greatly amused, sometimes grieved, etc. Usually she begins an interview at its very beginning and continues the talk to its close, as evidenced by

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such introductory speeches as, " Good evening, Professor ", and such closing ones as " Good-night, Professor ", or beginning, " Well, I am at home again ", and closing " Good-bye, mother ". Sometimes she passes from one meeting with an acquaintance to another meeting with another, with intervals only of silence, through a period which I have found originally occupied several hours, the intervals of silence representing the time, for example, when she was walking from one house to another, but much abbreviated. No description can equal the vividness of the reality, the changes in expression, intonation, the vivacity of manner, the dramatic quality of the whole proceeding. [S. R. D.]

(3) When she is pitying herself, stroking her forehead and hair or the sore places and saying " Poor D.! poor D.! D. is sick ", or " Poor D.! D. mustn't cry. Don't cry, D. Don't cry, girlie. D. is all alone. D. is all alone ", etc. [M. in a compassionate mood, pitying S. D.]

(4) When she sees a vision of trees, flowers, etc., such as she afterwards paints. The face is illuminated with ecstasy, the mouth is wreathed with smiles, the hands frequently outstretched. [R. D. underneath, dreaming. S. D. and M. witnessing the dream. It was M. who described it to me.]

(5) When she is talking in the character of X. about D., etc. The face is now younger, roguish, with often a spice of malice in it. [M.]

(6) When she is on the point of waking, after X. has ceased to talk. The face is hardly recognizable as that in (5). It is either writhing, or blank, expressionless. She remembers absolutely nothing of what has been said. [S. D.]

(7) Until recently she emerged from sleep in fright, and perhaps half an hour would elapse before she was fully awake. She would repeat incessantly, " I'm awake, I'm awake. * * Yes, I'll go. I'll go ", with intervals when the head would sink and she would relapse into deeper sleep, only to rouse herself and recommence rubbing her face, and ejaculating similar expressions. Often, as the process began, there would be a series of starts, shrinking from one side to the other, protecting her face with her hands, while her face bore a strange, cramped expression, and the corners of her mouth were drawn down piteously. This is seldom seen now. [S. D., at times living over

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experiences of being roused from the lethargy of utter exhaustion by curses and blows or threats of blows from her inhuman father.]

(8) Quiet somnambulism, in which she has walked for several blocks to her home, and from which I could not waken her. Her eyes were open, but blank. She spoke seldom, save in reply, and then in briefest terms. I record an example. "(D., are you awake?) I'm awake. (Where are you?) Prince's. (Are you at Prince's?) Yes, Prince's. (No, D., you are on Aldrich street.) Prince's. (Don't be frightened; it is only a car coming.)" A little appearance of surprise, but hardly any of alarm as the car thunders by. "(What was that, D.?) Noise." Here we reached the bridge. "(Where are you now?) Prince's. (No, you are on the bridge. I wish you were at Prince's.)" I attempt gently to turn her around, but she will not permit it. "(Are you cold?) Yes. Fire out? (If you are at Prince's, where does the wind come from?) Window open." We reach the gate. I do not notice, but she turns in. We reach the door. "(Where are you now?) Home. (Bolt the door, will you?) Yes. (And go right to your room and to bed.) Yes." [Com. by S. M. "It was S. D. who walked, and M. who talked from underneath, up to 'Home', when S. D. became conscious enough to talk. If you had known them as well as you do now, you would have noticed the difference in the voices. Before that S. D., being in such a condition, stopped M.'s reason, and she didn't know where she was." I hear the bolt, but neglect to try the door, as is my custom. The bolt really was not shot into the socket, and she did not go to bed, but probably lay down upon the floor of the hall instantly. Later, she [S. D. in a dazed condition] opened the door and attempted to return to Prince's, but could not manage the gate and returned. [133]

I made inquiries of D. [S. D.] casually, their purpose carefully concealed, with the following result.

(1) In making the altar-cloth it is not the case that the faster she works the better the work. "Why", she says, "the character of the work would make that impossible. It is lace-making, like the finest weaving." But note that X. [M.] says that

133. See pp. 303-304.

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she does not like the altar-cloth, and has nothing to do with it.

(2) While making her serious pictures she is in a kind of enrapt state, but not in the state that "the longer I work the faster." Note that X. does not like the paintings.

(3) In painting the dress she does get into the state that "the longer I work the faster." "Why", she says, "that is different from the picture, for it is making the same thing over and over." But note that X. said nothing against work of that sort.

(4) And note that embroidery, which she is able to do at times with such wonderful speed, as we know from the case of the piano-cover, etc., X. acknowledged that she helped to do.

She lay down at 6.30 p. m., but did not sleep until about 8.15. There was evidence of more pain than usual of late, she twitched on the left side, and every few moments would tear at her hip. [134] She [M.] would say, as I have heard her before, "Do you want my hip?", "Will you take my hip?", over and over. Then would come repetitions of "Would you stand it?", and "It bothers me". These did not seem to be addressed to me, and during the considerable interval when I did not speak, she showed no sign of recognizing my presence. I laid one of her hands over the other, and rested my right upon them, only to have her grasp for her hip again in a few moments. The movements became even more stubborn. She would exclaim in a menacing way, "I'll fix it", and "I'll tear it out." Presently, as I said "Poor Doris!" she responded, "D. has gone away [R. D.]", and, knowing that she would be at rest physically, at least while D. was "away", I entered into conversation with the sleeping X. [M.] The talk continued for more than an hour and a half. Her body was at ease until we began to talk about D.'s coming back, when there appeared a little uneasiness, and the hands would approach the hip, but otherwise they lay quietly folded, my right hand resting on them. She reiterated her statements in regard to D.'s painting a picture of the vision next week, again gave the age of D. correctly and had the same difficulty in

134. "Neuralgiform pains, which often affect the joints and are very obstinate, are so common in the course of hysteria that whenever we find a joint neuralgia we should think of and search for a hysterical basis. * * * The hip and knee are most usually attacked". Diseases of the Nervous System, Hirt, p. 551.

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stating her own alleged age. Then I began to question her about the stories of clairvoyance which D. lately told me—though that particular term was not employed at any time. [135] (Do

135. S. D. had told me of these alleged visions. Since I then did not know of the existence of M., S. D. employed the first person in speaking of them, instead of telling me that M. told her of the visions and described them to her in detail. They were three in number, and all were supposed to have occurred two or three years previously.

(1) At the time of this one a certain acquaintance was at Palm Beach, Florida. This much D. knew, but nothing more, nor had she herself ever been there, nor, to her knowledge, had she seen a picture of the place, though she may have done so. M. saw the acquaintance, according to the story, sitting on a bench in the hotel gardens, and the person with whom she was talking, etc. Afterwards S. D. told the lady what she was doing on that day and hour, and the latter, in great astonishment, acknowledged that all the details were true. R. D. got the memory of this latter incident back from the memories of S. D. in the course of her recovery, and related it most casually. In fact, nothing in her personal experience seems particularly wonderful to her, its general character has been so bizarre.

(2) McPherson was a young man who before her mother's death used frequently to call in the evening, and talk particularly to the mother. Probably D. was the magnet from the first, but he had little opportunity to talk with her, she was always so busy. Finally he proposed marriage, and Mrs. F. approved of the idea. R. D. had not a particle of sentiment in regard to him—being in fact incapable of it—but debated the matter in her mind, and finally came to the conclusion that for her mother's sake, and that of the helpless sister, who was such a terrible burden, it might be a good plan. So she told him that she would marry him. Shortly after, he went to California, and it is probable that absence and the inkling which he got of what was expected of him in the way of the care of the family gradually weakened what sentiment he may be supposed to have felt for her. At any rate, the rather matter-of-fact correspondence between them dwindled. After the mother's death, a postal-card came from him, and M. explained to S. D. that she was engaged to the writer. S. D. took but a languid interest in the matter; it was one of those which she found established and concerning which it was hers "not to reason why". M., whose consent R. D. had been obliged to obtain when the engagement was made, now took up the correspondence. When she wrote anything, though it was childish, it was very witty and sprightly, and it is no wonder that McPherson continued occasionally to write, though he no longer intimated marriage. Occasionally S. D. also wrote in her sedate manner. Along with the vision, which was rather trivial except for the implications deduced by S. M., came the strong impression that the man was married. M. reported to S. D., who wrote to the place and received proof that he had married about a year before. S. D. knew that the correspondence should not be continued, but was powerless to dissuade

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you remember about the picture D. painted of the garden at Palm Beach?) Yes. (How could she paint it?) She saw it. [Com. by S. M. "She did see it—not R. D. but M. It is not true about painting the picture."] (Can she see as far off as that?) O yes, she can see farther than that. She can see things in California. (What did she see?) She saw Mr. McPherson, and he was doing something bad. [Com. by S. M. "It was really M. herself that saw it. The impression of its being 'bad', she got through from me—M. didn't understand what she saw."] (Where was it in California—in Los Angeles?) No, in * * *. (What was the last thing she saw away off?) She saw her sister, and she was saying bad things about her. [Com. by S. M. "True, M. did see her sister, who was in Minneapolis, and heard what she said."] (Where is her sister?) In a city way off. (What city?) [A pause—she seems to be nonplussed.] "(You don't remember?) No. (Chicago?) No. (St. Louis?) No. (You can't remember?) No. (Is D. sure that what she sees is true?) Yes, D. *knows* they are true. (Where is D. now?) She [referring to R. D.] is away somewhere, resting. I can't see her. I can hunt for her. (Hunt for her and tell me

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the mischievous M., who like Gallio "cared for none of these things", from writing. How S. D. would destroy the letters, etc., will be learned later. In reference to the alleged clairvoyance, what gives one pause is not M.'s statement, nor S. D.'s, but R. D.'s memory, recovered from S. D., of writing to the western city and obtaining confirmation. No one who knew R. D.'s crystal-clear veracity, or noted the curious absence of sense that there was anything extraordinary in her casually-uttered story, could doubt that she actually had the memory of that confirmation. The only escape from the conclusion that the clairvoyance actually occurred, is to suppose that S. D. afterwards had a hallucination to the effect that she wrote and received a reply confirming what M. had told her. But the evidence is that S. D.'s thoughts in abstracted states never were recovered by R. D.

(3) The third instance was one of clairvoyance and clairaudience. M. saw the professional sister, then in Minneapolis, with another woman, and heard her talking about D. We can have a certain sympathy with this sister, to whom D. appeared to be untruthful, capricious, and at times insolent and revengeful. But it was her own failure to manifest sisterly consideration that led to the exhibitions of childish malevolence on the part of M., which bewildered her. S. D. after M.'s report of what she saw and heard made inquiries which, she believed, confirmed this also. So the memories of R. D., recovered from the departed S. D., declare.

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where she is.)" Interval of silence, while the head turned slowly, the expression assumed an intent aspect, and the eyeballs rolled under the closed lids. "I can't find her." [136]

"(Do you remember when D. woke and found herself tucked away on a shelf?)" This occurred about two weeks ago. There was much wind that night, and she said that it frightened her. She woke and found herself packed in between the second and third shelves of a closet, about three feet from the floor, in a space incredibly small. She asked Ella, who is of lighter build, to see if she could get in, and she failed. D.'s arms were wedged so tightly that her first thought on waking was that she had none. She was frightened, thought that some one was holding her, and finally had to fall out, as she could not get her arms free in order to help herself. M. now responded, "Yes, *I* did that". (Don't you think it naughty to plague poor D.?) No-o"—archly. [137] (What else have you done to D.?) I made her get afire. (When?) Not long ago. (How did you do it?) I pushed her over and her nightgown caught fire. (How was it put out?) She woke up. (Did it burn her?) Yes, it burnt her some. It burnt her sleeve. She has just patched it. She didn't tell Mrs. P., she was afraid it would worry her. (Did you want to burn her up?) No, I only wanted to burn her some. I would have woke her if it went to burn her up. (Do you remember a china vase that D. found in a barrel?) Yes, I put it there. (Have you hidden anything else?) I hid a ring. D. has hunted and hunted for it. (Where did you put it?) In that barrel. * * And I made D. fall down your steps." D. told us on our return one evening about three weeks ago that she had fallen down the back stairs while we were gone. "(Do you remember when Dr. P. went home with D., and she thought she was at Prince's all the time?) Yes, *I* made her think so. (But she knew the door, how was that?) Because I wanted her at home. I didn't want her at Prince's. (What did she do then?) She lay down in the hallway. (And then?) She tried to go

136. Probably this means that R. D. was not dreaming then, or at least was not having dream *imagery*.

137. This particular act was not done to plague S. D., but because M. was afraid of the wind and was trying to get into a place where she would be safe from it. See pp. 690, 694.

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over to Prince's. (Why didn't she?) She couldn't open the gate. (Couldn't you?) Yes, but she couldn't. I didn't want her to go to Prince's and I didn't let her. (What did she do then?) Went into the house. (And then?) I woke her up. * * * (Do you remember when she took a shawl from the cage?" D. has been getting alarmed about her growing tendency to somnambulism. She says that the other night she must have taken the shawl from the canaries' cage while asleep, and there were evidences that she went into the cellar. "Yes, *I* did that. I wanted to get at the canaries. I would have killed them, because D. liked them. (What stopped you?) I couldn't get them. [138]

Frequently X. [M.] uttered threats against D., saying, "I will tear her pictures. She was nasty to Dr. P., I will make her cry", "I will tear her hip", etc. I began to try the expedient of suggesting, since she does not know while asleep that she is talking to Dr. P., and dreads him because she says he is helping D. [139], that if she did such things Dr. P. would find out about it and punish her. "But," she replied triumphantly, "he can't see me. I will do it at home." (But he can see you even there.) No, he can't. (Yes he can. He has some books that tell him how.)" Contemptuously—"One can't learn that from reading books. (But he has. These are very peculiar books. You must not touch D.'s hip; if you do you are in danger.)" Her voice hushed instantly, and her face took on a scared look. "Where is that Dr. P.? I am afraid of him. (Not far off.) Send him away. (He is too strong for me.) Where is he?"—almost in a whisper. "(In the house.)" Very low, and with

138. It was probably in one of her fits of exasperation at "being made to work" that M. went down stairs asleep and attempted to kill the canaries. They probably fluttered, and she tired of the exertion of trying to catch them. Not long afterwards S. D. did find a canary dead in the cage, with the cover removed, and M. admitted that she "squeezed" it. Afterwards, when she had come very much under my control, she took up a chicken while awake, and begged permission to squeeze it. The temptation was evidently strong. Such an act would have been totally against the instincts of either R. D. or S. D.

139. M. means S. D. For a short time she was afraid that S. D. would be caused to survive at her own expense, though generally she had a prescience that if anyone was driven out it would be S. D. who would go first.

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a sly, impish look, as of a conspirator, and with a confidential suggestion in the "huh" affixed—"You tell that Dr. P. that D. did it—huh? You tell him that—huh? (He wouldn't believe me. You must let D. alone. Remember those books.) I knew he studied some books. He doesn't like me. D. told me. (Told you?) A-ha'. I wanted to see those books, and one day when D. was asleep down-stairs I left her and came up and looked at him. [140] But he was writing, writing, and he didn't see me. He couldn't see me. (Are you sure you didn't take D. with you?) A-há. She was down asleep in the chair. (How near did you come?) I stood beside him and looked over. I touched him on the hand. (Did he know it?) He didn't know what it was. (Did he feel it?) I don't know. He jerked his arm as though he did. (Well, he would know if you hurt D. He would shut you up.) We'll get Mrs. P. to send him away." Mrs. P. here came and spoke, but she paid no attention, not seeming to be able to hear her. (Do you want to speak to Mrs. P.?) No. You get her to send him away. (She can't. And he is her husband—[a start]—and she wouldn't want to.)" The conversation went on in this fashion, I telling her she must let D. alone, her face showing the greatest repugnance at the idea, and I threatening what Dr. P. would do. Presently she asked, "Can I come tomorrow night? (Not unless you promise not to hurt D.) I will when we get home. (No, if you do, you can't come.) I will hurt her tomorrow afternoon. (No, she will be at Prince's.) No, she is not going. (Why not?) She is going away, on the trolley or somewhere." I told her that Dr. P. would surely know, and though he might not act at once he would put it down in his notebook, and suddenly he would send her away, so she must be very careful. She was impressed, and repeatedly said, "I am afraid of that Dr. P.", usually in a whisper.

I asked her what her favorite name was. She hesitated, then said, "D. calls me Bridget. She says 'Come, let's go, Bridget'" —with indescribable intonation, half of amusement and half of disgust. "I don't like to be called Bridget. She *says* she is talking about herself, but she means *me*. (Have you any other name?) No. (Would you like another name?)" This was

140. Perhaps M.'s partial anæsthesia gave her this notion.

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said because I want to distinguish her from D., and do not wish to use a name which displeases her. She welcomed the suggestion, saying delightedly, " Yes. (Can't you think of one you would like?) " Apparently she could not. " (Would Flora do?) " Her brows drew down. " (You don't like that?) No. (Katrina?) No. (Sally?) No-o-o! "—with an amused and contemptuous expression. " (Margaret?) Yes."—with a look of complete satisfaction. " Yes,—*Margaret.* (Well, remember your name is Margaret.) Yes, *Margaret.*"

I told her she must promise not to give D. pain when she called her back. She admitted that D. would come back peacefully if permitted, but insisted that she wanted to give her a pain. I sternly ordered her not to do so, and added, " (Now call her back quietly.) " Instantly D.'s eyes opened, she gave not one of her usual wincing starts, her comprehension returned quickly, and she assured me that she felt no pain. Presently I asked " (What is your favorite name for a girl?) Well, I like my own name. (And what other?) Margaret is a favorite name of mine. I [M.] used to name paper dolls that."

Asked if she had lost anything, she mentioned several articles, and among them a ring, which she said she had been seeking for months. I suggested that she look into the barrel. I also impressed upon her that she should come to the rectory tomorrow afternoon, no matter how strongly she felt inclined to go elsewhere. She went home in good spirits, and felt no pain, though lame as usual.

Jan. 22, Sunday. This morning D. reported that when she was asleep last night she tore at her side and made it bleed, and scratched her arms. The scratched arms and neck or face is a common sight. She had found the lost ring in the barrel, where M. said it was.

In the afternoon M. came over. She asserted that while asleep when D. was " away " she, M., could go to Dr. P., and put her hand on his and he could not move his hand. " (Anything else?) Yes. I could put my hand in front of his eyes and he would think he was going blind. (Well, you do that, and let D.'s hip alone,"—here she scowled. " (Tease Dr. P. You would like to tease him?) Yes "—delightedly. " (Well, you may do that. Give him a jolt.) Don't his books tell him anything about that?

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(No, I guess not. But you must let D.'s hip alone.) No! (Did you ever put your hand before anybody's eyes?) Yes, I did before Mrs. M.'s, and she yelled. She thought she was going blind. D. was away." She also said that Mrs. M. a few times had circles for raps. D. was away [Com. by S. M. "She was asleep on the couch".] and I made raps for the answers; they didn't mean anything, I did it for fun." After D. came I got her talking about Mrs. M., and asked if she was superstitious. She spontaneously related the first incident. "I was asleep on the couch, and was wakened by a yell, and found Mrs. M. rubbing her eyes. She thought it was a dead man telling her he was protecting her. I asked her if Mrs. M. had circles, and she answered in the affirmative. "She said they got raps. But when I went there were none. They only happened when I was asleep on the couch, so I never believed her story. I always seemed to be asleep when things happened." She was invited today to go on a trolley-ride, but did not because of what I said last night.

[141] In the evening she came in looking very jaded and miserable, and was evidently suffering. She said little, but it is nearly certain that M. had been punishing her for coming to the rectory in the afternoon in spite of the subliminal urgings to stay away, and that she dared not tell what she had gone through for fear of further torments. Presently she lay down and went to sleep. M. came, and clutched savagely at the left hip, the principal alleged seat of tuberculosis, and scratched the neck. I remonstrated in vain, and held her hands only to see them snatched away and the vicious movements repeated. Stern commands to desist had no effect but to increase the manifestations. Attempting suggestion I began to say impressively, ("I am going to take away your power. You are growing weaker. You are losing your strength.") The struggles became weaker. Finally I said, ("Your strength is gone. You are powerless.") All striving ceased, the face changed, and she [S. D.] awoke. She now appeared extremely languid, and spoke with difficulty, but

141. The account of this evening is the only part of the record which was written long afterward. I was too completely exhausted the next day to attend to it, and each succeeding day had its full quota of writing and work. What was finally written was clear in my recollection. The episodes of the night were dramatic to a degree which I have not attempted to indicate.

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said that she felt no pain. Her vital forces seemed to be ebbing away, and she gradually passed into a condition which made Mrs. P. and me think, not for the first time, that she was dying. Her pulse descended to 54, and became feeble. She seemed only half conscious, but occasionally looked wonderingly at the two who were sitting by her, affected by their impression that she was near her end. At length she murmured "Am I dying? (I think so.) Don't you want me to go?" She smiled peacefully, as though glad both to go and to know that she was to be missed. She looked singularly unlike her afternoon self, the very shape of her face altered—it seemed thinner, as though she had passed through a period of sickness since. Under the spell of considerable emotion I was looking into her eyes, and presently her gaze fixed upon mine, and with parted lips she continued to look, not rigidly, but dreamily and peacefully, while we waited for the end which we thought so near. After some time it suddenly struck me that her gaze and features were unnaturally fixed—I stooped to examine her.

Sleeping Margaret Takes Command. Just then a voice issued from her lips, though no other feature moved: "You must get her out of this. She is in danger." [142] It was as startling as lightning from the blue sky. Of course, I thought, it must be M. speaking, but there was a calm authority in her tone which was new. I shook the girl gently, her face did not change. "Shake her harder", the voice went on. "Hurry! Hurry!" It was evident that D. was in a profound state of hypnosis, and I began vigorous measures to bring her out, with the result that her eyes rolled and her limbs moved. Shaking her and shouting in her ear brought her to a sitting position. "Walk her! walk her", said the voice. At first there was difficulty in carrying out this order, she stumbled and tended every moment to collapse upon the carpet. Directions occasionally continued to issue from the lips, directions which I supposed to be uttered by M. suddenly most singularly endowed with wisdom and calmness, directions which I never thought of

142. This was Sleeping Margaret. It is her first recorded speech which it is possible to identify.

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disregarding, they were delivered with such authority and characterized by such good sense. Finally we heard, "She is coming to herself now; she will be all right soon." No more directions were given, and almost at once the face showed more animation and intelligence. But it was soon evident that M. and D. [S. D.] were rapidly alternating. Facial expression, tones, utterances, all showed this, though for a time the utterances were only responsive to queries. At one moment to the question "(What is your name?)" the answer would be given, "Doris", the next, "Margaret"; now to the question "(How old are you?)" the reply would be made, "Twenty-one", again, in other tones, would be heard, "Eighteen." The alternations averaged perhaps twice a minute for half or three-quarters of an hour, their duration getting longer as time went on. Her feet were first freed from the hypnotic spell, by the process of "walking her", but the use of her hands and arms remained for some time inhibited, probably because the suggestions of losing strength had been mainly employed against M.'s malevolent exercise of them. Counter-suggestion at first had no effect. ("Raise your right hand.") She looked down at the hand, hanging limply at her side, and made an effort to obey, but failed. ("Raise it. You can do it.") She looked at it again, smiled, and said "I can raise it. (Certainly you can. Why don't you?) I don't feel like it." After repeated suggestions, the arm went up, and she exclaimed, as if proud of the achievement, "See, I can do it." She still could not grasp with her right hand, while the left was still hanging inert. Her muscular powers were restored as by instalments.

It was now long past midnight. I cannot remember what followed clearly enough to state it. I know that it was necessary to avoid looking intently into her eyes, as that would tend to hypnotize her again. Also, later M. became vicious again, and grasped the throat with both hands, threatening to choke D. to death. It seemed necessary to hold her by main force, though later another method of dealing would have been more wisely adopted. In her struggles she squirmed from the lounge to the floor, and lay there writhing, as I endeavored to restrain her. Her strength seemed prodigious, and at times I was nearly exhausted, even with the help of Mrs. P., in simply preventing mis-

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chief upon her body. Finally she fell into a state of lethargic slumber, and remained inert and speechless until nearly morning, while Mrs. P. and I continued to watch. At about five she [S. D.] woke, and crept feebly home, a pale and dejected figure, to get her father's breakfast. Neither she nor M. ever evinced any recollection of the details of the hypnotic incident.

Jan. 23. D. came over in the evening, and went to sleep at a little past eight. For over an hour she went through the movements of massage—she took an osteopathic treatment this forenoon,—rubbing her arms and neck, and making soft touches along the hip. [Com. by S. M. " M. treating S. D."] At about 9.30 M. began to talk, saying " Where is that Dr. P.," incessantly, at intervals, turning her head from side to side, seemingly looking through closed lids for him. Presently she took a pin from her waist and began picking at a place on the hand. I took the pin away and instantly her hand pushed up to my face with short, appealing movements, suggesting without words that she wished me to do something for it. I said, " (There is no splinter there) M-hm! m-hm! ", she urged, pushing up the hand again. I said, " (D. doesn't mind a little thing like that?) No-o-o ". But soon the hand was up again. She now took another pin from her dress and I took that away. She lifted her own hand before her closed lids, as though she were examining the place, but I scrutinized the lids and the eyeballs rolling beneath, and am confident that she did not " peep ". Her hand went straight toward mine, and she grasped the pin, which I relinquished to see what she would do. With hands held before her closed eyes, she picked at the place, and tore the flesh until the blood came, without wincing or expression of pain. Soon the inquiry was repeated, " Where is that Dr. P.? " As no reply was made, she changed to " Talk to me. Talk to me-huh? M. has been good to D. You see M. has been good to D. (No, she was not during the night.) Yes. M. has been good." I said no more, thinking it might be best not to encourage M.'s talking propensities, though for the time being D. seems to fare better when the former is allowed to talk. D. woke with bad pains. In her eyes was the old expression of staring wonder, surprised sadness. " Why did you call me? (I did not, I have not spoken for five minutes.) You must have called me. (No, don't you believe me?) Yes,

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but someone called me. (It was a dream. What did it seem to say?) Come, Doris." Again she slept, and again woke, declaring she had been called. This occurred repeatedly and rapidly, always the same look, the same sadness and perplexity, and always increased pain. I asked, " (D., did you ever hear that voice while awake?) Yes. (When?) When I say, 'Come, Bridget', it says, 'I won't', or 'No'. (Does it sound like a man's voice or a woman's?) A woman's. But it ends in a coarse sound like a man's." Earlier in the evening she said, " I never asked God but for one thing, and He doesn't give it to me. (What was that?) That I might go." Now I asked, " (Have you ever prayed against the voices?) " Instantly her body seemed to be racked by violent twinges of pain. She answered, " No. (Remember that Jesus helped people who had troubles. Perhaps if you pray the voices will leave.) " The wincing and writhing renewed during my words, and directly her eyes closed, her face underwent that strange transformation, and a sharp voice cried, " What made you tell D. to pray? I don't want her to pray. (Why don't you want her to? Do you dread prayer?) Yes. (Can prayer weaken you?) Yes." Here I uttered a prayer aloud. At once the life went out of the hands, and they sank upon her breast. The head rolled over to one side, and her lips parted in quiet slumber. [Com. by S. M., " M. went away."] [143] After a while I noticed that her neck and arms were stiff, rubbed them and they relaxed. Twenty minutes of perfect quiet on her part passed, and then I directed her to wake peacefully. In about a minute her eyes quietly opened, and more swiftly than I had ever before seen her lips

143. This refers to a state into which M. was sometimes plunged when the system underwent severe shock or exhaustion, but into which she could also voluntarily go. In the former case it was a state of unconsciousness produced by the disturbing factor, in the latter it was unconsciousness, self-induced. In some cases it was hard to say which class it belonged to, as under conditions of exhaustion M. might announce that she was going to " go under " or " duck "—her favorite terms. But I have known her to " duck " at request, there being no disturbing factor. She being the one " out " at the moment she went away, there was no consciousness left at the helm. The body lay as inert as a log, except for the pulse and breath, both much diminished. Gradually a degree of cataleptic stiffness attacked the limbs, but this could be partly counteracted by vigorous rubbing.

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wreathed in a sweet and tender smile. [Com. by S. M., " That was R. D. I remember that she came for just a moment, before S. D. spoke. That was the first time you saw R. D. after you commenced to care for the case."] I ascertained that she [S. D. now] had little pain, and felt cheerful and refreshed.

I concluded that the time had come to tell her about M., thinking it might fortify her powers of resistance to know the truth. [144] It gave her no shock. She was calm and cheerful as she went home.

Jan. 24. She came in at about 9.30 a. m. Had had a fairly comfortable night. [Com. by S. M., " Really, M. scratched and tore her body. S. D. did not tell you all."] Went to town early this morning, and was astonished that she felt so cold. It was not colder than often when she comes over lightly clad. Her hands and feet, and whole body, ached with the cold. " I never had such an experience in my life. I never minded cold or heat. I have felt some cold but never anything like that. And I do not feel heat. I have been out with Mrs. P., when she was suffering from the heat, but I did not feel hot. I have been that way since I was a kid. [Com. by S. M., ' That was quoting M. This was M.'s experience, not R. D.,'s, from childhood. It was M. who made S. D. feel cold that morning.'] A burn doesn't bother me as it does most people."

In the afternoon, at about two, she fell asleep, and after a while the M. expression of intentness appeared. For some time she whispered the same words over and over. I could not make them out, but presently she began to say, in low tones, " Let M. come back. Let M. come back ". I again tried the experiment of praying in her hearing that if an evil spirit was in D. it might be cast out, and she rolled over almost on the floor, her head bent over into her lap, and her arms wrapped around her face, wincing as if whipped. Then I forcibly turned her upon her back, for a short space she remained quiet, but then began to manifest viciousness. " You'll lose D., you'll lose D. if you don't look out. (Better to lose her than to let you have anything to do with her.)"

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144. Of course this was written before I knew that S. D. had had many and personal dealings with M. As S. M. afterward commented, " S. D. was not shocked because she knew all about it."

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Repeating her threat, with extraordinary strength she grasped her throat and tried to choke herself. Twice it was necessary to drag away her hands by force. Suddenly D. [S. D.] woke, her expression unutterably sad. She said, "Well, God didn't answer my prayer. I felt it this time. (What?)" She mutely pointed to her throat, on which the finger prints were visible. "*My* hands? My *hands?*" looking at them as in a daze. "I heard the voice too. (What did it say?) Come, Doris. Come, Doris." She slept again, and I tried monotonously repeating, "(D. is a child of God. Nothing shall hurt her. God will keep her", etc.) There was but little resistance, the head rolled over as it had last night, and the struggle was over. [Com. by S. M., "M. got disgusted and went away. At home she would write to S. D., 'Crazy thing! crazy thing!', meaning you".] In about twenty minutes she [S. D.] opened her eyes with full comprehension, and no more than the usual pain. It had been about an hour and a half.

In the evening D. came in. I was very weary and only Mrs. P. remained with her. The M. phenomena appeared as usual. Presently Mrs. P. called to me, "Drive M. away". As I came in, she was lying on the couch with apprehension written on her features. As I came near, she sprang up, her eyes still fast shut, and rapidly felt my hands, wrists and sleeves, with that curious, searching touch which has made Mrs. P. exclaim, "She has eyes in her fingers". In a moment she uttered a cry of exultant joy, "It is He! It is He!" and fairly threw herself in my arms. It was a perfect revulsion of feeling and expression, from the girl sitting there with a look of dread of the expected Dr. P., to the one with the surprised, joyous confidence that it was not Dr. P. at all who actually came, but the "He" with whom she had talked. It was perhaps the most dramatic scene which we have witnessed. It seemed heartless to betray her confidence, but I ordered her to desist from tormenting D., and again used the process of yesterday. Her first look of disappointment and bewilderment was painful to see; then, as yesterday, she began to writhe and cry out rebelliously. She was in a heap on the floor, both of us holding her hands and body. Presently I loudly exclaimed, "(She is gone)" at the same time bringing her shoulders smartly upon the floor. She remained motionless for

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some minutes, then opened her eyes [S. D.] quietly, but seemed depressed. I left her with Mrs. P., was called at about half-past ten to take her home, and got her part way, but she was so weak, and her face so haggard and distressed [Com. by S. M., " M. was revenging herself on S. D. by giving her terrible internal pains."] that I became frightened, and induced her to return. Again I left her with Mrs. P., but at nearly midnight took her home, and she seemed in better condition and spirits.

A day or two ago I asked S. D. if she liked this name and that, and finally came to Sally. She said, " I never liked that. Once mother gave me [R. D.] a rag-doll, which she said was named Sally. It was a pretty rag-doll, the first I had after the paper ones, but I tore it up, and then cried because it was destroyed. Mother said I was queer to tear it up and then cry for it." [Com. by S. M., " M. destroyed it, and R. D. cried because it was destroyed."]

Jan. 25. I consulted Dr. ———, the neurologist, showed him the alleged pen sketches, and related the features of the case. He had considerable acquaintance with the technique of art, he said, and was of the opinion that the pictures were not done by hand. He would show them to an art dealer and make sure. The girl, he said, was undoubtedly shamming throughout, consciously or unconsciously, probably the former. He was very cynical and old-fashioned in his view of the case, and when I stated my conviction that it was a case of dual personality, he laughed and said, " Well, you know we all of us have two natures, like Dr. Jekyll and Mr. Hyde. There is a good Mr. Brown and a bad Mr. Brown ", and distinctly added, " The girl is playing a deep game, fooling you." He was kindly, almost pitying, to me, whom he evidently regarded as a silly dupe.

In the evening I felt justified in opening the bundle of alleged diaries and examining them. As I expected—nothing but blank books. [145]

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145. These alleged diaries, which she claimed contained records for a number of years, illustrated with pen and water-color sketches, she had asked me to keep for her, as she said they were not safe at home. I offered to procure her a locked box to keep them and other articles in, but she demurred, saying that would not be necessary. Even after I did give her such a box she did not wish to place the diaries therein. I thought it

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Jan. 26. I called on Dr. ——— again, and he said that the "pen-sketches" had been pronounced produced by some mechanical process. While we were talking Dr. William K. Walker [146] happened to come in, and at Dr. ———'s suggestion I told him about the case. He was sympathetic and calm in his expressions, said that of course at bottom it was hysteria, and craving for sympathy and admiration were elements from which the picture and diary figments developed; that he should judge that there was double personality, at least in its formative stage, if not more advanced.

On the way home I called on Dr. Ratbum, the osteopathic doctor, and had my suspicions confirmed that there is no tuberculosis, no cavity, and consequently no need of packing. He said that D. is a strange case, a kind of an actress, who lives in a land of dreams. Miss S. originally brought her to be treated for her nervous condition, and functional suppression, and she had been under treatment on these accounts ever since. But she came very irregularly, had not been there more than eight times since September. He told wondrous tales of his medical and occult powers. "I learn almost everything by sensations; what diseases people have and have had, what strains, etc." Taking hold of my wrists he gabbled as he fixed me with his awe-impelling eye, then pretended that he was vibrating from his hands up to his quack head, and the resulting oracular deliverances, if less admirable in form than certain famous ones of old, were at least as ambiguous. One story which he told, illustrating at the same time his base mind and the methods of which he is capable, was of a hysteric whose treatment consisted in giving

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strange, and especially peculiar that, since she was unwilling to show me the diaries, she should have given them to me enclosed only in brown paper loosely tied with a twine string. It was very easy to untie the string, and tie it again, leaving no evidence that the books had been inspected. These facts comport with her after-statement that her real wish was that I should do this, and find out the facts. See p. 323.

146. Professor of Psychiatry in the University of Pittsburgh. I owe more than I can possibly say to his kindly co-operation and advice. His deep research, laborious study of actual cases, sympathetic sagacity, and endless patience have made him one of the pioneers in the still immature science of psychic therapeutics. I suspect that Dr. * * very properly planned that his friend should "happen" to come in.

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her a sudden shock by exposing her! The fellow is as artistic in his manner as a bunco-steerer, and keeps on tap a flow of quasi-scientific patter" which would be very convincing to the ill-informed and inexperienced.

On reaching home, D. [M.] was found there, dressed prettily and in high spirits. She looked uncommonly pretty herself, with flushed cheeks, and vivacious manner. She hopped about, played with the parrot, jumped and stood on the left foot—the supposedly bad side—and gave no evidence of inconvenience. "I am going on a journey", she said, "I am carrying gold and frankincense and myrrh. (What do you mean?) I am just pretending. This is the gold"—pointing to the rings—"I have tincture of myrrh on my feet, and frankincense on my cheeks." This was said in a gale of spirits. Later she danced a little, enough to show that she is a skilful dancer. [Com. by S. M., "She was purposely showing you that there was nothing the matter with the hip."] While taking her [S. D.] home I learned that she had noted a change in my demeanor of which I was totally unaware. I assured her that I was not "cross", that both Mrs. P. and I were her true friends.

Jan. 27. She fell asleep while I was playing the piano, and soon was sitting on the floor, her head drooping until almost in her lap. Then she [M.] rose and went to the back door and stood for some time trying to open it, seemingly unaware that it was being held. She then tried the front door, still asleep, then went upstairs, sometimes bumping herself quite hard, felt over and patted the place on the wall whence her portrait had been temporarily removed for fear she would destroy it, then opened the door of a closet and appeared to be searching. Presumably she was looking for the picture which she [S. D.] last gave us, and which we have concealed, since she [M.] told us on Sunday night that she meant to destroy it. "Where did you put it?" she murmured. She went through the rooms without much trouble, ran downstairs rapidly, tried various windows and tried to get out of one of them. At last Mrs. P. sharply said, "D., stop this masquerading". She started, seemed to rise to a higher level of consciousness, went to the sink, washed her hands and took a drink, and with a Margaret look and voice said, "I am going to take a walk". (Mrs. P., "No, if you are going,

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you must go home".) "No, I am going to take a walk up Colorado Avenue." Mrs. P. called me, and I went out with her. It was raining, and I put up the umbrella. She insisted on turning away from the homeward direction. I talked jocularly, she replying mostly in monosyllables, and in a Margaretesque tone. "(We'll select a better night for a walk next time.) Go back home. (Let's walk to"—naming a town some miles distant) "No. (Well, to ——.) No. (I am afraid we will get wet.) Go back." She tried repeatedly to get her arm away, and several times declared that she wanted to run. "(Let's run in the fields.)" She assented so eagerly that the suggestion was changed. "(We might go to the park and see the animals.) No. (I'll light a stogie to see 'em by, and you light another.) I don't smoke." Several blocks had been passed. "(Next time we walk in the rain, I'll take a tent to walk under.)" She laughed, and immediately seemed to wake up. [Woke as S. D.] She appeared mystified as to where she was, asked how she came there, and which way home was. When she reached a house where she had formerly worked she seemed to realize her surroundings. We had some conversation and Dr. Ratbum was mentioned. She said, "Dr. Ratbum might say there is nothing the matter with my hip. (Doris, if there is anything on your mind, you can tell us. If Dr. Ratbum says there is nothing the matter with your hip, and lies, you have nothing to fear, and if he tells true you have nothing to fear.)" Here Mrs. P. met us, and began to say that she had been worried. During the sleep-walking, if such it was, there was no limp, nor difficulty about my taking her *left* arm. On waking, she suggested that I take the other arm, and began to limp and drag her foot. [Com. by S. M., "S. D. really did feel pain in her hip. M. had none, but now she is making it."]

Jan. 28. D. [S. D.] came before I was up and had a long talk with Mrs. P. She wished to tell what "treatment" Dr. R. had said was necessary, the last time she was at his office. But first she would tell how he had treated her. It appeared that he had not only employed the usual bone-cracking and "spine-adjusting" methods of his tribe, but he had also at times employed methods which are incomprehensible to the normal mind, and which involved cuts and burns on her limbs, in proof of

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which she showed strange scars. It was very hard to bear. Could Mrs. P. see how it could help her? Mrs. P. was at once shocked and incredulous that such treatment could be of aid. When the matter came to my ears I recognized that the doctor was not only a quack but also one of those perverts who derive pleasure from the infliction of physical pain and injury, particularly when I learned that a sore and jagged place on her lip, which she fingered while asleep, was caused by his seizing her as she was leaving his office, and biting a piece from the lip. Mrs. P. in amazement asked, " (Whatever made you submit to it?) Why, when my Sunday school teacher, Miss S., took me there she said, ' Now, Doris, you must do just what the doctor tells you to do ', and they all said that. And he talked so much, and said that it would help me. I didn't know, I supposed it was so. I would stay away for awhile. Then when I was worse someone would say, ' When did you go to the doctor? ', and they would tell me that I must go right off, and I thought I had to. Why, Mrs. P., you yourself have scolded me for not going. And you think it couldn't help me? " Mrs. P. emphatically denounced the " treatment ", and D. continued, " But that isn't all. You know I haven't been like most girls—monthly, you know—for five years. He said that if I got over that I would be well. And the last time I was there he said that it would be necessary to—what he called "—and she stammered out what amounted to the worst proposition that could have been made. " He talked a good deal, and said that lots of doctors had to do it, that nothing else would help. I said I would die first, and I will, but I thought I would tell you what he said." [147] Of course Mrs. P. boiled with indignation, and told D. that she must never go to

147. The question might well be asked how one can be sure that these charges were not delusory or fictitious, like the story of the tuberculosis, and the exaggerated accounts of the pictures and diaries. Part of the evidence was yet to appear in the record of conversation recitals, and in the recovered memories of R. D., etc. See p. 321.

But part consists in what was afterwards learned about the man, and what he had done in other cases, and this was absolutely conclusive in regard to his character. There were persons who did not escape with so little injury as did the psychically-crippled S. D. Note also the significant statement which he made to me, on pp. 315-16.

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that office again. The latter cried, " I will throw myself under the trolley-wheels first ".

After this I had a talk with her, and said that I should have to ask her some questions, such as these: Is there anything the matter with your hip? Have you a single cavity of tuberculosis anywhere? Did you paint the large picture which you gave us? Were those small pictures which you called pen-sketches made by you? Did you make the sermon-cases? She declared that she was perfectly ready to answer: she had no cavity in the hip or elsewhere and no tuberculosis, she did not make the large picture nor the small ones referred to, but she did make the sermon-cases [Com. by S. M., " R. D. made them."], and volunteered that she did have diaries, without specifying anything about the contents. [Com. by S. M., " This was true as far as it went; she formerly had three, Mrs. M. had one and M. destroyed the other two.] And she said, " I have been sick; I did suffer a great deal of pain—that was no pretense ". She could not seem to explain, if she could understand, how she came to build these fictions up. In answer to the query if her conscience had not troubled her before she replied, " No, it did not before, but it does now ". [Com. by S. M., " That is, she knew it must have been wrong from what you said, but she was never able to realize it. All the time of your conversation, M. underneath was talking to her, tormenting her. She could hear that voice all the time, saying what would be done to her if she told. So she could hear two voices. She put M. away when she told Mrs. P. about Dr. Ratbum, but her nerves got so bad that she could not keep her away any longer. M. did not want her to come over at all. She was afraid you would not let her come over any more if she told about the hip, etc."] Later, when alone with Mrs. P., the latter referred to the hip as if it were diseased, and D. put her arm around Mrs. P.'s neck—an act most unusual to *her*,—hid her head on her breast and said, " There is nothing the matter with my hip ".

Late in the afternoon she came in, but said hardly anything, and kept reading a paper. She seemed to have hardly power to smile, was weary and wan looking. [Com. by S. M., " M. was still talking to her, uttering threats. She saw that S. D. was weakening, and was afraid of you."] Mrs. P. lay down beside her after

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supper. She slept some, M. signs appeared, and she [S. D.] woke in one of her frights. Going home she said, "It is all true what I told you about the Row. (But not about the voices.) Yes, that is true, I heard them last night. (But not about the raps, and your saying things twice and bumping your head against the wall.) Yes, all that is true." I talked to her cheerfully, and said that life was going to be brighter for her. She cried out thankfully, "You are too kind. Perhaps when you are old I can take care of you."

Feb. 5, Sunday. I have been too busy to keep any record the last few days. I have seen her sleeping several times. I am generally at work elsewhere when Mrs. P. assumes the care, Mrs. P. with me part of the time when I take charge. Sleep is much more composed than it was. The clutching at the hip has ceased, though there appear to be pains in the left side, back and neck. She is still liable to scratch the flesh, twist off a button, etc., and she [M.] is made very uneasy by any restriction around the neck, or waist. But D., while awake, will often from nervousness twist off a button or pick a hole in a handkerchief. I do not talk to M. when she is asleep, and she is silent, but the M. look comes, and the jerky turning of the head from side to side, with a pert, searching expression and eyeballs rolling under the shut lids. I have no doubt that she could be roused again, but I carefully refrain from talk. [Com. by S. M., who laughs when she hears this read. "M. was there, as big as life. Nineteen years had 'educated' her already. She wanted to talk, and because you wouldn't talk she took it out on S. D. after they got home. S. D. heard talking enough!"]

Tonight her sleep was the best yet. If she reminiscences a little before going to sleep her slumber seems to be better than if she does not, so I encourage this. If her [M.'s] hands begin their old mischievous ways, it helps to lay one quietly upon the other, or, in the worst spells, to rest my hand upon them. A night or two ago, I caught her scratching the back of her neck severely, so that the marks are there now. She began to dig at her neck several times tonight, but easily yielded as I took her hands away and laid them one on the other. Presently the fingers of the left hand began to pinch the right hand. I substituted my hand for her right, and the pinching went on without

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any evidence that she noticed the change. One of the fingers struck my ring, and instantly the fingers began to work to get the ring off, the right hand lying inactive. Curiously, like snakes, the fingers contrived to draw off the ring and to place it fully on one of the fingers of the same left hand. Then they began to work off her own ring, when suddenly the right hand seemed to become conscious of itself, and pulled her ring off, while a smile played, ghost-like. It is M. who is fond of rings.

For the first time for many nights, she had a conversation-recital. For several nights she has been ejaculating "No!" "No!" with lowered brows and an exceedingly troubled expression. Tonight it was evident what these utterances referred to, for she [S. R. D.] went on with her part of the conversation. I caught such expressions as these: "No!.... No!.... No, I never will!.... I am getting better.... I'll get better without it.... Well, I'll die first.... Don't talk any more about it. I never will."

As midnight approached, I said in a quiet voice, "Wake quietly. Wake in one minute quietly." In less than a minute she turned over and her eyes met mine, with a peaceful and fully conscious gaze. I asked how she came to wake and she replied, "Why, I woke myself!"

Feb. 6. Today makes three times she has been to Dr. Walker's office. [148] He is using psychological methods, asking her questions, trying to trace out the obscure causes of her condition. D. laughed at herself after each visit, saying that the cold chills ran down her spine as she sat there, that when he asked her how she felt at a particular time she could not tell. "I never studied myself to see how I felt." "When he asked me what I was thinking of, really I was thinking that I would like to get out. He asked me if I loved my mother. I couldn't go on and say how much I loved my mother; it seems to me that every girl ought to love her mother." [149] Other questions she hated to answer because to do so would seem to involve taking

148. Few notes were made by me of what occurred in the series of interviews at Dr. Walker's office, since I depended on the notes that he took. These have been lost or mislaid.

149. But there was another difficulty, which was, of course, that all S. D. knew of the mother M. had told her.

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credit for things she loved to do, as the making of gifts. He wanted to know about the night ceremonial of sitting up and reciting the title of a grievance [M.] then lying down and crying over it [S. D.], then repeating the performance for six other grievances in turn. Dr. Walker calls them the Seven Articles of Faith. She found it difficult to tell him, "they are such silly little things. It is different telling you people, I know you so well. I never talked to anyone as I do to you. I [R. D.] didn't tell things that troubled me to mother, because I didn't want to worry her. I never could tell anything to my father. Mrs. M. never wanted to hear my worries. Ella tells me hers, but isn't interested in mine." But at the third interview she did tell Dr. W. the troubles that she cries over "four or five times a year". One was about something her father said to her mother years ago. Another was that a friend, whose custom it was to give her a cheap present on Christmas, once forgot to do so. Her giving a present later on to make up for the omission did not heal the wound. All the others were as little matters. At the third interview the doctor told her that she should try sleeping at the rectory nights for a week. She consented, but on her return declared that she could not do it, that part of the night she was "fussy" and ought to be in her own home. In like manner, after a visit to Dr. W., she will assert, with clouded brow and reluctant, almost repellent countenance, that she will not go again, but finally her face clears, she gives her hand that she will go, and keeps her promise. It looks like a Doris versus Margaret contest, in which M. at first seems destined to prevail but D. finally gets the upper hand. [Com. by S. M., "That is just what it was."] I have noticed that if she will not give her hand she may fail to keep a promise, but if she gives her hand to bind it, the promise is always kept. She hasn't yet, after her third visit this morning, said that she will not go again. She laughs and says, "I hope I'll get unloaded, so that whatever is pressing on my brain will go away." This is her version of the doctor's aim. This evening again, as the time drew near when she must go home, I said, slowly, "Wake quietly....Wake happily....In one minute wake happy." She was sleeping soundly on one side, her face turned away. Within half a minute she turned over

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with one movement, looked directly into my face, and smiled cheerfully.

One evening about two weeks ago a thing occurred which is thus far unique. While asleep, she talked to me in the character of D. [R. D.]. She was smiling as in a dream, and I said something, I forget what. She said, "Are you my mother?" As an experiment I replied "(Yes.) O mother, I thought you had gone away. I thought I had lost you. (No.) O mother, I love you so. And I thought you had left me. You will stay with me now, won't you? (Yes. Now sleep, darling.)" A slight perplexity seemed to mingle with the look of happiness, then the face dissolved into amusement [M. came], and she repeated, in a tone as if she were humoring a child, "sleep, darling!" When she, [S. D., who subliminally had seen R. D.'s dream and heard the intruding colloquy] woke she said that "darling", [which I had put into Mrs. F.'s mouth] was a word that she did not think the mother ever had used.

Feb. 7. Today D. asked if M. talked any at night now, and I said that she did not. "But", she returned, "she talks to me after we get home. When you said you talked with her she did not talk to me at home, but she does now. I don't call her Margaret, though. Last night we had it out as to whether I should go to Dr. Walker's. She said I shouldn't, and I said I would, and we had quite an argument."

She said that the large picture, supposed to be painted from a dream, is not the one she painted. That one was not good enough, so she went and got an artist, whose name she gave, to paint a picture after her description. [Com. by S. M., "No, the picture she bought and gave you was painted in 1904. R. D. really did attempt to paint a picture from her dream, but M. tore it up. S. D. was afraid you wouldn't believe it if she said that it was torn up."] She spoke of the diaries, and suddenly asked, "Didn't you look at them? (Yes, after I found out that your hip was all right I felt that it was proper to take a glance and see if there were diaries there.) I knew you did. Didn't you see how after you gave them to me I took them out of the paper in such a way that you could see them? (Yes, I noticed that.) I took them out that way to show you that I knew you knew. (How did you know?) It was told me"—timidly. "(By

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what?) The voice. (What did it say?) He has looked at them."

Feb. 8. Sleep uneasy this evening. M. asleep got a notion which thus expressed itself: "D. is a bother. D. is a *both*-er,"—and the lips drew down piteously. "(No, she isn't a bother)." She did not seem to hear, but went monotonously on. "D. is a bother....*I'll tell* D. she is a bother....I'm going to take D. home." At this she would always sit up. I would say, "(It isn't time)" and she would lie back. D. [S. D.] was brought by the "wake-quietly" process, and when asked if anything troubled her, replied "No. (Did you think that we thought you a bother?) No, I never thought of such a thing. It would be silly. (Well, if the thought comes to you, fight it off, for it is silly. You thought so in your sleep.)"

I learned that last night, when Ella visited her, she [M.] "carried on", sang, danced, gave imitations of people, etc. "Ella's mother doesn't like to have me do it." And yesterday, the first time in two weeks, she embroidered, and got into that abnormal state. I warned her against it. Hitherto she has defended the practice, since it enables her to accomplish work so fast, but tonight she seemed convinced that it was bad for her, when I showed her that unfavorable symptoms followed the indulgence. Midway of her sleep her eyes opened and stared unseeingly for about six minutes. She started at exclamations and other sharp sounds, but did not seem to comprehend anything. Then the glassy eyes closed, and water oozed from beneath the lids. She informed me, "Sometimes when I am *awake* I get to staring, and it seems as if someone else were looking. I can't help doing it. It doesn't last more than a minute, I suppose." Really, I don't think she has any correct idea how long the spells last. "I have had only one such spell lately. (When was that?) In Dr. Walker's office the last time—yesterday. I was that way for a second. It hurts my eyes, and the tears come afterward." [Com. by S. M., "In that case it was M., interested in what was going on so that she *almost* came to the surface."]

After she admitted that she did not paint the fine pictures she reported that she had destroyed her palette and paints. Tonight she remarked, "Perhaps that was Margaret. It was silly." [Com. by S. M., "M. did destroy them. M. herself could color

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pictures some.....You remember the card you gave S. D. with some directions which she was to think over. M. printed them large, and stuck them up where everybody could see them. It embarrassed S. D."]

While she was dissembling about the hip she nevertheless did appear to have pains there, and would pluck at it when asleep; yet since she admitted the deception she has seemed, awake or asleep, to have pains only in side, neck and back—where, indeed, she had pains before. Tonight she incidentally referred to the former pains in the hip. " (But I thought nothing ailed the hip!) Nothing did, but I had pains there just the same. The voice would say, '*I'll* make your hip hurt. If you want to hurt there, I'll make it hurt.' " She says that she really felt at times as if someone were pulling at the nerves of the hip. " But since I told you I did not have tuberculosis *those* pains have gone. (Have you heard the voice so much lately?) No. But I hear it. Last night it woke me twice, saying, ' Come, Doris.'....I knew she called herself Margaret before you told me. For when I said, ' Come along Bridget ', it said, ' Margaret! Margaret! My name is Margaret! ' " After I first told her about Margaret, the voice would say, " I'll tell Dr. P. that you haven't a sore hip ", and " I'll show Mrs. P. your hip." When awakened from sleep by M.'s calling her, the communications come as an audible voice. Also, when she says, " Come, Bridget, we must go ", it is a voice that replies, " I won't ", etc. At other times also, the voice is so loud that she involuntarily turns to the left side, from which it seems to come. But more usually as when she has an " argument " with M., it is not a voice, but a thought, which seems independent of her and is beyond her control, which comes and comes pertinaciously, and which she is impelled to answer. One night about two weeks ago it came for hours, harping on the same theme. " It almost drove me wild. The last time I went to Dr. Walker's, I said to myself, ' I am not going to be afraid of Dr. Walker today.' Then it came to me, ' O no, you are not going to be afraid '—sarcastically, and then I heard—no, felt—a chuckle." [Com. by S. M., " That was the chuckle that R. D. afterwards felt. It was a new thing to R. D."] [150] " Today

150. For after instances of R. D. being conscious that M. was laughing at her see pages 666-7, 704.

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a funny thing happened. Father complimented me on my cooking, a thing he hardly ever does. And it seemed a second after that he said 'Damn fool!'. I said, 'Why, father! what are you saying that to me for?' And he said, 'What did you say that to *me* for?' 'I didn't say anything.' 'Yes you did, you said, You say that again and I'll kiss you.' I didn't know I said any such thing. I don't know now that I did. I never said such a thing to him before in my life."

On the way home I told her, "I don't think it harms you to paint. That phase of your mind which we call M. says that she has nothing to do with the pictures. That means that down deep in your mind you know what hurts you and what does not. And you are stronger than M., for she says you can shut her up when you paint." "I wonder how I do it?" she answered, and thought for a space. Then, "Perhaps I understand. I always wanted to be a great painter, and"—softly—"before every picture of *my own* I prayed that it might be a good one. [Com. by S. M., "That is true as far as it goes. She did shut M. up, she did try to paint well, and she did pray as she said. True enough, as far as it goes."] Perhaps that is how I put her away." Note that D. has said that when such a picture is finished, she always has a spasm of Jubilation, dancing and conducting herself like mad. Is this not M., rejoicing because she is free and can come out again? [Com. by S. M., "S. D. could keep M. shut up at other times than when about to paint, and M. always had a wild time when she got out. S. D. usually colored photographs, though she did attempt original work."]

Feb. 9. **S. D. Stays in Bed all Night, Marking an Epoch.** D. says that she staid in bed last night until about four. This is the second night that she has staid in bed! [Com. by S. M., "It marked an epoch."] "As soon as I got home I was told that I was a bother to you, but I remembered what you said and threw the feeling off." She is in pretty good spirits.

Tonight she began the experiment of sleeping at the rectory, as advised by the doctor. First she slept awhile as usual on the lounge in the study. There was a conversation-recital, in which she [S. R. D.] said, "I shall go....O, you took such lovely care of me....I don't care, I am going....The Prince's are good people," etc. I think she was reviewing a talk with one of her

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sisters. Presently the M. look came, and now her hoarse and somewhat squeaky voice said, at intervals, "No!..No!..D. isn't going to stay all night.....We don't want to stay all night." I woke her by saying, "Wake quietly and give me your hand." Almost instantly her eyes opened and her hand went out to me, uncertainly. The next time she woke it was after direction to say, "Hello, papa!", which she did, covering her face afterward in confusion. [Com. by S. M., "It was M. who woke that time. At these times you were forming a psychical tie, by suggestion. When you woke her in this way you were forming a relation with M., who was the one that heard, not S. D. Sometimes M. woke S. D., sometimes she herself woke. S. D. never called you papa, voluntarily or involuntarily. You formed a psychic relation with S. D. to a degree, or you could not have got her over later to live at your house. But not so strong a one as with M. If you had, I think she would not have gone over so easily,—it would have made her a little stronger. It didn't act that way with M. because she wasn't strong in the way that S. D. was."] Later I said, "Wake quietly and say, 'I'll go to bed'", but this was distasteful to M., who sat up, still asleep, saying, "No, I'll take D. home". After quieting her I woke her [S. D.] with the suggestion that she should wake and laugh. She smiled and seemed to be repressing some inclination. "(What did you feel like doing?) Laughing."

She went to bed about 10.30, in the back bed-room. In about half an hour, we heard sounds, and Mrs. P. summoned me to look. She [M.] was in the corner of the room, sitting on the floor. She had drawn the locked iron box in which she keeps things out from beneath a shelf, and with closed eyes was trying to get it open. On being approached, she furtively shoved the box back, and then readily yielded to be led to the bed. Soon she was up repeating the performance. The box was now taken from the room. Mrs. P. at midnight lay down beside her. M. talked considerably for a while, saying, "D. doesn't want to stay here.....No, no....We want to go home....We'll take D. home," etc. The clock sounded 12.30, M. seemed to listen, then to give up, and sleep was pretty good, barring starts and short wakings. She went home at 5 a. m.

Feb. 10. She came in at 1 p. m., and was very silent, hardly

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smiling. This morning she "must have fallen asleep", for she [M.] went to a drawer and tore up a newly-begun altar-cloth. The night that she "trained" with Ella, she began it purposely, and kept on until the mood [M.] seized and carried her along. [Com. by S. M., "Ella liked to talk about things that neither S. D. nor M. cared for—chiefly boys—and S. D. did this to divert Ella's attention."] She has learned from Ella that she [M.] then showed her the contents of her pocket-book, two dollars, and asked her if that was enough for car-fare. [151] This morning the voice declared, "You are going to the dance tonight", but she says she will not. She has told her father that she will leave him if he beats her or drives her from the house. [Com. by S. M., "She didn't though."] While Mrs. P. was out D. cleaned two rooms with abnormal speed and afterwards had one of her wild dances. [Com. by S. M., "She made M. help her, and M. danced when the work was done."] "Then I looked into the glass and I looked so funny that I had to laugh. One cheek was red as if painted and the other was pale. I showed it to Mrs. P. when she came in, and she said I probably had one nearer the fire." I inquired casually which cheek was red, and she pointed to the left. Note that M. says she is on the left side, and that the left cheek was found to be red after M., being released from labor which M. has testified that she dislikes, *i. e.*, housework, had just danced for joy. [152]

I have always wondered that she gave the sham diaries into my care tied only with a slender string, when a mere glance would

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151. As will be seen, M.'s ability to make monetary calculations varied. There were times of excitement in her own personality and of strain whose effect she shared, when she could not count or make change. There were times when she was "out" in greatest vigor, when her mathematical powers were about those of a bright child of ten. But she at all times disliked paper money, and had the most trouble with it.

152. I find recorded that on the morning of December 23, 1913, R. D. was seen lying asleep on her back, her *right* very pink, and the left with little color. This appearance continued for some time after she woke. Note that at the earlier date, it was directly after M. had been out rejoicing that the left cheek was red; it was when R. D. was out, and M. declining in vigor, that the right cheek was red. Such observations were frequently made in the course of the case, though space cannot be taken to record them, and they were, I believe, always consistent.

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let the cat out. Today she referred to this. "I thought that if I tied them that way you or Mrs. P. would be sure to look at them, and then you would know and would ask me about the hip, too. I wanted you to find out, and that is why I took them out so openly before you. I wanted you to know that I knew you knew." It is true that a day or two after I had looked at the books she suddenly asked for them, and took them out and turned over the leaves very openly in the room.

I learn that the first time D. went to the osteopathist he "put two bones in her neck into place", and thereafter he continued to "put bones in the spine into place". About a month before she began to have pains in the back he insisted that she had a pain there. He "twisted my neck awfully, and put his knee on my back, and the pain was like fire." After telling her she had pains he continued to "put bones into place" and the pains came. [153]

I omitted to set down that on the afternoon of the day when I called on Dr. Ratbum I 'phoned him to ask a necessary question. D. was not in the house, and it is certain that no allusion to the 'phoning was afterwards made in her hearing. The next morning I was about to 'phone again, and was trying to get the central. D. [M.] entered the door of the house, and Mrs. P. stepped to the stairway and called the single word, "Walter". It would be easy for D. to guess that I was telephoning to someone whose identity I did not wish her to know. But when, that evening, she

153. In the earlier days of my dealing with the case I had frequently to restrain M., asleep, from rubbing and scratching the back of the neck, along the spine. More than once Mrs. P. had discovered that along the spine at least half the way the flesh was red and inflamed, where M. had rubbed and scratched it at home, and afterward the skin would fall off in flakes. There is no doubt that M. inflicted many injuries while awake, and that she did so with full purpose to injure S. D. But many of the abrasions and other bodily irritations were inflicted when M. was asleep, and though she was to a degree conscious of what she was doing, and sometimes even interpreted her own movements as "plaguing S. D.", it is fair to regard the somnambulistic onslaughts as essentially automatisms. For they were directed almost exclusively to spots where the osteopath had pretended to "put bones into place", or to the hip where was the principal seat of the "tuberculosis", or to pimples, sore places and the like, which had either attracted the attention of S. D. or were sufficiently painful to be felt by M. herself.

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asked me if I 'phoned to Dr. R. that day, and I replied in the negative, she returned, with an emphasis which is not easy to forget, " Then you 'phoned to him yesterday ". She now explains her certainty by saying that the voice told her that day that I had 'phoned. She says that she was intending to go to Dr. R.'s the day I went, but the voice said, " Don't go ". This may be so or not. [Com. by S. M., " M. divined that you were going."]

She slept in the evening most of the time 8.50-11.20. Wearing the M. expression she picked the left eyelid a good deal. Afterwards D. felt of the lid with a puzzled look, and when I asked the matter, answered that it was sore. During the sleep M. did some " pitying D. ". Once there was a " staring-spell " of some six minutes, following which the eyes closed and tears oozed. She became uneasy, and I woke her, saying, " Wake quietly, in a minute. Wake quietly and say, ' Where is *mamma.*' " She woke, her eyes sought the spot where Mrs. P. sat, and she instantly said, " Where is *mamma?* "—accenting in her own fashion—and stretched out her arms. Then she blushed furiously, and covered her face with her hands. I soon suggested sleep, saying, " Doris, sleep soundly and quietly ", and she continued to do so for a time. Then followed four conversation-recitals [S. R. D.], separated by short intervals. One was reminiscent of a recent talk with a sister, about two weeks ago. The next morning, I turned the conversation with D. casually to its subject-matter, so that she naturally related the conversation, without any notion that I was " pumping " her. By manifesting interest, and asking, " what did you say then? ", etc., I got her to report all of the conversation that she remembered. Many of the phrases were identical with what I heard from the lips of the sleeping girl the night before, but a number of little bits were omitted. The day version was a mere outline, compared with the somnambulic one, and had far less of vividness and dramatic quality in facial and tonal expression. Another recital was related to her mother, and evidently harked back to when she was a little girl. Her very face seemed to alter, and her tone was wonderfully childlike. Here are bits: " Why, I don't *want* to play, mother. . . . I want to work for *you*. . . . When I get big you are going to sit still, and I will work for you. . . . I'm going to make you some clothes, and—I'm going to do *lots* of things for

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you....Now you sit right there, mother; let *me* wash dishes.... I don't mind washing *dishes*....It isn't much to *set table*.... When I was running home Mrs. Steele met me, and said, 'What are you running like that for?' and I said, 'Because I want to get home'. And she said, 'What are you in such a hurry to get home for?' And I said, 'To see mother'. And she said, 'Do you want to see your mother as bad as that?' And I told her, 'Sure'. And she said, 'Well, don't hop up and down like that; keep still a minute, can't you?' If she is going to stop me like that I'm coming round the other way". Following the recitals came some M. by-play and "pitying", and D. [S. D.] woke and slept again. I told her during her sleep that her back and neck would feel much better tomorrow. [154] For the time being, at least, all pains seemed to have disappeared elsewhere. Once, when M. appeared during sleep, she asked repeatedly, "What made you burn that letter?" Going home I asked, "What made you burn that letter?" She is getting used to my knowing things, and laughed and said, "I got a letter from McPherson, and burned it without reading. Father said I ought to have returned it, that now he would think that I read it, but I didn't think of that." I suppose that M.'s reaction stands for D.'s repressed curiosity as to what the letter contained. I also told D. that the Margaret phase seemed to be weakening, and I thought we would eventually get rid of it. "I hope so," she said, and added sadly, "But I have always had the voices." [Com. by S. M., "How that tickled M.! She knew that S. D. would go first. She fairly danced with joy when she got home, and teased S. D. by telling S. D. that *she* would be the first to go. S. D. didn't half believe what M. said, but it worried her some."] [155]

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154. She was not better the next day, but seemed worse. A red stripe was visible on the back of the neck, about two inches wide. Mrs. P. said it extended nearly the length of the spine. [Com. by S. M. "M. did that so that your word would not come true."]

155. On June 13th M. got to talking about S. D., and said in her most naïve fashion, "When you used to talk to the S. D. going home, just before we came over here, and tell her about me, and that I was going away, and she believed it, I was awfully tickled about it, oh jiminy! how amused I was! For I knew that she would have to go before I did. And she swallowed

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Awhile ago M. said that D. did not know her now; used to know her when a little girl, but forgot her when she began to work. [Com. by S. M., " M. was helping S. D.'s story out, since S. D. had not then admitted that she knew M. directly. M. wanted to tell you things without telling about R. D. It was just her way of saying that a change took place, really when her mother died and S. D. came. They talked it over in notes, and thought you might not like the R. D. M. would say, ' We mustn't tell him until I am able to take care of her '. S. D. would answer, ' We mustn't tell him about R. D. until *I* am able to take care of her.' For S. D. believed that M. would be the one to go."]

S. D. Beginning to Lose Her Memories. D. attempted to refer to one of the " Seven Articles of Faith " by number, called it the first, looked doubtful and said, " No, it was the second ", became puzzled, and at length broke forth, " Why, isn't that funny? I have actually forgotten which it is. I always had them by heart, and I can't think what some of them are at all! (Never mind, let them go. Don't try to remember them.) " Tonight, while going home, she said, " And I have forgotten the Articles of Faith." [Com. by S. M., " She was beginning to go. Two of these ' articles ' were carried over from R. D. She was told them by M."]

Feb. 11. Asleep off and on 8.30-12.20 in the evening. Once M. muttered, " D. is going to Dr. Ratbum's on Monday." [Com. by S. M., " That was said to tease you."] I told D. what had been said, and warned her to resist any impulse. She replied with great emphasis, " Well, I shall never go there, impulse or no impulse, knowing what I do now. I would throw myself under the car-wheels first." [Com. by S. M., " And she would have done it."]

Once while she was sleeping I whispered several times. " Mamma ". Soon appeared that peculiarly tender smile which is always present when she dreams of her dead mother. The smile deepened and faded, deepened and faded. Presently she

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all you said about me, and thought I would go away. And at night after we had got home I would tease her about what you said, and cut up and torment her."

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[R. D.] awoke, with the radiance of that smile still on her face. I asked if she could remember anything, and she said, "Yes. (What?)" With a little hesitation she replied, "You—and Mrs. P., and my own mother. I thought that you were standing over there by Mrs. Prince, and mother was there"—pointing—"and I was explaining to mother that I had a new papa and mamma, and she couldn't seem to understand. And when she smiled I would smile." [Com. by S. M., "Except for an instant, this was the first time that R. D. came, awake, when you were taking care of her. She was puzzled some, but not alarmed. S. D. and M. had worried as to how she would take it. That night they had a jubilee, it came off so well. Before that they had dreaded her coming when she was being taken care of here."] Then I suggested her going to sleep thinking of her mother. Soon after sleep began, she [S. R. D.] began the recital of a conversation with her mother which lasted for more than fifteen minutes. It was evident that the original conversation must have taken place when she was a child. "Now mother," the voice ran on, with pauses for the mother's replies, "isn't the kitchen nice and warm? But *wasn't* it cold when I came in!....When I woke this morning *how* I hated to get up! I hated to get up awfully. Then I said to myself, 'You *must* get up!' And then I felt as if I couldn't. And then I just jumped right on the floor." She went on about how she made the fire, hid and jumped out when her mother entered the room, and all sorts of childish things, all with that tender smile, and that voice charged with the most caressing, loving emotion. The tones and facial expression were so child-like that one was almost carried away by the illusion. When, a little later, there was the recital of her part of a conversation which took place, originally, within two years, the voice and expression were much older, the manner weary, a decided contrast. I referred to the first recital after she [S. D.] woke, and she recognized the incident. It was the first time she ever had kindled the coal fire. She remembered how hard it was to get up, she being then only about eight years old. But she could not possibly repeat more than a bit of the conversation. [Com. by S. M., "No wonder! I think she *must* have been stumped then. M. had told her the incident, but not much of the conversation."]

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Feb. 12, Sunday. I advised her to learn to control her muscles, so as not to make so many purposeless movements. At the very moment when she was promising to try, up would go her hand and rub her face or eye or lip. Or she would twiddle her fingers, or bite her ring, which last I never saw her do before. She could not remember more than a few seconds. Over and over she said, "I forgot", or "I don't know what makes me do that", and there is not the slightest doubt that she is sincere. Is M. purposely making her do these things? It was afternoon when she first came over, and she did not go to Sunday school as is her custom, nor to church. She looked as though she had been through some hard experience. Her face was swollen, and her back, she said, was worse. Has M. been maltreating her worse than usual? Two short periods of cataleptic staring in the afternoon, and one of about eight minutes in the evening. I could not rouse her from the last by rubbing, slapping her hands, saying, "wake" loudly, etc. Dropping a heavy book on the floor produced fright, but woke her with a bad pain in the head, which soon passed. Occasionally M. uttered ejaculations, as "We'll take D. home", at the same time sitting up. In flinging her arms about a couple of buttons on the waist became undone, another was missing. M. suddenly became conscious of this, though asleep, and carefully adjusted the buttons, felt along to see if any others were wrong, pulled down the waist, which did not need it, felt along the collar, and even along the sides of the skirts, and then placidly folded her hands as if content. There was almost a quizzical look, as much as to say, "I must look out for this girl while she is asleep." [Com. by S. M., "That is just about what she thought. I think you did splendidly in interpreting her thoughts and movements."]

Feb. 13. D.'s interest in *bones,* thanks to her former osteopathic treatment, continues, but is abating. Formerly she would often ask Mrs. P., "What bone lies here—and here?" Today she asked me what bone lay beneath the spot at which she pointed. "The ribs", I responded. She said, laughing, that she guessed the bones would be coming through, she was coughing so.

I suspect that the suggestion that she try to make only purposeful movements with her hands has already borne fruits, as

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during sleep this evening M. made hardly any attempt to maltreat herself—no ugly digging at the eyes, scratching the neck, etc. Perhaps D. has been in the habit of stroking her forehead to induce sleep and this started the pitying process, also of rubbing the back of her neck to soothe the ache, and rubbing the eyes to wake herself in the morning, so that these movements started corresponding ones on the part of M. [Com. by S. M., "True, as regards the neck; bosh as to the others. The other movements were begun by M. herself."]

M. talked considerably in her sleep this evening. I no longer address M. in sleep or mention her name, nor does she speak it. Probably it was of too slight a root to remain in her memory. [S. M. laughed as she heard this read.] At one point, when M. was threatening what she would make D. do, I began to say, in a low, monotonous voice, "(D. is all there is. D. has foolish fancies, that is all.)" A most amused expression flitted across her face. [Com. by S. M., "She was amused because you did not know the real Doris at all then."] "(D. knows now. D. knows about herself now.)" The chin uplifted, the face, with an appearance of intent listening, indicated question, possibly surprise. [Com. by S. M., "For a moment she was puzzled whether R. D. understood about her coming over here and being taken care of. Then she decided it couldn't be."] "(There is just D., but D. has funny dreams.)" Amused again. "Dreams!" she murmured, possibly with a spice of contempt. "(But D. will get over her dreams.)" Brows knit, she appears to be considering a knotty question. There were two seizures, both while asleep, of cataleptic staring. The suggestion of Dr. Walker, telling her that she would wake when she heard a sound and then touching a call-bell, was tried, without effect. Letting a book fall in another part of the room woke her both times with fright, and she would ask, "What was the noise?"

At her first waking she began to smile. "(What are you thinking about?) Something I would like to ask about Adelaide. (Well, ask it.) But it is silly." After hesitation, she said, "I would like to find out if she was looking into a shop window between one and two o'clock today. I imagined she was. It must have been after quarter past one. She was dressed in blue and

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wore a turban. Her back was turned, and she was stooping and looking at something in a dry-goods store window. I don't know what it was, but it seems as if it were something like a cushion. And then I think she straightened up. I only saw her for a moment, because I was interrupted. I think it was my nephew who called out, and it went. I was thinking about Adelaide, and then I saw her." She declared that she was not out of the house all day until she came here. I know she was in the house at about 10 a. m., for Mrs. P. sent me over to see why she did not come as she had agreed to do.

I here record sentences uttered by M. while asleep, after 10 p. m., taken down verbatim. She lay on her back with face turned to the left, that is, toward the wall. The expression was confident and quizzically-malicious, not savagely-malicious as sometimes formerly. The voice was low, the sentences usually separated by intervals of silence, and punctuated by nods and impish "huh's". "I'll make D. sick tomorrow....I'll be out all day tomorrow....Dr. Prince won't come over tomorrow.... I'm afraid of that Dr. Prince....I'll make D. sick. We won't go to Dr. Walker's; he talks too much. We won't talk any more....We must go home, we want to fix that....We had a good time this morning until that Dr. Prince came——D. isn't going to that Dr. Walker....I'll make D. sick—she's sick now... ..That will keep D. away from Prince's, *I know*....We must go home and fix that....We don't want that Dr. Prince with us....I can take you home, yes, I can take you home....We want to go home to fix that....We won't go home late, D. wants to go to bed. We want to fix that .... We'll be out all day tomorrow; that Dr. Prince won't come and scare me .... I'll make D. sick....If we go home late she won't get up. We want to go home early. We want to fix that....She won't come over to Prince's, she won't come over tomorrow....That Dr. Prince won't be over tomorrow. We won't let him in. *No!*" Several times during this she sought to rise. A slight pressure, with the word "quiet" or the like, and she would sink back.

At this point I began to note a curious phenomenon. After one of her little starts her head chanced to roll to the right. In a flash the M. expression vanished, the lips parted in easy breathing, the face became—what shall I say?—Madonna-like in its

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placidity, the body lay still. After a few minutes the head rolled to the left, and with as lightning-swiftness the M. look was back, and the twitches and utterances of the above character were resumed. I began to turn the head to the right, and the muscles of the neck resisted, and an expression of " I know what you're at " came, and she ejaculated " No! no! " I waited until she was off her guard, quickly turned the head, and again came the quiet and peace. I kept the face turned by pressure of my hand against her cheek, and she did not resist. Waking her, because the time had come to go home, I sought to fortify her against feeling sick tomorrow.

The same evening I called up Adelaide by telephone. " (Were you out between 1.15 and 2 this afternoon?) Yes. (Where did you go?) Let me see. I went to a drug-store. (How were you dressed?) In a blue suit. (Did you wear a turban?) Yes." I had to ask leading questions to recall so trivial an incident as looking into the shop window. " (Did you look intently into a shop window?) Yes, I believe I did. (What kind of a shop?) A dry-goods store. (Was it a cushion that you were looking at?) I believe so,—yes." The next day Adelaide was seen, and she made this statement. She started from her home on McClintock Street, at about 1.20 p. m., and walked about four blocks to a drug store northerly on Perrysville Avenue. On the way she stopped and examined a pillow-cushion in a dry-goods shop window. She had almost forgotten the fact when I called her up, but afterwards recalled it distinctly. She was dressed as described.

Feb. 14. D. came in a little before 12.30. After a while I asked her where she was from 1.15 to 2 p. m., yesterday. " In my room sewing ", she said, " making a dress for my niece." I asked her if she had ever " seen things " by voluntary effort, and she said she had not. [156]

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156. Four theories might be suggested to account for S. D.'s knowledge of Adelaide's movements between 1.20 and 1.25 on Feb. 13. (1) That Adelaide herself was in collusion with her, or at least told her the facts. But Adelaide is a lady of the most rigidly upright and truthful character, belonged to an entirely different circle, lived a mile and a half distant, and knew her only casually from meeting her at church and Sunday school. This suggestion may be put out of court. (2) That someone else saw Adelaide and reported the

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fact to D. This cannot be absolutely negatived. But to one who knew all the circumstances it is exceedingly improbable, more so than could be set forth, except at great length. To say nothing of the fact that the incident of standing looking into a shop window seems too insignificant to have been deemed worthy by anyone of reporting in such detail, it appeared that there was only one person who both knew Adelaide and was on familiar enough terms with D. to have gossipped with her, and that person was both ill most of the time and was never known to visit that part of the city where the dry-goods store in question was situated. (3) That D. was herself walking on Perrysville avenue in a somnambulic condition, and afterwards retained a mental picture of seeing Adelaide, but suffered an illusion as to the source of it. This theory is untenable on two accounts. She never retained memory of what she saw in that condition, and she never took somnambulic walks in the daytime. (4) That D. was on Perrysville avenue, near the dry-goods store in a normal state, and witnessed the incident, but afterward either underwent an illusion of memory, or consciously deceived me. Had she not already represented that she had tuberculosis when she had not, and that she painted pictures of remarkable quality, when she did not? But these were externalized dramatizations of subconscious mental processes, each starting from a series of facts, but built up gradually by suggestions from without and auto-suggestion, each systematic, progressive and recurrent. But the case under discussion is sharply differentiated. There was nothing to rivet D.'s attention upon Adelaide, a mere casual acquaintance, and to make her the subject of continual imagery and day-dreaming; there was no time between the real incident and its rehearsal for the incubation and growth of an auto-fiction, which, if it was auto-fiction, sprang up full-grown like Venus from the head of Jove; the incident suffered no distortion, but was told as it actually occurred; there was no sequel or addition, and Adelaide thenceforward had only a normal place in the thoughts of D. There was also a noticeable difference between the way in which D. told her tuberculosis and painting stories, and that in which she related this story. She told the former stolidly, without lavish use of words but also without hesitation. She told the latter timidly, hesitantly and with embarrassment.

But let us examine further the likelihood that D. was near the spot when Adelaide looked into the shop window. Frankly, every probability is against that supposition, though most "scientific" minds will cling by the teeth to the remotest possibility, rather than to admit clairvoyance, for which, indeed, I feel no predilection. Let these facts be noted. D., that is to say S. D., was a creature of habit, routine, approaching to automatism. She did not wander without particular destination, except when in the condition of excitement already described in the incident where she sought a place to die in, and then she scarcely noted anything, and afterwards remembered nothing in detail if anything whatever. At all other times she went, as it were, in beaten paths, to the department store, to the butcher's and other venders of food, to her friend Ella's home, to the homes of the sick whom she visited and of the old ladies to whom she read, to the homes of her relatives, etc. Therefore, if she was in the neighborhood at the time of the incident, it was because she

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had an errand there. But that spot, the corner of W street and Perrysville avenue, was not within half a mile of any house which she visited, or any shop at which she did business. With the exception of a half-dozen contiguous stores near that corner there are none for more than a mile and a half on the avenue, and it is a neighborhood of homes, remote from those which she visited. Of all her journeys, the destination nearest to the dry-goods shop was the residence of her sister Ada, situated about a mile northward, but near Perrysville avenue, and it was likewise the only one which by any route led her past that shop, consequently it is upon this that the attention must be fixed. Perrysville avenue lies across cemeteries fully a mile and a quarter from Colorado avenue where D. lived, and generally parallel with it. There were two ways of reaching it, one on foot leading by crooked streets and in part through a cemetery, and the other by car southward into town and thence abruptly northward into Perrysville avenue and along it. If she had taken the car, she might conceivably have seen Adelaide as she passed W street. But I never knew her to take that route except when she had business in town, otherwise she walked by the shorter route, rather than pay fare and take the four mile journey around. Her father's noon hour was from 12 to 1, and she did not venture out while he remained. It was rare that he left the house earlier, though he sometimes did, as on February 14th, when she came to the rectory at about 12.30. It was also rare that two cars could be caught and the ride through the tortuous streets made as far as W street, even if she did not stop to shop first as was usually the case, in as little a space as thirty-five minutes. So only by the rarest combination of coincidences and departures from her usual custom could she have reached W street by 1.20 or 1.25 p. m. If her father left the house two days running before 1 o'clock and if she left her work undone and could get dressed by 12.50, and if she caught a car at once, and if the car proceeded on time, and if she did not stop to shop, and if she caught the car northward at once, and if the second car also met no delay, and if she happened to be looking from the car window at the moment Adelaide was looking in the shop window, then she learned the incident in a normal way. But suppose that she took the direct route on foot. Then not only must she have started as early and walked with great rapidity, but she must have turned in the other direction from her sister's after she reached Perrysville avenue and walked aimlessly for a half a mile, which, as stated above, was contrary to her fixed mode.

Having indicated the difficulties of a normal solution to this incident, I go no further. But there is another chapter, which must be taken into account, and which renders the normal solution more difficult. After S. D. had departed and the main body of her memories had been recovered by R. D., I found that the latter remembered nothing which occurred or was said to occur when S. D. was in any strongly perturbed or abstracted frame of mind. For example, R. D. remembered that the belief that McPherson, absent in California, was married, was tested and found to be correct, but she got back no memory of experiencing the alleged clairvoyance which gave rise to the belief. The Adelaide incident has never been told her to this writing. Early

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in 1913 experiments were tried on her in the way of "hypnoidization"—the Sidis method of inducing a state of abstraction—in order to see if any of the yet submerged experiences of S. D. could be brought to the surface. Some incidents were brought up from the depths, none of which occurred when S. D. was in a condition of painful excitement, but only such as took place when she was in a more quiet and dreamy state. They were evoked only by piecemeal, and never by way of imagery, but only of phrases, which were unintelligible and mysterious to the speaker. On February 19, 1913, I told R. D. to let her mind wander, not to try and think, but to let her thoughts float dream-like, and see if anything would come as the result of words that I should utter. "(A shop window, a girl with back turned looking at a cushion.)" After a little she said, "Perrysville avenue. I don't know why that comes to me, but those words came up. (Very well; there stands the girl. I wonder how she is dressed.) Blue—I thought blue, I suppose it is her dress. (Blue, very well; I wonder what kind of a hat she has.) Nothing comes. (Perrysville avenue, where on the avenue?) A corner—near a corner. (In what direction from X avenue?) I know it must be toward the city, for there are no stores beyond. (What else, think where you are on Perrysville avenue.) I don't get anything. (Think where you are—girl looking in window.) Home. (Home—at home, doing what?) Embroidery. (Embroidery.) I first thought of a white piece, then embroidery. (Now as I say again—girl looking in window at cushion, shop on avenue near corner, you walking on avenue. You see yourself walking on the avenue?) [Long silence—no response to my strong suggestion.] (Girl in blue looking in window—where do you see yourself?) Home—that is all I think of. Papa, what does that mean? Where do those thoughts come from? (You don't remember anything like that?) No, it sounds like nonsense to me. (White piece—embroidery; who is with you?) Someone down-stairs. (Then you are not down-stairs?) I can't be, since that came into my head. (I wonder who is down-stairs, young or old?) [There was no response.] (What time is it—night or day?—white piece, embroidery—time of day?) Afternoon. (Back on Perrysville avenue—girl looking in window. Who is it? You know her as she stands there,—who?)" No answer. "(Notice her figure.) Tall and thin. Is it Ada?—it begins with an A. (Did Ada come to you?) No, I thought of A—it begins with A. (Ah, begins with A! The whole name is coming. I wonder where you had seen her before. Tall and thin, the name will come.) Adelaide—Adelaide Hamilton. (Now about someone down-stairs—you know he or she is down there, you know somehow.) Eating. (I guess that is all.) Did any of that occur? (Yes, that is all correct.)" But I told her no more, and she has no memory revived, and still is ignorant why I asked. The foregoing came while she was slowly running a noiseless sewing machine, as I have found that some occupation which requires little mental attention favors the process. The answers seldom came promptly, they bubbled up, as it were, and appeared to make her wonder, in her calm fashion. The experiment ought to have revealed that S. D. was on Perrysville avenue at the time Adelaide looked into the window, if such was the case. But the association which steadily

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She said that she felt better after I called at her home yesterday, before that and also this morning she was "cranky", "snapped and slatted". [157] This morning she was sick and vomited, so M.'s prediction was verified. Finding that she intended to stay at home this evening, and believing that M. was responsible, I urged her not to surrender to impulse. As I spoke, she began picking at her dress with a pin and when I called her attention to a frayed rent an inch and a half long, came to herself with a start. Her attention again wavered, she seemed melancholy and her eyes showed a tendency to become fixed; I made her laugh and she recovered herself, but her palms were

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came was "home", reinforced by "white piece", "embroidery", "someone down-stairs", and "eating". If S. D. did not actually see Adelaide while the former was in her room more than a mile distant, then the current conclusions of psychologists in regard to the trustworthiness of data derived by the process of "hypnoidization" will have to be revised.

Perhaps it will be thought that there is a discrepancy between S. D.'s account of the work in which she was engaged, "making a dress for my niece", and the expressions evoked by the experiment, "white piece", and "embroidery". There is none. S. D. rarely made a dress for one of her friends without adding some embroidery, and there is no difficulty in supposing the dress to have been white.

157. That is, when I appeared at the door, M., who was then afraid of Dr. P., disappeared, and S. D. came, and the conduct was no longer "cranky". The reason why, at this period, M., was seldom "out" in the presence of Dr. P., when awake, and then dissembled her presence is found in the same fact that she was afraid of him. The policy of terrorizing M. superficially seemed to be having a good effect, as it kept her under apparent subjection, lessening her manifestations both awake and asleep, *while in my presence.* But I discovered that she was revenging herself on S. D. in her home. When allowed to talk in her sleep at the rectory, her taunting and tormenting S. D., which the latter hardly dared to allude to in plain terms, lessened correspondingly. Thus I was gradually induced to change my policy and let M. talk, with the result that better sleep was secured, there was less nervous irritation, and the physical basis for cure was further advanced. Finally I became convinced that no enduring advance could be made so long as M. was afraid of and hostile to me, that not sternness and open opposition to her desires but devices suited to her child-like nature could produce hoped-for results, that by cultivating amiability and friendship toward me she could be made to coöperate with me in the work of abolishing first S. D. and then herself. But the lesson was long in learning, and accomplished only by the road of numberless experiments and observations.

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covered with sweat as always after the " staring-spells." [Com. by S. M., " M. was opposing her will underneath."] She soon went home, but returned at 7.30. After an evening lecture I came in at about 10, and she [M.] remarked what a noise I made in opening the front door; really I took pains to do so quietly. So I have heard her comment on how loudly Mrs. P. talked in a room diagonally below, with a shut door intervening, when the talk was not at all loud. When she is dozing off, and I say " sleep " very softly, it seems to her as though a voice were shouting the word at some distance. This points to auditory hyperæsthesia. As she slept tonight I had to guard the hands for some time from rubbing and scratching the neck, rubbing the eyes, etc. The face inclined to turn to the left, and the expression was that of M. I turned the head to the right and the look altered as it had done last evening, but the hands continued to give trouble, though less vigorously. I began to say, " (D. is all there is, D. and her fancies.) " The face, now turned to the left, clouded, then cleared and expressed amused contempt, as she said, " No....No ". The hands sought to scratch. " (If you do that you will have to go to Dr. Walker's for weeks.) " The effect was curious. The body shrank, the face became subdued and apprehensive, and the hands remained poised just over the neck, clawing in the air. If they came into slight contact a sentence of similar import caused them to withdraw, and the poised clawing continued. Presently she sat up and said, " We'll take D. home ", rose and endeavored weakly to reach the door, with moments when she relapsed into deeper slumber. " Wake quietly ", I directed. D. opened her eyes and smiled, then as she realized her standing position looked surprised, then grieved, and her lips quivered. " I thought I had got over that ", she said, meaning walking in her sleep. I had her sleep lying on her right side, and for forty minutes nothing was heard from M. But she [S. D.] woke at short intervals, and every time would first look at me as though she thought I had wakened her, and then would avert her gaze with a far-away, listening expression. [Com. by S. M., " M. calling and waking her."] I would say, " (Never mind, D., it is all right) " and they would close. Later came six or eight short cataleptic seizures, each quickly broken by touching the bell. She remembers nothing about these seizures except that

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when prolonged they cause her head to pain her and her eyes to water. She went home at about midnight. On the way I advised her to sleep with a pillow, which she says she has never done. She showed no particular reluctance in regard to going to Dr. Walker's tomorrow at 9.30 a. m. "Nine o'clock? That is in three hours", she said. "(O no!) What, isn't it? O no, six hours. (Try again.)" She actually began to count on her fingers, but when she got to 4 laughed and said, "Why, of course it is nine hours." I asked how many hours would elapse between 9 a. m. and 6 p. m., and she replied, "Twelve hours".

Feb. 15. D. came in before 9 a. m., in medium spirits. She was "fussy" in the night, and found herself sitting up in bed. etc. She [M.] had been crying in the morning, but she [S. D.] did not know what about. [Com. by S. M., "The reason was that a china doll which M. had sitting on the stove was jarred off by a passing train and broke."] Her expression was that which always strikes me as that of D. [S. D.] with a slight blending of M., the latter consisting in part of a queer twist in the lips. [M. intently watching underneath.] She went to Dr. Walker's in company with Mrs. P., and had a long interview.

I think I have never known a mature girl so devoid of interest in the opposite sex, so utterly without coquettishness or sentimentality. She seems psychically non-sexual. In more than a year's acquaintance I have never seen an act or look or heard a word betraying other than casual interest in any boy or man not related to her.

[Account of evening written by Mrs. P.] D. went to sleep a little after nine, slept about fifteen minutes quietly, then woke and wanted to read. I said, "You had better go to sleep." She [S. D.] said, "I will if you will lie down beside me." I replied, "There is not room for both on the couch." "Yes there is," she said, "I will make myself small." I complied and she slept half an hour quietly. Then she began to be fidgety [M. underneath] and to rub her face. I would say, "Put your hands down", and she would do so, but M. would say, "No! no!" After awhile M. [awake] said, "When did you lie down here? There isn't room for you. I haven't room. Say! get up—huh? You lie here and let me get up—huh?" I got up and she slept about fifteen minutes, then M. said, "Pass me that magazine—huh? I

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want to finish that story. That was an interesting story." She slept a few minutes, then woke and read her story. Dr. P. came, we [S. D. replaced M.] chatted awhile, then he took her home.

Feb. 16. Came in at 5.30, and went to sleep a little before 9, after reminiscencing at my instigation. Tendency to scratch and rub, and a variety of by-play. I describe various figures on the back of her hand with my finger, which she repeats. She becomes quiet, then commences a conversation-recital, [R. D. came asleep, and was followed by S. R. D.] which Mrs. P. took down verbatim. "Hello, come along in. Take a chair....I am busy sewing....Is that so? Going to be gone long? How long?.... Is that so? I am glad you feel better....Uh-huh....I understand....I got one this morning. I think it was the nerviest thing I ever heard of—after seven years....No, I will not.... No, I *will not*....I am making some dresses for Ada's kid.... Yes, she remembers you....It must be seven years—it must be. I was working out to ——....Yes....No, why should I be?.. ..Uh-hah. Do you want something to eat?....Well, I can't help it....Why, no. What made you think of it? I am never home in the evening....I don't know why. I am not over there this afternoon. I am sure I wish I was....No, I did not say that....Coming back to ——? I don't believe they will—they won't start a home here....You know she would....I cannot. I am sorry you came down when you knew I wouldn't....Is that so?....Well, we talked that over before, and what is the use of talking any more?....I am not going to keep house for him long....No....Well, I am sorry....M-hm....What is the matter with her....Mm....I didn't believe it. I don't....He never knows whether I have any money or not,—he can't say.... M-hm, well! Hm....Is that so? Well, I will see about it. I don't know for sure....Someone told her, I don't know who. I can ask her....I don't care,—what's the use? O well, forget it!....Well, she said she would never have any, she ought to know....Do you think so? I am glad you do....I don't care ....Come down and I will give you something to eat....No one in the house....Listen, do you like this?....It won't show up. I never saw any of it....I don't care. Huh! I ——....Are you going now?....I won't see you for quite a while....Indeed,

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I will not..Well, good-bye." [158] During this talk the left hand clasped and unclasped, otherwise the body was generally quiescent. It lasted from 9.32 to 9.43, and was followed by slight facial contortions, flings of the arms and turning on her back. At 9.50 there was a minute of conversation-recital. "You see, father, how things work out. Each did not know the other was here. They each told their own story. It makes me tired."

After this came considerable by-play, and one cataleptic staring-spell. I jotted down some notes with a pencil, writing very lightly two feet from her ear. She evidently heard it, for while still lying partly turned away her right hand came out across her body and approached me, making light grasping movements. I let it touch my hand and it retreats; every time her fingers touch my hand her face shows discontent and the hand withdraws, drawn back from the elbow and also from the wrist, the fingers themselves curling backward. Then the hand comes forward again, seeking and grasping; no description can picture its peculiar appearance, seeming, as Mrs. P. says, as if it had eyes in the fingers. It seems as if it were endowed with independent intelligence, as if it debated with itself, interrogated; it shows discontent, it manifests eagerness. It shrinks like the leaves of the sensitive-plant, persists, demands. Mrs. P. signs for me to give her the pencil. I do so, the fingers grasp it, and the face shows delight. I give her a book with a piece of paper on it, and she writes the word "Margaret". Then she has *not* forgotten her name! She writes "Margaret" again, deliberates, and adds, "wants to be out now." Then she waits, with intent and expectant look on the face with its closed eyelids. Her desire not being acceded to, she grunts, attempts to rise, ejaculates, "Where is that Dr. P.?" and there is a variety of by-play. "(You will have to go to Dr. Walker for a week if you don't keep still, D.)" She becomes subdued. "(D. knows all about herself and her fancies.) No. (D., sleep.) Huh!"—and she laughs. "I'll take D. home. I'll take D. home—huh? D.

158. The original conversation took place but a day or two before the recital. As it concerns members of the family and others I cannot explain it, even were that worth while.

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doesn't want to go to that Dr. Walker. (You are acting foolish.) No." But she smiles. "(You are just having a little play.) Sure!"—laughs, much amused. "(You will forget.) Sure! *He* don't know. [159] Where is that Dr. P.? (Who am I, D.?) You are He,—yes." Here I attempted, by adopting a tone of quiet assurance, to get from M. an admission that D. was on Perrysville Ave. at the time of the alleged clairvoyance. "(You went to your sister Ada's on Monday.) Last night. (Yes, you went to your sister's on Monday afternoon, don't you remember?) No, last night—yes, last night. (Don't you remember that you saw Adelaide on Perrysville Avenue on Monday?)" There was no expression except of an effort to think and of confident assurance accompanying her words. "No, last night. We saw Adelaide last night, on the corner." D. had already informed us that she saw Adelaide and her husband waiting for a car last evening, near the market-house. D. was shopping and had likewise taken some work she was doing for the sister to her. [160] "(What was D. doing on Monday afternoon?) I was working, and D. was there. (Where was D.?)" Pause and brows drawn in thought. "She was making me work. (What did she make you do?) Sew. (Where were you?) We were in *our* room. (The bed-room?) Yes. (Did D. see anything when she was making you work?)" Brows contracted. and expression puzzled. "(You don't know?) No, I was working. (Is it good for D. to make you work?) No, it makes her so tired.... (You are a part of D.) No. He doesn't know. I am M. .... Do you think that D. was at her sister's on Monday? (Yes. I know it.) I'll tell her. (Right, do so.) I was working on Monday. I will tear that up"—vindictively. "No, that is gone. That is g-o-ne"—with ludicrous discomfiture. "(How long did you work?)" [Troubled pause.] "(You don't remember time very well?) No. (When did you

159. Note that by "He" she means her present interlocutor, whom for some time M. asleep continued to consider a different person from Dr. P.

160. It is certain from a letter written by the sister, which I saw, that D. was making clothing for the sister's daughter that week. Note in what follows, the absolute consistency of M.'s account, from her point of view, with that of S. D. M. says that S. D. was "making her work", and M. could never give her attention to more than one thing.

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begin work?) We came up after father left. (When did you leave off?) She went to Sadie's before she went over to Prince's. (You say *she,* but you are she. You are just a part of D.'s dreams.)" She is amused, says with a curious inflection, "*Dreams!*" and adds with evident appreciation of the humor of the notion, "working dreams!" "(What do you think you are? A ——" here I named several objects, and then, to see how she would take it, "a peach?)" She seemed much amused by this.... "(What made D. give us a picture which she did not paint?)" She appears surprised, and hesitates. "Did she tell him—did she? (Yes.) Did she tell *you* about it? (Yes. What made her do it?) Who told you that *I* knew about it? (D.) Did she tell you? (Yes.) Where is He talking? (Where does he seem to be?)" Silence,—she seems to be puzzling. "(Does it sound in the room?) Yes. (But why didn't D. give her own picture?) Didn't D. tell you? (Yes.) Then what makes you ask *me?* (To see if you know. And I may be wrong.)" Finally she seemed to be convinced that the cat was really out, and said, "Well, that D. is funny. She ought to have given hers, but she thinks her own pictures are not good enough .... (She didn't make the sermon-cases, did she?) O yes, she made them. That Dr. P. thought she didn't and she has cried about it. She thinks he doesn't believe it now. She just says, 'Let him think so' but she cries. Did you think that she didn't make 'em? (I didn't know.) But you think she did now? (Yes.) I'll tell D. that He believes she did.... (Is D. getting better?) D. *thinks* she is getting better." [Com. by S. M., "A world of sarcasm in that about S. D. thinking she was getting better."] "(Don't you want her to?) No, I don't like it. (Why does she sleep better?) I can't keep her awake. I wake her, but she won't stay—she keeps thinking what that Dr. P. said.... She isn't better, you know. (What, doesn't she sleep better?) Yes. (And isn't she stronger?) Yes. (And isn't her appetite better?) Yes. She doesn't eat at home but she eats like everything over to Dr. P.'s. (Then you made a mistake when you said that she isn't getting better?) Y-e-s"—this reluctantly. [Com. by S. M., "She doesn't know how to remedy it without letting you know about the R. D. She knows that *S. D.* isn't getting better."] "That D. [R. D.] prays too much.

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(Don't you like prayer?) N-o-o. (Does it weaken you?) Yes, it sends me away. (Do you remember the night when she couldn't move her arms and feet? Was she hypnotized?)" Puzzled silence. "(You don't know what that means?) No. (You remember the night?) Yes. I was scared that night, when she couldn't move her feet. That was *me*. [161] (Why were you scared?) Because she was away so long. I couldn't call her back. My, but I was scared. (When I asked her age and she would say 18 and then 21, and give different names, was that you trying to fool me?) That was first me, then D. I would speak and then Dr. P. would say something and D. would come. I am awful 'fraid of that Dr. P. I would be out, and then I would go in. I won't do that any more. (What were you afraid of?) I thought D. was going and leave me and I couldn't go....I don't like that Dr. P. He knows a lot about me. (Why did D. tell a lie about the hip?) That wasn't a lie, that was pretending. D. cried and cried that night. (What made D. walk that night in the rain?) That was *me*. I made Dr. P. take that walk. (What made D. wake?) She woke when he said something about the tent. I laughed, and then she came. She cried and scolded me. (Why does she have those staring-spells?) Because I call D. and she keeps going to sleep, and I can't come out." Then, referring to dropping a book to break the "spells", she added, "You mustn't scare me like that. That Dr. P. was around. He must have been. (What is the best way to bring her out of the spells?) Let me tell you, but don't tell her—huh? Just put your fingers on her eyes; don't hurt her, but press a little bit. (That will bring her out?) Yes, but don't tell her. [162] (I am saying 'she' and 'you', but you

161. She refers to the period just before that of rapid alternations.

162. S. M. afterward claimed, "This was *my* suggestion; it was the first time I talked to you after you let M. talk". S. M. explained that at that time she could interpolate remarks of her own into the stream of the speech of Margaret asleep, that the latter heard them and supposed, after S. M.'s sentences were finished, that they had been her own. This power, S. M. declared, she used very infrequently at this period—only when something imperatively needed to be communicated to me which was beyond the knowledge of M. Later, as the record will abundantly witness, M. asleep lost control of the mechanism to the extent that she became deaf to all interpolations by S. M. Contemporaneously, S. M. had acquired confidence in me, and these

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know that really you are a part of D. You know that?) Y-e-e-s"—resignedly, and very low. "(D. thought too much by herself, and you are just a cluster of her thoughts. You are just her doll.) *Doll!* (Yes, like a doll. When she is well you will slip into her.)" Her brow darkens. "(But it will be all right.)" Her face lightens. "But I can keep my name? I like that name. (Yes, as long as you need it. But you will be back a part of D., and won't need it.) Then I won't have to work so hard....She worries too much. It makes me angry. (Why has she been sick mornings?) I made her sick. I didn't want her to go over to Prince's. (Why?) Because I can't come out there. We had a good time that morning until Dr. P. came. He sent me away. (Couldn't she have come over to Prince's those mornings when she felt sick?) Yes, but she would have been awful sick on the way. If she had got over she would have been better. (If D. 'phoned over and Dr. P. went there, would it drive you away?)" She scowls and replies, "Yes, but D. wouldn't do that. She would say she was making too much trouble. I don't like that Dr. Walker because he wants to talk about me. He began to talk about me, then he shut up—I don't know why. I was glad....We made a dress last night, and we [M.] had to have a dance. I worked so hard....She won't let me work on those things for Dr. P."—a surplice and stole. "She thinks those things mustn't be made fast. O, they are pretty things!" [Com. by S. M., "D. bought goods for a cassock, and M. tore it up before she started it."] Referring to the dress which D. found in the barrel I asked, "(What did you do with that blue dress?) O, I hadn't anything to do with that. It was D. herself who didn't notice that she put it in the barrel, and laid something over it." It is true that D., after she was told where it was, recollected in a dim fashion having

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interpolations, now perfectly distinguishable as will be described, became a part of the program. But on the evening of February 17, S. M., being then *sub rosa*, had to simulate M.'s tones and manner in order not to excite suspicion. If anything, she rather overdid it, for she makes use of M.'s old "huh", which M. had not used once during the evening and was rapidly leaving off. For this ejaculation was really an accompaniment of that viciousness which was passing away, except for sporadic attacks, with the gradual improvement in general conditions.

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put it there, a thing she never does when M. claims the act as her own.

M.'s face during speaking was mischievous but not malicious. She was animated, her voice had the timbre and peculiar circumflexes which characterize it, it was child-like and of a certain luscious squeakiness—which is a terrible expression, yet it suits. Her features ran through a considerable part of the gamut of expression. Her half-indulgent, half-contemptuous and patronizing way of speaking of D. was rich. When silent, waiting for me to speak, the face was quiet, with no expression as a rule but that of expectant waiting. This conversation with a sleeping personality lasted about one hour and three-quarters. When thus in an amiable mood, she is charming, witty, smiling and sometimes laughing, her cheeks pink and her face very pretty. When it was 12.15 I said, " (Perhaps D. had better come back.) What time is it? (Past twelve.) O, D. wouldn't want to stay so late. Shall I call her? (No, I will bring her back.) Can *you* do it? (D., wake quietly. Wake quietly and say, 'Here I am'.) " Not another word from M.; instantly the eyes opened, and smiling D. said softly, " Here I am." She was surprised at the hour, and said that she felt splendidly.

Feb. 17. She " felt so well " last night that she wanted to work, and after she got to bed kept thinking of things she would like to do, but remembered that she had promised not to work, so resisted the inclination to rise, fell asleep and got through the night well. " But ", she burst out, " I don't see why there was running through my head every time I woke, 'You are not a peach. You are not a peach.' Where did I get such a ridiculous thought? " She also said, " I don't know why it is harder for me to come over to your house the last few days. Something seems to hold me back." [Com. by S. M., " And she knew in her heart and soul that it was M."]

I had her fold her arms and try to keep them still. By great effort she kept them folded about one minute, when I let her give up the visible struggle. " (How did you feel?) As though something were pulling at my arms."

The outer skin is coming off from her left arm in curious fashion. She says that it has come off in flakes and patches from her whole body twice a year, spring and autumn, for the last

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three years, and that the process occupies some two months. It does not seem to have yet begun on the right hand and arm. [Com. by S. M., " S. D. told the truth."]

I told her she should keep some work here at the rectory, and spend considerable of the day here, so not to work so much alone. Her whole face began to change, and though her lips murmured " I will ", her features expressed trouble and conflict. [Com. by S. M., " M. was coming to the surface and giving her digs inside."]

She said, " I don't make my bed every day. Yesterday I found in it two pieces of candy, several of orange peel, a piece of orange and the dry core of an apple, two hairpins, a comb and brush that I had hunted for, two needles and two pins." [Com. by S. M., " That is why they made R. D. sit in a corner when she came. If she had seen that bed! M. would play with things and eat things and leave things in bed. M. has brought up a cup of coffee, set it on the edge of the bed, played all night without spilling it, and drunk it in the morning."]

Sleep began at 8.50 p. m. Turning head from left to right causes M. to say irritably, " No! no! ", and expression to change some, as before. Six " staring-spells " before talk began, stopped by the method suggested last evening, pressing gently upon the cornea over the white of the eye. At about 10.15 I made some lightly written notes. M. reached for the pencil, and was pleased to receive it and paper. She wrote, being still asleep, " Margaret wants to be out. (Write your age.) " She wrote, " 18 yearrs " [sic]. " (Write something else.) " She wrote, " Doris mother name is Margaret Schroeder." " (What is her father's name?) " The pencil answered, " Doris papa is Paul Schroeder." [163] Then I began to talk to the somnambulic

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163. Here M.'s secret-of-her-birth romance begins to unfold in the record, though M. had earlier dropped some curious references to it. This was, as will be seen, no invention of the moment, but had been weaving from those days of childhood when M. would pack a satchel to go to her parents " over the hill." It may be taken as M.'s version of R. D.'s day-dreams of splendor, beauty and comfort which were her reaction against the sordidness of her surroundings and the toilsomeness of her girlish life. R. D.'s romancing, however, never assumed any fixed form, and always included her mother as the central and cherished figure. M.'s romance, on

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M., first asking if she minded my writing a bit, as I could always talk better when I did so. She said she did not, nevertheless the exceedingly light movement of the pencil annoyed her, and she complained, "How loud that is!" Later she seemed to forget what had been said, and would ask, "What is that noise?" The substance of a part of what she said follows, but with little attempt to reproduce her phraseology.

"D. was old when I came. I came because D. didn't have anyone to care for her. D. doesn't know that Mrs. F. wasn't her mother. Neither does her pap know it. He never liked the D. Mother F. was afraid to tell D. for fear she wouldn't like it. Her other children are sassy with her. Some woman brought D.,—not her mother. (How did Mrs. F. happen to take her?) She had lost a baby when it first came. D. was a bit older, but her pap didn't know the difference. Her real papa writes to her. I'll make her read that letter tonight, and you ask her 'what letter did you read last night?' And then ask her what initials. [164] He lives in New York. She doesn't know where he is. She doesn't write to him. . . . You said, or Dr. P.,—I don't know which—[165] that her father didn't look as though

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the contrary, while variable as to details, was fairly constant in outline, and discarded the parentage not only of the unloving and dreaded father but also of the kind and loving mother. Some of M.'s transient romances, to be related hereafter, were started by stories which had been read, though M. was ignorant of their origin, and it may well be that this more stable romance, which M. put into action in a way that sorely puzzled poor S. D., was influenced by that type of fiction which deals with the "secret of her birth".

164. The next day I asked S. D. what she did before going to bed. "I only read a letter over, one I got before Christmas. (I knew it.) How could you know? (I'll prove I knew"—and I wrote the initials P. S., and showed them to her.) She has by this time become prepared for my knowing things which happened out of my sight, and answered, "Yes, but there was more than that", and added "aul" to the P. She said she did not know what his last name was, but he wrote to her, and had recently sent her a necklace. She could not imagine who he could be, but supposed she must have met him somewhere. "(I think I could tell what his last name is.) Then you know more than I do. You must be a prophet. He has sent me letters from Oregon and other places."

165. Note the confusion between Dr. P. and "He", and perhaps the beginning of their identification as being the same. It is true that I did make a remark of the kind to S. D. a few days before, to see how she would take it.

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he could get mad. She went home and thought that perhaps she was too hard on him, and that she wouldn't talk about him any more. She is going to leave him but she twists around and thinks 'I ought not to'....D. kept me under when she got home last night. I told her she was no peach. (You are a part of D.'s thoughts.) I'm a *dream*"—laughing. "Ask D. why she likes the name Margaret. She used to say the name when a baby. *I* made her do it. [Com. by S. M., "R. D. really always liked the name. I don't know why."] "Her mother isn't living. (When did she die?) I don't know dates, but just before her mother F. died. When did *she* die? (I think four or five years ago.) Well, it was just before that. Her mother F. was going to tell D., but she didn't know she was going to die. Her own mother used to write to mother F. *She* paid for the dancing lessons. Mother F. never could have done it, they were too poor." [Com. by S. M., who laughed at the whole Schroeder romance, "The first year of the school was paid for. But after that D. won scholarships by her dancing at the exhibitions, and that paid for the tuition. M. never told this to S. D., so the matter was a puzzle to her."] "I'll tell you another thing. Ask her 'Who gave you a pretty necklace?' She hasn't worn it because she doesn't know where it came from. But her father sent it to her. And he has sent her rings, but she won't wear them because she thinks she ought not to." [Com. by S. M., "That is all true that S. D. received these things. It was a great mystery to S. D. where the articles came from, and she would not wear them. M. didn't like this."] "He signs his initials. She has never heard his name. He lives in Utica, N. Y., but I don't know his business. She gets letters twice a year—they are nice letters, like this: 'If you were here you could go to beautiful green places where there are trees and places to sit down'. In one of his letters he said, 'I think you must be a proud girl'. (Don't you think that D. ought to know?) Maybe her father would do something for her. I don't know. Paul Schroeder was rich when she was a baby, and I suppose he is now. I'll tell you another thing. You ask her about those baby things of hers. They are the ones her mother gave with her. They are hand-embroidered, the daintiest little jacket, white, marked with pink, and daintiest little silk booties. Mother F. said, 'I spent all my

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money on them, and then afterwards I wrapped you up in a sheet.' She could never have bought such things. I saw D. when she was brought. (How can you be 18, then?) I was never a baby, you know. I was always that old. I used to take care of her. D. has given rings and clothes to ——." [Com. by S. M., " This story, and even the one she wrote out afterward, is nothing compared with the romances which M. got up about her birth when she was younger. M. not only wrote the P. S. letters to S. D., but sent her the jewelry. She would save up the money that S. D. put aside for her. Besides that M. took $10 at one time that S. D. had put by. Then she went to W——'s and bought a necklace. This was the one that S. D. kept in the iron box and was going to give Mrs. P. But M. got angry at that and tore it into bits and threw it away before she could do it. M. had the jeweler send to New York for one like the sample. He thought she wanted to say that it came from New York, but she wanted S. D. to think that it came from P. S. So with the rings. They were good articles; M. could make good selection. She would wait until someone was going to New York, Chicago, etc., and have the letter taken and posted from there, and about the same time have W—— order an article from that city. She fixed on Utica as P. S.'s home because she had a girl friend who had relatives there, and could easily get letters posted from that place. She would get descriptions of the places from people who had been there, and then write in the letters about the parks, buildings, and so on. S. D. was greatly puzzled, especially about the jewelry, and would not wear it. That is why M. had P. S. call her a proud girl. And that is why M. gave the rings to ——, for it was she who did this, though S. D. gave her hand-embroidered clothes. The P. S. letters sometimes contained things that made S. D. think that he had been in this city and seen her, but that was because M. forgot herself."]

I asked M., " (Is there anything really the matter with D.'s back?) I don't know; that back hurts. But it is getting better, I think. *I* can't always tell when it hurts. (Does practising holding her hands still help her?) Yes, it does her good. She twitches some because I can't keep still. But I do better. [Com. by S. M., " What fun M. had with S. D. about your advice about holding still, etc.! She would say, ' Do it! Do whatever

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he tells you! It is making you go. Go ahead! He is making you go away.' And poor S. D. didn't know what to do. She had wanted to go, that is to die, but you told her that M. was the one who was going, and she thought it must be so. And then M. would come and tell her that you were sending *her* away!"] I don't know but I would like that Dr. P.; he is good to D. [166] (Why do you say you are on the left side,—how came you to be?) Because I could hold her that way better when she was a baby."

The talk lasted more than two hours. Toward the end M. said she wanted to go to the market-house tomorrow, and that D. had lost her pocket-book. "Can you let me have some money to go down?" I gave her two dimes. "Is that enough? (Yes. What are you going to do there, D.?) D. doesn't want to go. I am going to take D. (What are *you* going for?) To the market-house to look around. I like to see things. (Going anywhere else?) Yes; to ——"—naming a furniture dealer—"and ——"—naming a department-store—"and then for an ice-cream. Is that enough for an ice-cream? (I will give you more"—substituting a half-dollar.) Yes, it is bigger, isn't it? Will that be enough to pay for the ice-cream. (Yes.) And my fare home? (Yes, and thirty cents change.) And thirty cents change!"—delightedly. [167] On waking, D. [S. D.] found

166. This was the first sign of M.'s losing fear of Dr. P., since he abandoned the unwise policy of attempting to expel her by harsh methods. Note that some traces of fear were visible in M. awake, the next day.

167. Awake or asleep, M. had little ability to reckon. She could not subtract, admitted "I can't tell dates", often associated an event with a particular day—as "yesterday", "last Monday", etc.,—but could not compute in terms of how many days, weeks or years had elapsed. "Not long ago", and "long ago" were favorite terms, and when she ever did attempt to estimate how long ago a matter happened "six weeks" and "sixteen weeks" were the same to her. She even said "D. was old when I came", which on her tongue might as easily signify that D. was six months old as that she was three years old. [Com. by S. M. "M was always like that, at one time she could reckon better than at another. Sometimes she didn't know what a coin was worth, sometimes she did. Sometimes she could read, at others she couldn't. I don't know why; I never noticed that she was in any condition to account for it."] I am inclined to think that her mathematical as well as other faculties were at their lowest ebb just after some profound psychical disturbance had been incurred.

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the coin tightly clasped in her hand. "Why, where in the world did I get that?" Informed that while asleep she had asked for it to go to market with, she exclaimed, "Why, I am not going to the market! I have no reason to. (You may have an impulse to, but conquer it, unless you have a good reason. But don't you need money?) No, I will find my pocket-book. I have got to pay for daddy's shoes. (Keep it until you have found your money.) No, I shan't need it." And she resolutely made me take it back. [Com. by S. M., "That was like S. D. She wouldn't be beholden to anyone."]

Feb. 18. I learned from D. [S. D.] by casual inquiry, that she had no inclination today to go to the market-house but that she thought of going to town "for a good reason". "(Where?)" She named the furniture store, where cheap furniture has just been advertised. It looks as though M. had avoided putting the thought of the market-house into D.'s mind because I warned her, and employed her efforts in relation to one of the other places which she had named. She did go to the store near her home, and get an ice-cream. So it appears that a kind of compromise was effected. "(When did you first think of the ice-cream?) Last night; I have not wanted any for days before."

In the evening she was with Mrs. P., became grieved at a joking remark of the latter, and left the house, slamming the door. It appeared afterward that she sat on the steps for awhile before going home. [Com. by S. M., "It was M. who slammed the door, S. D. who came and cried."] She found her father drunk and abusive. Now doubly agitated she did as she is apt to do when disturbed, plunged into the task worst for her, that of embroidering, gravitated into the abnormal state called "making M. work", and so continued for four hours. This had its own sequel, M. broke out and tore the surplice which was being embroidered into shreds.

Feb. 19, Sunday. She came in at about 12.30 and was recognized by Mrs. P., as being M. I quote from Mrs. P.'s notes. "She would not take her things off, saying she was going to Ella's. She looked out of the door and then passed me her pocket-book, asking, 'Is there five dollars in that?' I said, 'Can't you count it?' She said, '*No*, not *that*.' I told her that

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she had $4.94. Then she heard Dr. P. come in and said, 'I must go now, Dr. P. is coming.'" Here I take up the tale. I saw at first glance that it was M. Her face had a look of apprehension, almost a sleep-walking expression; her eyes were round and wide, her features sad. She said little save to answer questions. She would start and slightly shrink at my touch. I asked her about last night, and she said, "I worked last night; D. made me work. (Why did you go home so suddenly?) D. was a bad girl; D. isn't going to be a bother any more." Whenever I said, "You are D.", she would assent, "Uh-huh", but perfunctorily, as though she thought it policy to do so. Finally I prevailed upon her to stay. She had thrown the four pennies in her pocket-book away down-stairs, I brought three of them up and gave them to her, she tossed them aside.

After dinner Mrs. P. sat beside her as she slept. We now turn to extracts from Mrs. P.'s notes. "She said in her sleep 'Her daddy was drunk last night—um, awful drunk—um...D. will be sorry when she sees that surplice. She will cry. (You promise not to do that any more?)' She looked saucy and said, 'She will feel sorry....I'm going to church tonight....No, I don't like to go to church....No, I don't like to hear the singing ....I want to see that Dr. P. standing in that gate, [168] to see if he looks like the picture. Where is that picture? Did she put it in that box? I know, D. tore it up, *I* didn't do *that.*' [Com. by S. M., 'But she did. The picture was a brave attempt. It made you look like a monkey.'] 'I'm going to church tonight. I want to see him standing in that gate—huh. I will take D. along. (You and D. are one.) Yes, but *I* will see tonight.' She [S. D.] woke and looked surprised. Would say nothing but 'Mm-mm'. Went to sleep in a few moments. [169]

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168. Meaning the sanctuary gate in the church, where the rector stands with the basin to receive the offering. Somehow S. D. was struck by the tableau, and tried to paint a picture of it. M. noted the impression made upon S. D.'s mind, and was curious to see for herself, though feeling distaste for the church service. Note that she perfunctorily assents to the formula that she and D. were the same, but immediately adds, "but *I* will see tonight." She was willing to assent to any shibboleth that could appease the bogyman, but she knew what the facts were all the same.

169. All the conversations, as much else of the record, are necessarily

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M. began to talk. ' D. has a clean dress on—hm! and clean petticoats. But I couldn't find her stockings; she has some mended but I couldn't find them. . . . D was surprised when she woke and found herself here. She didn't know how she got here. She doesn't know it's past dinner-time. I got her pap's dinner and she didn't know it.' [Com. by S. M., ' M. got his meals by slamming things on the table and saying, " Eat, you greaser, and if you don't like it don't eat it." Usually he would scold and M. would go, then S. D. would set the table right.'] She [S. D.] soon woke again, but in better spirits. Presently she asked, ' What time is it? ' I asked her to guess, and she replied, ' about nine o'clock—it *is* morning, isn't it? I must go home and get my pap's dinner.' When she heard that it was three o'clock she was astonished. She looked at her clothes, and said, ' Well, I have got a clean dress on, anyway.' I said, ' Yes, and clean underwear.' She looked, and started for the bath-room. When she got back she showed me that she had on a pair of drawers for a shirt, and old things which had been taken from a barrel in the attic. She laughed and laughed until she made me almost die from laughing. She wondered what she had got for her daddy's dinner, and said, ' I have taken a bath, but don't know where '." [170]

Here returning to my notes I find that I first intimated to D. that she might have destroyed the surplice, and when she persisted that she didn't believe that she had, told her plainly what M. had said. She took the news bravely, though evidently affected, and said it was better for her to know now, for if she were to find it out after she got home she would have a fit of crying.

I now make excerpts from Mrs. P.'s notes of the evening, leaving out repetitions, various miscellaneous matter, and my queries. " D [M.] went to church, pulled all the buttons off her coat, ran all the way to the house as soon as church was out, ate an apple and went to sleep. Very restless, rubs arms, fore-

much abridged, but the excerpts are in M.'s own language, as nearly as it could be set down. There were about six " staring-spells. When they occurred Mrs. P. would call me in, and I broke them by pressing upon the eyes. M. seemed to know what was coming, rolled up her pupils, and offered some resistance to the process.

170. See pp. 360 and 369.

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head, etc., hums, very uneasy, makes little sounds. Dr. P. makes signs on her arm and she repeats them with a smile, looking as though it were a game. Says 'no, no', pats her sore ear, saying 'ah! a-a-h!' and humming. Hears someone talking on the street and moves her head about listening. Feels Dr. P.'s hand and takes off his ring, reaches for his face and feels it over, is delighted, laughs and puts ring on her finger. [171] Turns onto her right side, laughs awhile, turns back, reaches for pencil and paper, is quiet, says, 'no', then writes, laughs, and gives the paper to Dr. P. ['Margaret is going to make a surplice herself for He.'] Dr. P. says, 'Write something else'. M. takes the pencil, says, 'Has it a point on—huh?' and writes. ['Margaret wants to talk.'] Dr. P. says, write the name of D.'s papa and mamma and we will talk, and she wrote. ['Doris's papa name is Paul Schroeder.']

"'Such a pretty little dress she has, round yoke, beading around the yoke, hand-embroidered, little bits of buttons.... Mrs. F. said she spent all her money on these things to have her picture took. The M. is on the point of the collar. Mother F. said she intended to call her Margaret, but forgot....The Schroeders lived right back of the F.'s, their door came to our back door....They lived there until D. was born, then went away. She was so sad and lonely....I saw P. S. just a minute when he was bringing the baby in, he was in a hurry, getting ready to go away....She keeps those little things in a box. When she feels sad she goes up and looks at them....Mother S. died a short time before Mrs. F., then Mr. S. wrote to Mother F., and she burnt the letter quick....When Mrs. F. was dying she didn't know anything for a long time, but just before she died she said, "You are not my baby, Doris." D. tells folks she said "You are my baby," but she didn't; she said, "You are not my baby", and I wrote it so in her diary, but she changed it.' [Com. by S. M., 'M. did write something in the diary after Mrs. F. died, that is true. M. told S. D. that she owed Mrs. M. $20, and she began *her* diary to make entries to straighten out her finances, and also put down notes regarding people, after M. had

171. Here is the first recorded instance of M. asleep feeling my features to learn if I was displeased, and chuckling as she detects the smile.

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told her who they were. But it is not true that M. wrote what she said.'].... 'Her real mother could paint, she sold lots of pictures. She painted trees, water, islands; she had lots of pictures on her walls. [Com. by S. M., 'Here she is mixing in the artist Mrs. E., for whom D. once worked.'].... You know I can't count; I can't tell what to pay on the car. The big ones are less than the little ones, aren't they? What are the paper ones—will they pay car-fare?.... P. S. writes that D.'s birthday is February 9; she says the greaser is twisted. Every birthday he sends presents. That is her birthday, and he thinks she knows it. [172] [Com. by S. M., 'The real reason that M. adopted Feb. 9 is that this was the date that Mr. Baker was apt to reach New York on his trips. He would take a letter, supposing it was a whim of hers'.] .... I saw him at the altar gate tonight. He looked real nice standing there. I had to put D. away quick, you know.... I'm a good girl now. I forgot and tore the surplice, you know. I will make one myself—uh, I will swipe some linen off that roll and make one myself and surprise her—uh? D. was partly to blame; she got bad and worked me, that made me bad and I forgot.... Oh! I tore up her new waist. I tore the surplice all in pieces—picked out all the embroidery so she can't use it. I guess I forgot. I'm sorry, but I don't see how I can help it now. What can I do?.... I gave her a bath this morning. She took it up in our room. I had lots of fun with her daddy. I made her daddy carry the tub up and carry it down. I just made him.... [173] She doesn't keep her clothes in the right place. I went up to the barrel and got some clothes. I thought I was doing well to put something on her.... She's got lots of work now—lots of linen, um. It takes two days to paint a dress.' [Com. by S. M., 'It took longer than that.'] 'Just little bits of flowers, you know.... She painted a picture of Dr. P. standing in the altar gate.' [Com. by S. M., 'The face looked like Hagar!'] 'I wish I could paint. I would paint that picture. I want that picture. I want it. I never wanted a

172. I was in part witness of the distaste and perplexity of S. D. when the last present came, a bar-pin, worth perhaps a dollar. She never made use of it up to her disappearance.

173. See p. 369.

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picture before. I *will* have that picture, I *want* it.' [Com. by S. M., 'M. tore it up, and now is sorry; she wants it.'] . . . . 'You know that white goods I bought. [174] I want a white waist made out of that. Do you suppose she will let me? I don't want it embroidered. . . . She is better when I talk; she is sleeping . . . . I think she will go right to bed and stay there. She gets up sometimes; her back aches so I make her get up.' "

Feb. 20. The osteopathist called up on the 'phone today to find why D. did not come for treatment, and Mrs. P. told him that she was in the hands of a specialist. D. was within hearing.

According to arrangement, Dr. Walker came at 9.15 p. m., slipping into the unfastened front door, and entering the room on tiptoe while Mrs. P. walked with her usual tread, and I kept the attention of M. asleep by talk. Dr. W. sat behind a revolving book-case, and occasionally handed me slips with questions to ask her. His expression showed how much he was impressed. M. did not seem to notice that he was there, in spite of her auditory hyperæsthesia, but I have kept her oblivious of other sounds before, by riveting her attention on our talk. But as Dr. W. tiptoed out with Mrs. P., M.'s face took on an alert and apprehensive expression, her head turning with sudden jerks. I laughed and chatted and quieted her. But Dr. W. and Mrs. P. began to converse, almost in whispers, in the room diagonally below, when I had relaxed precautions. M.'s features suddenly became all hearing, she held up her finger to stop my efforts to distract her attention, and said, "Listen! Listen!" Then, taking her cue from S. D.'s repugnance on hearing the voice over the 'phone this morning, she began to show terror, whispering, "Is it Dr. Ratbum? (No, it can't be.) It sounds like him. (No, no; it is some caller.) It's a funny night for a caller." The night was fine; her consciousness must have been in the penumbra of last evening, which was rainy. "(Lie down, I will go down and see, and come right back.)" I ran down, shook a

174. On Monday, February 20, S. D. told Mrs. P. that when she got home the previous evening she found a piece of white linen on the table with a waist-pattern, and added, "I don't know where it came from." But M. had already related, with gusto, about a journey she took into town on Saturday afternoon, and the purchases she made. Evidently M. came on Sunday, spread out the purchases, and then went to the rectory.

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warning finger, to the astonishment of the pair who had supposed it impossible for the sound of their voices to be heard, returned to M., who, still asleep, was intensely awaiting my report, and allayed her fears.

Feb. 21. D. washed clothes this morning. She did not follow my injunction to do it leisurely. She said today, "The moment I heard Mrs. P. 'phoning to Dr. Ratbum that pain came back in my hip, and I have had it ever since." Last night, for the first time since D. said that there was no tuberculosis, M. plucked at the hip, and explained that she was "pulling the bone". D. also remarked today, "I don't see how I come to have more money in my pocket-book than when I looked at it on Sunday night. I have found less than I expected, but never more before." In the evening I asked M. while she was asleep, "(Where did you get that money that you put into the pocket-book?) In the sugar-bowl. (Sugar-bowl?) Uh-huh, the old sugar-bowl in the cupboard. It was daddy's money. He put it there to hide it. (What did you take?) Some of those paper money. I put in one of those flat ones [dime] and three of the others [nickels]. I took the paper money for you",—handing me several dollar bills, and not being satisfied until I took them. I handed her a penny and she repelled it. "(Why don't you like those?) They won't take me anywhere. (How do you know?) The man on the car said it wouldn't. (How many did you give him?) One. He said it wasn't enough." [Com. by S. M., "I don't know why it was that there were times—only a few—when M. knew nothing about the value of money, even before the mother died. Once a conductor gave her change, five pennies, and she threw them out of the window. Sometimes it would be M. who brought the wages home. She would give her mother the coins, and say that she was going to throw the paper into the fire—it was no good. Mrs. F. thought she was joking, but M. really could not see the sense of paper money."] .... (Did D. work hard this morning?) *I* had to work. She can't wash,—it hurts her back. I *always* help her wash. (But it hurts her afterward doesn't it?) Yes. What that D. ought to do is to wash her white clothes one day and the colored ones the next. (That is a bright thought.) I am a wise girl, ain't I?"—chuckling happily. [Com. by S. M., "That was because M. liked to wash the colored

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clothes but not the white. She would have helped on the colored ones, and dodged the rest."] "You ought to have seen D. when she was well. I knew her then. You and Mrs. P. will be proud of her when she gets well." [Com. by S. M., "Here M. is beginning to sound you about the Real Doris, to see if you are beginning to know about her. They worried whether you and Mrs. P. would like R. D. or not, and she is praising her up."] "(But of course D. has her faults.) O yes, she's no *angel.* She was blaming me for her not sleeping when I wasn't to blame. I said, '*You're* no *angel*', and she said, 'You're no smarty yourself.' [Com. by S. M., "She shifts her ground. She sees that you don't catch on that there may be another Doris, so she goes back to the S. D."] .... The medicine she is taking gives her a sickness to the stomach. (Is that what ailed her when she felt too sick to come over here?) No, that was a different kind of sickness. [Com. by S. M., "M. made her sick then."] She is constipated all the time. That is why bands around her waist hurt her. And there is something else—something that comes from constipation —what is it? (Piles?) *Yes.* That hurts a good deal....I think that D. should take twice as much time about her work.... And she ought to dress warmer. She is a queer girl. But she doesn't get cold. (Why?) I keep her warm. I get close up to her in her mind." [Com. by S. M., "Bosh! And M. wouldn't let her dress warmer; she was always pulling clothes off."].... "(You can hear pretty well.) I hear better than that D. When we went to the dance I could hear clear across the room. That Mrs. R. [the dancing-instructor's wife] liked her. One night she was saying something about how pretty D. looked 'way across the hall, and I heard her and made D. go over and say, 'What is that you are saying about me?' Mrs. R. was *so* surprised!" [Com. by S. M., "True; Mrs. R. nearly fell off her chair. It was really M. who was complimented and went over. See how she tells it."] "I did that a number of times. They couldn't understand it. When L. K. came here to tell that she was going to get married I was in the kitchen; I could hear and I knew you didn't want me to so I went to the little room up-stairs and shut the door, but I could hear there, so I ran out of the house and

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went home." [175] Then M. told a story about hearing D. 'phone about sending a picture to the exhibition. [Com. by S. M., "All imagination; there was no such 'phoning."]

At every period of sleep at this house, when *I* am watching, M. seems to be under inhibition of speech, though evidently desirous of talking, until I formally accede by beginning to talk. [176] After a period of silence, this evening, during which I noted the turning head, the uneasy, intent, eager features, etc., I asked the somnambulic M. to write a little note, as if I were away. She wrote: "Dear He Margaret would miss you if you went away Margaret." There was a tendency to superimpose, and several letters were left defective, but the writing as a whole was legible, as usual. There was a deal of insistence by M., in the talk this evening, on what is good and what is not good for D., but little new.

Feb. 22. Toward noon Mrs. P., fearing that D. was ill, sent me to inquire. She was out purchasing provisions, but her father greeted me with the appearance of benignancy which he assumes with strangers, and professed to be glad to see me. [177] D. came over in the afternoon and after talking awhile, fell asleep. Noises disturbed her more than they had done for two weeks, especially the slamming of a door down-stairs, blown by the wind. She woke and talked, then began apparently to look, with eyeballs a little rolled up, at a book-case. She could still answer questions, but when I held a pen before her face and asked what it was she looked as if deeply engaged in an intellectual problem

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175. The incident was well remembered. D. went home without explanation, and Mrs. P. thought it "odd", but supposed that D. was sensitive about being left alone.

176. Doubtless the effect of "suggestion", the inciting cause being the attempts to squelch M. by stern measures, on January 22 and contiguous dates.

177. On the afternoon of February 23, I asked S. D., "(Has your father struck you lately?) No, I told him that I would leave him if he did. (Has he attempted or threatened to?) Yes"—in a low voice and with downcast eyes. Then, lifting her eyes with an expression of mild surprise—"Why do you ask? (When did he last do it?) After you came to the house. I didn't want you to know it. He was mad because you came, and threatened me with a big stick." It was on the evening of the same day that she cried, "Daddy, don't hit me", walked the street asleep and passed into a condition when she did not recognize friends or familiar surroundings.

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and I could get no answer. Raising her to a sitting posture, I found her limbs somewhat stiff. Other expedients failing I pressed upon the whites of her eyes, whereupon the spell broke, water sprang from her eyes and they closed. She had been in this condition about ten minutes. She slept and woke, still showing some tendency to ocular fixation, alternated between periods of dejection and attempts to rally, then went home.

In the evening she returned. After she fell asleep I did not talk at all to M., who, appearing to be under inhibition, made no distinct utterance. D. had about a dozen brief periods of cataleptic staring, broken by pressing upon the eyes. Twice she sat up in frightened posture and with fear-stricken face, warding off imaginary blows and crying, "Daddy, don't hit me! Don't hit me, daddy!" At a little past ten she rose to go home, in a dejected mood. On the way I struggled to keep her awake, by joking, etc. At her door I directed her to go at once to her room and to bed, and she assented. I heard the door bolt, but waited a minute in the yard to listen for any possible outcry. Then the door opened and she came slowly out. When I spoke to her she stared uncomprehendingly. I charged her again to go to bed, and again she entered and bolted the door. In a short time she again emerged. I went back to the street and stood a few feet from the gate through which she must come. She passed me without notice, and went on up Colorado Avenue, towards the suburbs, I following a couple rods behind. She walked with certain step, avoiding obstructions, stepping over curb-stones, but heeding no one, and not turning her head right or left. After she had gone about three squares I hastened my pace, and spoke to her softly. She stared at me as at a perfect stranger, and manifested fear and repulsion. I asked where she was going, and she answered, "For a walk. (Let's go to Prince's and get warm.) Dr. P. is away. (But Mrs. P. is there.) She is sick. (Not so sick but she will be glad to have us come.)'" I got her turned the right way, and uttered a joke, hoping to make her laugh and emerge from her strange state. She laughed, and underwent some kind of a transition, but was now the more frightened, and said repeatedly, "Let me go! let me go! (Why D., don't you know me?) No, I don't know you. (I am your good friend.) I never saw you." Finally I got her before the

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house, and pointed it out; she scrutinized it but looked doubtful. Reluctantly she entered, looked around the hall, but declared she had never been there before. Mrs. P. greeted her kindly, but she did not know her. The familiar study appeared completely strange to her. For half an hour we tried every means of rousing her, but all she would say, to every question and remark, was "no". For a time she did not allow her rubbers to be removed, and her eyes sought her hat, which had been placed on a bookcase, with piteous longing. Once she showed fright at nothing. Her face was flushed, her eyes round and glassy, her expression dazed and apprehensive. Finally I began to say, "Your head is heavy, you are tired, you are sleepy", etc., and she slowly sank to sleep. When she [S. D.] woke she knew us, and to the query answered softly, "I always know you". She evidently had no memory of the last hour. After another sleep she woke in good spirits. [178]

Feb. 23. I took D. to the office of Dr. Walker. He told her emphatically that she must get away from her home for at least a week or two. A woman physician examined her ear, found an abscess, and lanced it. On the way home she [M.] said that she liked this doctor, and added, "Perhaps I like her because she hugged me". [Com. by S. M., "All three were out in the woman-doctor's office. It was S. D. at first. She got scared and M. came, then S. D. returned, then R. D. had to come because the others were scared, then came M., S. D., and R. D. in turn. After you left the office M. came back."]

This evening I studied a species of catalepsy observed by me only twice before. D. desired to finish a piece of sewing before sleeping. But suddenly her needle stopped, half-way through the cloth, and she continued motionless only that her lips slightly moved; her eyes drooping and fixed in the direction of their ap-

178. I think it was S. D. walking in a somnambulic condition, but with eyes open, up to the time of the laugh, and after that M. But M. also was in some altered state. Perhaps it would be correct to say that she also was in a somnolent condition, also with open eyes. Or that the emotional storm following the abusive conduct of the father produced exhaustion, and this caused a temporary submersion or stupefaction of the faculties of S. D. and M., in turn. The "Beauchamp" case presented incidents of similar appearance, whether or not of similar nature and origin.

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parent gaze, but not staring. I said, "Doris", sharply; she started and went on with her work, evincing no consciousness that it had been interrupted. Advised to put up her sewing she said that it was almost done, and she wished to finish it. Soon her needle was arrested in mid-air, and her body became motionless as before. I knelt beside her, looked into the expressionless face, stroked her hand, etc., and after some minutes shook and roused her. The needle completed the arrested movement, and I found that she was unaware that she had paused more than a moment. Mrs. P. and I went out for a while, bidding her to sleep while we were gone. When we returned she [M.] did not wake, but cried delightedly, "Where *was* you?" I resumed the policy of mostly ignoring M. [Com. by S. M., "You thought you knew so well that that was the right policy. How it tickled us!" And she laughed heartily.] It was evident that she wanted to talk. Several times she ejaculated, thickly, "Can' y' talk?", endeavoring to say, "Can't you talk?", but getting no response would subside. At times she would nod her head vigorously, say, "M-hm! m-hm!" and look expectant. [Com. by S. M., "That was the signal for you to begin to talk, the same as she says, 'Now! now!', when she wants you to give her something."] A few times she found her voice clearly, and would say, mysteriously, "I cooked D. an egg, I cooked D. an egg. It was a *good* egg, and a nice piece of bread." [179]

Feb. 24. Mrs. P. and I have determined to take D. into our home for an indefinite period, and even to adopt her, if she can get away and wishes to stay. She desires to break away from the environment which will surely be fatal to her if she continues in it, but whether she can overcome her fears and fixity of habit enough to make the step remains to be seen. Dr. Walker approves of our resolution, but warns us that it may mean worry and trouble for us which will never entirely cease, since it is not likely, he thinks, that a case in which alternations of personality have occurred for so many years can ever be completely cured of them. This forenoon, D. [S. D.] broached the subject of going away to her father, and he promised all sorts of things, to pay bills, to refrain from striking or abusing her, and even to build

179. See p. 369.

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the fire in the morning, if she will stay. She has no expectation that he will, or can, keep his promises, when he gets intoxicated.

She was too ill to come over before 3 p. m. [Most of my notes today were lent to a physician, and mislaid. Only some supplementary notes remain.] M. asleep asked for some cake, and Mrs. P. gave her a piece. She cooed and chuckled, placed the cake on her chest and patted it with childish delight, took a bite and laid it down and caressed it by turns, saying, "Good cake, good cake!" Once I quietly abstracted it, and as her hand failed to find it her look of astonishment and dismay were droll, while her satisfaction when it came back to its place was as funny. Again it disappeared, and again her astonishment was great; again recovering it she did not propose to allow its eccentric behavior to continue, and did not again relinquish her hold. Every time Mrs. P. lightly made a pencil note, her face turned eagerly, though the pencil was more than eight feet distant. She made writing motions, said, "M-hm!", and when given a pencil and tablet, wrote, "Dear He Doris was lonesome this day and I Margaret was good to her. I told her not to cry she would be able to come to your house." She was about to pass it to me when I said, "Sign it". She began, "Ma—", when, desiring to see if she could be induced to fall out of her character, I said. "Sign it Doris". She chuckled and amended thus, "Your Daughter". Then I began to converse with her, thinking that I might get information as to the reasons why D. finds it hard to leave her cruel father. A few questions and replies follow, "(Why doesn't D. make up her mind to come here to live, and stick to it?) That D. is a funny girl. She thinks she ought to go and says she will, and then she says maybe she ought not to, that her daddy is an old man, and perhaps he can't help being nasty to her. (What do you mean by 'nasty'?) Not kind. (Does he say hard things about her going over to the Prince's?) M-hm. But she is getting ready to come.... (Don't you know that she went to the dentist's?) No. She was with that Dr. P., and I can't come out when she is with him." [Com. by S. M., "What a lie! She said that to flatter you." Nevertheless, I think that at this time M., when *awake,* did not come out in my presence except when conditions were such that she could not help it.]...."*I* could manage him",—with amused sarcasm. I

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should think so if her account is true, that she made him carry a tub of water up-stairs on Sunday, by putting his food on a high shelf which the old man cannot reach because of trouble in his shoulders, and telling him he could not eat until he did so; that she locked him in the kitchen, and after she had "scrubbed D. good", made him carry the water down, sputtering and cursing on the way. After hearing what she had done, D. [S. D.] said, "If *she* can make him do such things, I wish I knew how."....
"(When D. keeps perfectly still with her sewing in her hands, is that *you?*) O no, I wouldn't stay still. You know I don't stay still. It is because she is tired....(Her father is quite benevolent now, isn't he?) What is that word? (You don't understand 'benevolent'?) No. (It means kind.) M-hm"—laughing. "He is awfully good today." Presently she told about going down-stairs and getting a lunch while Mrs. P. and I were out, last night. I wish that this story could be given in exactly her words, and could convey something of the gusto with which she told it. It ran somewhat in this way: "I tried to light the gas. I lit a match and held it up to that thing—you know what I mean [probably the electric light globe. At her home gas is used for light.] but it wouldn't light. I had hard work with the stove, too. You know over home you turn it on and something runs down and then you shut it off. I turned it on and nothing ran down, but I lit it and it burned nice. I put the egg in to boil. I came up-stairs, because I was afraid someone would come. [It was probably then that she finished the sewing—very badly, by the way—which astonished D. later in the evening]. Then I went down and got some bread and spread some butter on, and then I put the cake on the bread. I found some salt in a glass—that was funny, for the salt to be in a glass—and the pepper-shaker on the table, and I put 'em on the egg. And I put the egg on the cake. I didn't like the egg on the cake very well, but I thought that if I put the cake down I might not find it,—was it you who took away my cake tonight?—and I ate it; it was good egg, it was good cake. Then I came up-stairs, and went over to the mantel where that Dr. P.'s glass of tea was. I drank part of it,—it was good tea—I didn't drink it all, or Dr. P. would have found that somebody drank his tea. Then I heard somebody coming and O, I hurried and got into bed [as

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she calls the couch and single wrap which she draws over her] quick."...." (You don't dislike Dr. P. now?) No, but I am afraid of him. (You wouldn't be afraid if I were Dr. P. Don't you suppose I am?)" She felt my hand, forehead and face generally with those wonderfully sensitive fingers, and replied, as if relieved, "No, you are not Dr. P. What *is* your name? (Don't you know my name?) You are He. But that isn't a name. What is your name? (Walter.)" Her brows draw down, she looks a little disgusted, and says, "No! W-al-t-e-r!", but collects herself, changes her expression to one of benignant acquiescence, and her tone to one seeming to imply, 'It is a mighty poor name, but I mustn't seem to notice it, poor fellow', and said, "That's all right. Walter. That's a good name, yes. (Then you don't think I can be Dr. P.?) No." Then, with a look of puzzled recollection, "But I heard D. call you papa, once. [180] And Dr. P. is her papa!" Her mouth is open, I think the murder is out, she studies the problem a moment and solves it with a burst of animation. "Are *you* a dream? I am D.'s dream. You are Dr. P.'s dream. Y-e-s! yes!" [Com. by S. M., "She really thought this—when she was asleep. That is, in the sense in which she was D.'s dream."]

Feb. 25. After a bad spell of sleep in her chair, D. [S. D.] insisted on going out to walk this evening, preferring to go alone, and promising to return in half an hour. With some misgiving I assented. She was gone nearer an hour, and slept soon afterwards. Signs of M. appeared, and the murmur was heard, "D. is going to be killed." In order to find what danger if any threatened, and to get both D. [S. D.] and M. enlisted in the plans for leaving the hopeless environment, I began to talk to M. Presently she asked, "Do you know what D.'s pap said at dinner? That he would kill her before she went over to Prince's. D. said she didn't care—the sooner the better....She took a walk tonight so she could cry. She went up to High Bridge and then down a dark street by the bridge. I was afraid when she

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180. This could not have been S. D., who would never employ that term. See pp. 472, 735. Probably the incident to be found on p. 256 will suggest the cause of the whispered word. R. D. certainly knew nothing about the plan of adoption.

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was walking along that street, but we didn't meet anybody. D. fell asleep coming back; she was going home, but I stopped her. She went past your street." [Com. by S. M., "M. was worried about her."]...."Will you give me some cake? (Yes, soon; but hadn't I better wait until you wake?) No, D. would get it. (You are D.) I know, but *I* want it....When Mrs. P. took care of us she didn't know why D. changed so. It was *me* part of the time....If you don't want me to come out in the daytime, when I am out scold me, and I will get scared. Of course you needn't be so terrible when she is coming back. I am only out a minute or two in the daytime now, usually." [Com. by S. M., "What a story! She was saying that so you wouldn't think it necessary to scold much."] "I am getting better now, since you have told me." [Com. by S. M., "She is flattering you,—making you think you know it all."] "(How can we stop her having staring-spells?) Didn't you do what I told you to? (Yes, but she still has them every day, and I am afraid that pressing on her eyes makes them worse afterward. And *you* try to keep me from doing it.) Did you know that was *me?* How did you know that was me? (O, I can tell.) Do I look different from D.? (Enough so I can tell. But do you know what will help keep those spells away?) She ought to face the other way. Have her head turned toward you; she won't have them so much. What side is this? (The right.) What is this? (The heart.) It isn't good for her to lie on that side." [Com. by S. M., "S. D. would lie on her left side all curled up so long that it would make her heart hurt, and it would be slow; then M. would come, and the pulse would go 'way up, and that would scare M."] "And I am on that side. (How came you on that side?) Her mother F. used to walk on that side after she was away [dead]. D. always saw her on the right. (And then you began to be on the left side?) No, I always was; I could take better care of her that way....I started to write about D.'s real papa and mamma. I had to work quick. She was studying her Sunday school lesson and had a pencil and some paper. I didn't get as far as when she was born, when she came back, and I had to hurry and hide things. O-o-o! how am I going to get it over here? I tell you, couldn't I write it over here? (Yes, and you can put it in one of the envelopes of the document file.) Yes!

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And it can stay there, can't it, and you can give it to her after I am gone. (Yes.) But you mustn't be frightened and stop me, for you know that I must see. (What! must you write with your eyes open?) No, I don't have to, but I can do it better that way. (No, it will hurt D.) Well, I won't then. But I can't get the lines straight. (I will set your hand if it goes wrong.) That will be all right "—in a relieved tone...." I don't like for her to stamp her feet. That makes me want to tear things up. And then she thinks, 'That thing is coming back'. I'll be glad when I'm all her, and I won't be blamed so much because I come popping out....Isn't it time for my cake? (Yes. Suppose we wake D. up just before it is finished.) But I want it all. (I will give you a whole cake and a crumb besides, and wake D. just before that crumb is eaten.) All right ",—with a giggle. I brought her cake, and held a glass of tea for her. She laid the cake on her chest, patted it, took it up and had a bite, laid it down and caressed it, and so on, in the most ecstatic fashion, while she ran on, in the voice of a twelve-year-old girl. [Com. by S. M., "Ten would have been right."] "O, good cake!....That is *good* cake!....That is good *cake!*....I *like* that *cake!*....That is good *tea!*....O, *nice cake!*....*Good* tea!....O, I dropped some!....I *like* that *cake!*....A-a-a-h! that is *good* tea!" When the piece was eaten, I gave her the reserved bit, and said, "Now I will wake D." M. took one more bite, and as I began to say, "Doris, wake quietly; wake quietly in a minute", the face melted, as it were, from childish joyousness into maturer calm. Her eyes opened, it was D. [S. D.] who smiled, then she seemed to look inwardly, her mouth opened and closed, and she spluttered, "Wh-wh-what is that? Why—what—what is in my mouth?" She looked at her left hand, in which was the remaining crumb. at first uncomprehendingly, then a light broke over her face and she broke out, "Is that cake in my mouth? have I been eating cake?" Presently she said, "That is too bad, for me to eat cake and get no enjoyment out of it. It is too bad for her to get it." [Com. by S. M., "M. gave her a dig for saying that."]

Feb. 26, Sunday. She went to Sunday school as usual. We found her [S. D.] in the house when we returned, as we have given her a key. She was sitting in the parlor, Turk-fashion, looking over Tissot's Bible pictures. At 4 p. m. Mrs. P. came

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and told me that she had changed to M., gone into the parlor and, sitting as D. had done, had looked over the same pictures. Asked what a certain figure represented she said, "D. says it is Jesus". She then turned over some other books. Some blue prints she disapproved of, saying, "No! no!", and a picture of a parrot caused the response, "I don't like pollies", but pictures or trees, brooks, etc., brought ejaculations of pleasure. Finally she found a book originally intended for a day-book, which had writing and pictures in it. She evinced surprise, and tucked it under her arm, then, advancing to the sliding-doors, tried to open them in vain. They were slightly separated, and M. said "a place to look through", and murmured something about the doors being different from those at her home. Mrs. P. slyly slid the doors open, and M. seemed nonplussed. At this point I came down as she was trying to get out of the outside locked door. She showed apprehension as I approached. I attempted to scold her a bit, as she had advised when asleep, but did not put much vim into the process, though it was evidently distasteful to her. She was persuaded to go up-stairs and to lie down, but would not give up the book, but hugged it tightly, saying, "No, no, D.'s book." [Com. by S. M., "She thought it was one of the books in which S. D. had kept a diary of her financial affairs, etc. It looked something like them."] After M. was asleep the conversation went on. "....No, I can't read. [181] (How do you write, then?) I can't read what I write,—I just write....D. used to say to herself when she saw letters lying around, 'I mustn't read anything, that wouldn't be nice', and she never did. I can't see what there is wrong about it. I don't see what people write for unless they want it read. (Perhaps they want only certain persons to read it.) Perhaps that *is* it....It was awful funny when D. was asleep and whispered 'papa'. She didn't know she was doing it. She didn't really whisper, only made her lips move. I was watching it." [Com. by S. M., "R. D. may have done so; it certainly wasn't S. D."]....She made some remark about the Bible. "(You know that?) I know something about that Bible. I am not so dumm as that. I study that Bible with D." Here she

181. It had been evident down-stairs that M., then awake, was not able, for the time being, to read a single word.

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listened to the light movement of my pencil. "Is He writing your sermon now? [182]....Does my talking bother you while you write? D. thinks she bothers you sometimes, so I thought I'd ask....I don't understand about that book. It was lying down-stairs, when it ought to be in the box. (Where did you find it?) Down-stairs. There is a book down there that has blue trees and blue people in it. I never saw blue trees, did you? I didn't like those pictures....(What made D. have that spell just now?"—meaning M.'s coming, in a dazed condition. She evidently understood me.) "She has a bad headache, and a cold and sore throat and chest, and her ears hurt, and her back. (It seems to me that she is having bad times oftener lately.) Well, it seems to *me* she is worrying a good deal lately. That is the reason. I don't see why she doesn't come over to Dr. P.'s and be done with it. (Do you think her daddy will keep his good resolutions?) He says he is going to be good to her" [sarcastically]. "When we found he'd gone to bed last night I was surprised and so was she. She hoped he would act bad, so she could come over. If she would listen to me she would do things differently....(It seems to me that scolding you didn't work so well as you said it would.) Dr. P. don't know how to scold. And I didn't look at his face but a minute, so it didn't scare me. (How should he scold?) I am not going to tell you how to do it—[cunningly]. (Tell me, and I will scold like a pirate.) I don't like that polly, anyway. (Why do you speak of polly?) Because you spoke of the way that pollies scolded. (O no.) Yes, you said that you would scold like a parrot. Isn't that the same thing? (No, I said, 'pirate'.) What is a pirate? (A sailor who is bad—tears and swears.) I wouldn't want you to swear. You don't know how to scold, anyway. (Why does D. worry?) She wants to come over here awful bad, that's why. *Very* bad, not *awful* but *very*"—with comic intonation. "That's what D. says to herself. She is studying a book. She says, 'I lie, you lie, he lies; we lie, you lie, they—laid?' (No.) Lie? (Yes.) I have—lay? (No.) Lain? (Yes)....And there

182. It is curious to observe how M. asleep is beginning to identify Dr. P.'s *acts* with those of "He". She is even beginning to look upon Dr. P. in a friendly light, foreshadowing the final fusion of the two in her mind.

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is a lot more of it. She is crazy to study so she won't be so dumm. (She shall study when she comes here to live.) Yes, she never lived before. She only existed—what is that? (What?) Existed? (Why did you say it?) Someone said that to her....I heard that man [the S. S. superintendent] tell how much D. had in her mite-box, and D. didn't hear it. That tickled me and I almost laughed. [Mrs. P. happened to be looking at D. at the time, and says that D.'s expression was perfectly stolid, as though she had not heard what was said.] She wouldn't have liked it. She wants to get $10 by Easter. [183] (What is Easter?) It is when our Lord raised himself from the dead"—speaking in hushed tones...." She didn't get her daddy breakfast or dinner, and there was her brother and two nephews waiting for dinner. She doesn't know it now. (How do you know?) I saw them. D. lay down and I went down and saw them. (You took her, of course.) No I didn't. She lay down and I left her....[184] They have the funniest doors down there [alluding to the sliding doors down-stairs] I was looking through a crack wondering how you got through. (How did you get through?) They opened themselves. We have decent doors at our house. (Isn't it a change for D. not to get meals?) I should think so. She must be getting some backbone. (What did she do when she went home this noon?) She cleaned the room, and then lay down a minute. And *I* had an apple for myself, and she found it and ate it....I am worried about that book. I don't understand how it came down-stairs. (Did her book have pictures on both sides?) No, she writes on one side." She

183. But she never got the $10, as the money suddenly disappeared. [Com. by S. M. "S. D. thought Mr. F. stole it, but M. threw it out of the window, $7.85 in change. I don't know why she did it. Just as she threw the chain away, tearing off link by link, and destroyed other articles. Every time S. D. spoke of giving something to Mrs. P., M. would destroy it. It makes me sick to think of what she threw away."]

184. After D. came awake I asked her "(Your brother and two nephews were there this forenoon, weren't they?) Yes, and they were waiting for me to come and get dinner." Then that mystified look came into her face, and she exclaimed, "How did you know? I did not know myself until I went home this afternoon. (Didn't you see them this forenoon?) No, I didn't go down into the kitchen at all." It was impossible to doubt her sincerity.

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felt over the book, and found pictures on both sides. "O-o-h! [185] O-o-h! it can't be D.'s book. No, no, it isn't hers. I thought it strange it should be down there....(How does D. have to be when, as you say, you leave her?) Real sound asleep. [Com. by S. M., "That is correct."] and sick. [Com. by S. M. "No, that is not true."] Here, I'll show you." I spoke several times unheeded, for in a moment all animation had faded out of the face; it was perfectly placid, and the head rolled limply to one side. I pressed her hand, and for a moment a smile, unmistakably D.'s [R. D.'s] came. Several minutes passed, then the M. expression returned, accompanied by jerks of the head. "(Where have you been?) Home. (Who was there?) Daddy, and D.'s sister Alma, and Doris [Alma's little girl]. Alma was taking a cup of coffee, and daddy said D. would be home in a little while if she would wait. She said she would have to go home and get Bill's supper." [186] Before I could check her, her head rolled over again, the placid look enveloped her features, for a few moments smiles came and went. Several minutes passed and the signs of "return" appeared. "(Where have you been?) Home. She has gone. I wanted to see whether she would. That was good cake. (Where were they?) In the kitchen. (See anything else?) I saw the house and rooms, if that is what you mean. (How did you go?) I have to go on the street. I can't fly. (Do you walk?) No, I just go on the street. (Can you go quicker than D.?) I should guess. You couldn't wake her up when I am gone, not if you tried all day, not till I come back. You mustn't put that in your lecture, you will get mixed",—this was said seriously, her shut eyes seeming to peer in the direction of the writing. "(What was daddy doing?) Sitting in a chair, with his elbows on the table. (What did you see going over?) I met two ladies going the first time. (Did they see you?) No. (Why?) They couldn't see *me*. (Could you go anywhere else?) Yes, if D.

185. In D.'s genuine diary there were a few newspaper cuts of persons whom she knew pasted in.

186. S. D. was afterwards asked in a casual way what happened at home while she was gone. "My sister came there, and little Doris. (What sister?) Alma. She was telling her troubles. * * * Daddy tried to get her to stay until I came home, but she had to get Bill's supper."

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knows the people. (Could you go to Mr. S——'s?) I can try. Where is it? [187] (On T—— avenue, the first house after a big one on the left.) I'll see." The head rolled over limply, a smile came and went thrice, the hands fell to her sides, and after several minutes the arms and body straightened and were found to be stiffening. Alarmed I began rubbing her neck, etc., with no result, until M. signs appeared, when the catalepsy disappeared. She reported, "I went into the hall. I think it was the right house—the second from Colorado avenue on the left? (Yes.) I only saw a little girl, going through the hall. Her hair was cut bobbed, and she had a ribbon on one side. I could see into the dining-room, and saw dishes on the table. There was no one else. I was scared and did not go into any other part of the house—just the hall where the little girl was. (Was there food on the table?) No, just dishes. (On which side was the dining-room?) On this side",—holding up her left hand. I told M. that what she had done was bad for D. and must not be repeated. She asked what happened, and I told her that D. had become stiff. "I must have been gone too long, then." I took notes of the foregoing declarations as they were made. [188]

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187. There was strong evidence which would take too much space to set forth that D. did not know the location of the S—— house, nor did I tell M. that it was the second house on the avenue. On the other hand D. did know the little girl referred to by sight, as she went to the Sunday school, and knew how her hair was dressed. The particulars of the clairvoyant vision [?] most certainly in error were those that D. normally could most certainly have stated correctly! But see page 737 seq., where it is affirmed that M. entered the wrong house by mistake, yet did meet Marie.

188. It was very close to 6.01 when M. opened her eyes. The next day I called up Mrs. S. and said I wished to ask some silly questions. "(Where was your family last night, at 6 o'clock?) We went to Mr. ———'s to dinner. (At what time did you start—five or ten minutes before six?) No, not more than two or three minutes. (Where was Marie before you started?) Most of the time in the nursery. (She did not go through the hall alone a short time before?) Yes, she did, she went through the hall into the kitchen",—this was said after Mrs. S. turned and asked Marie. "(How long before you went out?) Just before. (If you took dinner out I suppose there was no food on the table?) No. (Were there dishes on the table?) No, I do not think the table was set. (Did Marie have anything on her head?) Yes, a ribbon. (How worn?) On behind." So the evidence in this case cannot be said to be very conclusive for clairvoyance. On the

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Returning from church in the evening we found D. asleep on the lounge, and she did not wake. There were a number of transitions during sleep; every time that M.-signs appeared they were preceded by a snap of the head. Then she asked for cake and tea, but was informed that there was no cake. The conversation thereafter was interlarded by exclamations, "No cake!" uttered in tones of melancholy which were amusing....."You ought to tell D. not to sew at all for a while." [Com. by S. M., "M. is giving you a clue how to send S. D. away."]...."When I am in her stares it is her own fault. She starts it and I finish it." [Com. by S. M., "M. had nothing to do with the eyes except to get uneasy and agitate S. D. M. could not see when S. D. stared."] D. was wakened by the usual formula, talked a few minutes, then her eyes took on a puzzled, introverted expression, and she said, "It is funny what keeps running through my head. It is so ridiculous,—no ca-a-ake, no ca-a-ake. It sounds as though it were crying. It says 'cake' in the way I did when I was a child." [Com. by S. M., "M. had told her about that."] She said it was not a voice but a thought, yet a thought with intonation and inflection, it would appear. It stopped from the moment that she told me this.

Feb. 27. D. came early in the evening and announced [M.], "We want to walk up Colorado avenue. (I will go with you.) No, we want to go alone. (Papa thinks it best for you not to go.)" With some trouble she was persuaded to lie down and sleep. Here I copy Mrs. P.'s notes. "D. while sleeping smiles [R. D.], stretches out her hands several times, then says, 'Take me mother.—Take me mother.—Isn't this a pretty place, mother?

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other hand it is not quite satisfactory for the skeptic. The fact that the dining-room is on the left as one enters is not quite determinative, as I forgot to ask which way she was facing in the hall. But Marie did not have her hair-ribbon on the side, *but it is so in a picture of her in our possession* which D. has often seen. Yet the probabilities were at least five to one against a guess that there would be no food on the table—in fact it would be a bold guess to make at 6 p. m. Mrs. S. "thinks" the table was not set, but her answer did not indicate certainly as to that fact, much less that there were *no* dishes on the table. And Marie did, it seems, pass through that hall alone at just about the time of M.'s alleged vision, after having been "most of the time in the nursery". This incident is of interest mainly in comparison with others farther on. See Index, "Clairvoyance."

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—Don't go away—don't move away—I am your Doris, mother—Take me, mother—come back, mother [longer pause]—I think this is a lovely place, mother—don't move away—take my hand, mother—I think this is a glorious place—You know that I love you—come and touch your Doris, mother—don't move away—take me, mother [this repeatedly].—Sit down, mother—Oh, this is a beautiful place!—don't move away, I won't hurt you, mother. —Take me mother' [in a pitiful voice]. Then she went into a cataleptic state and remained for say fifteen minutes. [Com. by S. M., 'Don't read that,—it makes me sad. It reminds me how awfully lonesome the R. D. was for her mother when she came out. It was one of these dreams that S. D. was supposed to have painted in the picture she gave you. Most of that story was made up, but it was M. who instigated it. S. D. knew that M. wanted to give you a picture of the dream, and she had to do what M. said. I know it must have seemed to you downright lying, but I was on the inside and could see how their minds worked, though I can't explain it so you would understand. It makes me sad.'] " The state which Mrs. P. terms "cataleptic" began by the hands becoming tightly clinched. Then I found that the arms and neck were stiff, and rubbed the neck, with the result that the rigidity disappeared and the pulse rose from 64 to 72. The tendency to clinched hands renewed itself, and was fought off by the same process. There ensued several transitions; I experimented by pressing the hand, and a smile of sweetness would come [R. D.], to be followed by the twisted one of M., when I would instantly drop the hand. Then came a series of brief wakings [S. D.], the eyes when they opened always inquiring and troubled, as though she had been wakened by a peremptory force. [Com. by S. M., "M. waking her, probably to plague her—or you."] Then M. sat up and declared, "I am going to take D. home." I deliberately tried ridiculing her, saying, "This is childish, Doris; it is silly conduct." [189] She seemed

189. Every course of dealing with M. was tried and its effects observed. The policy of attempting to force her out headlong had been already abandoned. That of maintaining silence when she was asleep was gradually falling into disrepute, as it seemed to mean increased activity of M. at the expense of S. D. afterwards. Coldness and ridicule in their turn proved unwise. Making M. laugh, and thus breaking up her fixed idea and changing her to a more malleable mood, worked better this night and always.

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greatly piqued, got up still asleep and tried to get out of the doors which she found, threatened, " I'll tell D.," began to dig at her eyes, etc. I urged, " Be sensible and sit down ", and with a look of amusement she sat down on the floor. " (All right, I will sit down also) ", and I plumped down on the floor. This made her laugh, and she yielded to inducement to lie down again. After a time she demanded to be allowed to write the birth-story for D. to read some day, and said that otherwise she would do it after D. got home. " (Will D. sleep after she gets home if she writes now?) Yes, I will make her sleep all night." I gave her a note-book, bolstered her up with cushions, and watched the performance carefully. The pupils rolled beneath the lids and the lids themselves quivered as usual, but there certainly was no " peeking ". Generally, during the first part of the writing, I would have to place her pencil for the beginning of a new line. In beginning, she affirmed that if I would let her stare I would not have to find the place [Com. by S. M., " That would have been a different kind of stare."], but I vetoed this. She also had difficulty in keeping the lines from superposing, but as she went on seemed to gain ability to gauge the distance better. Occasionally, to the end, the pencil would continue over the edge of the sheet, and she often asked, when beginning a new line, " is that right? " In the transcript which follows verbal comments are put in brackets.

Margaret's Romance of Doris's Birth.

" This is Margaret your dream that is writing this and he will not show you this until I am you and you are all well. Long time ago I used to live with your real mama and her name was Margaret Schroeder she came to live in back of your place [Here she said, 'I want to put something between lines—you know. (Parentheses?) Yes, you make 'em.' I made the first set, and one member of the second, after which she made her own parentheses. 'Lapselzer's Row is Rubberneck Row. That is the old name.'] (Lapselzer's row) your papa Paul was away a great deal and your mama was afraid so Mrs. Fischer saw her crying and she was so young she felt sorrow for her so she went and sit with her. They both were expecting little strangers ['I put it

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that way because D. might not think it was nice if I said it another way.' Com. by S. M., 'She didn't understand that, but had heard somebody say it. She picked up sentences here and there. In her earlier attempts at writing the romance she made some funny blunders.'] and they used to sit and talk about when they come so when they came Mrs. Fischer's baby died and Paul your papa did not want you so they asked Mrs. Fischer if she would take you she was very happy because you were such a pretty girl so they put you in their house, and went away I went with your mother and watched over her until she got worried about you so I came and took care of you that was when you were three years old don't you remember the time I came you still have the patch with your real mothers name on that I made you make and your other mother said what did you put Margaret on that for you remember don't you you have the little dress and petticoat and shoes and stockings silk. (I told that Dr. Prince but he don't believe it). [Here M. said, 'You are not supposed to be reading this.' This shows that she is beginning to identify 'He' with Dr. P., at least for the moment.] Your real mama want you educated for the stage and she had mama F. take you and learn you to dance you started when you were five years old and your real mama paid all the bills (now you see you little fool she did not slave herself for you to go to dance) [Here M. said, 'She won't mind that. She will understand what I mean.'] It coast lots of money and she paid for all your dresses so that is how you came to have so many nice dresses. Well when you were about 7 years old you wanted to paint instead of dance (your mother was a great painter). [Here she said, 'I will write "mother" when I mean Mother Fischer, and "real mother" for the other.'] so your real mother told Mrs. F. not to dare let you paint she said to slap your hands good if you tried to paint you were such a good girl to your mother and she was so poor that you went to work and earned lots of money for her and your real mother could not bear to take you away from her. you must not think that she did not love you for she did when your mother would write to your real mother and tell her how you looked at her and how you would put your arms around her she used to cry and Paul S. used to cry too. [Here she said, 'That was sad, wasn't it?'] their arms just ached for you for they never

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had any children after you. But your mother did not love you but you did not know it she just wanted your money and your real mother did not understand the state of things and thought [Here she remarked, ' When D. is well she won't mind that so much '.] it would strengthen your character if you thought of others. Don't you remember when you started to work at night at the Fort Potts hotel I whispered to you not to but you thought so much of your mother that you did not hear me don't you remember how I told you to be careful of the men and your mother said you should talk to any man you met so as not to walk alone but you were so sweet and pretty that they could not bear to hurt you you trusted them so I know two that I remember yet that almost harmed you but you said to one of them Please take my hand and tell me a story I think it is dark here. and then you went to work at Mrs. Maine's you know all about that Well your real mama had lots of money and always was wishing that your other mama would die so as she could have you but she died a few weeks before your mother F. [' Wasn't that sad? '] now your real father is living and has no real home he keeps going from town to town and wishes that he could have some claim on you. The diamond ring you received for [from] Paul S. was your mother's only ring before she got you and she never had a wedding ring so she could not send you any all the rings he keeps sending you belong to your real mother so I don't think you ought to have given them away Mon Feb. 20 your father went to California and he bought a ranch for you he was sitting in a hotel and feeling lonesome and he wrote you a postal arrived here on Mon and am feeling lonesome and blue how I wish I had a little girl to make me laugh for I happen to know that you are a jolly and good girl Wount you try and think kindly of me some times Paul S The reason I am writing this is because tonight I was bad girl and made your papa Prince very cross with you I am not going to be a bad girl any more because Dr. Prince love you by the time you read this for you will be better but he dosnt love you so much now because I mak you behave badly I wanted to make you walk tonight but he would not let me I glad I did not You see he holds your hand and when I smile at him he lets it down then I felt cross and wanted to take you home so you will see what a bad dream I was. Dr. Walker was here one night at

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10:30 and but Dr. Prince said I did not say anything that was not right. [Here she stopped as though done. I said, 'Aren't you going to sign something so she will know who wrote it?' Thereupon she added what follows. This is the sole suggestion made by me.] I am a cluster of your thoughts that got to playing while you worked [190] because you did not have time to play ever so I played while you worked and we kind of got separated and Dr. Prince (he is a great man and knew about people like me) gave me a name of Margaret but he is sorry because he thought that talking to me hurt you so pretty soon I will be all you and then he will take care of you because I cant when I am you. Margaret." [191]

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190. This was derived from a naïve interpretation of an attempt of mine to explain the existence of M. to S. D. It did not take into account the story of the fall.

191. This curious romance is a mosaic from several sources. (a) Facts of her childhood, around which M.'s fancy plays. D. as a child did go to dancing-school, but her dresses, etc., for the exhibitions, were partly given her, partly earned, and their cost partly wheedled from her friends by M. herself. She did want to paint, and, perhaps because she thought it wasting time, Mrs. F. was not favorable to it. She began working for wages very young, and was only ten years old and very small of her age when she worked evenings at the F. P. hotel. See p. 197 seq. (b) Scraps picked up from the reading of stories. This I believe was a large source of all M.'s romances. See pp. 183, 656. Familiar traces are all through this story of the "mystery of her birth." The real mother who loves her child that she is forced to part with—for no ostensible reason in this case—and the foster-mother who only cares for the money the child earns—an awful slander upon Mrs. F., by the way—are examples. The men who would have harmed D.—this sounds very sophisticated, but it is only a reminiscence of what had been read. M. had no understanding of the allusions in the stories of which this is an echo, and proof of the assertion will be given later on in ample measure. (c) Secondary elements derived from M.'s acting out the romance, by writing letters to S. D. signed Paul S., and buying rings, etc., usually cheap, and endeavoring to delude S. D. into the belief that they were sent her by the same. At this very time M. was preparing another chapter. On the 25th she informed me that Paul S. had gone to San Francisco, and that in about two weeks D. would get a postal card from him. Of course her admitted foreknowledge was a betrayal of the facts, though a childishly unconscious one. The two weeks would allow about time enough for the card to be carried to California by an acquaintance and returned by mail. Unfortunately I betrayed my thoughts, and M. evidently did not consider it prudent to carry out her purpose, for the message never came. Doubtless the very wording intended is

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D. [S. D.] woke cheerfully, but complained that her right hand felt cramped. "I must have been lying on it".

Feb. 28. I asked D. how she slept last night. "Well, that was the record night. I don't know when I ever slept like that. I lay down with a piece of cough-candy in one hand and a piece of orange in the other; I woke in the morning just as I was, with the candy in one hand and the orange so tight in the other that all the juice had run out."

I took her to Dr. Walker's and to a dentist in the forenoon. As we got off the car I made an unfortunate remark designed to ascertain if she had always possessed articles associated with her infancy. She seemed odd after that. [Com. by S. M., "She became M. trying to act like S. D."] The dentist remarked, "It has been a long time since I saw you, and then you were going with a cane and thought you had only a year to live." After dinner she [M.] looked at pictures. Certain pictures of half-clothed Samoans she passed over with displeasure, saying, "I don't like those; they aren't nice". A picture showing huts in trees tickled her. "What, do they live in trees like birds?" Once she said sadly, "I wish I could read". [192] Told that she must not say "we", since she and D. were one, she assented as to a lesson learned by rote, but constantly returned to the use of that pronoun. She said that she didn't want D. to come over so much, as she was afraid that we would get disgusted with her.

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to be found in the above romance. (d) Elements derived from my telling M. that she was D.'s dream, that some day she would slip back into D., etc. (e) Possibly there is an element derived from R. D.'s wondering after she became older—wondering quickly suppressed because of her loyal affection—that her mother suffered her little girl to walk home from the hotel at midnight. It is perfectly true that the child, who knew no evil, on the way homeward would call out to a stranger, "Are you going my way? May I go along with you?" And it is true that the midget did take the hand of a middle-aged man, much to his surprise, and demand of him a story, and that he told her a story of his own little daughter. It is likewise true that the merry child, walking so fearlessly crowned with innocence, was never harmed. See S. D.'s comments in the Romance, p. 425 seq.

192. M.'s inability to read, besides other phenomena of this period, already noted or to be noted, indicating the maximum of abnormality, was caused by the strain of preparation for breaking away from the fatal home surroundings. After the removal she again became able to read and reckon. See pp. 403-404.

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"What do you want her to come for?" she asked. "(Because we love her.) *Do* you love her?" she inquired searchingly, looking at me with round, unflinching eyes. [Com. by S. M., "She meant R. D. She thought you might know something about her."]...."You think it is D. sometimes when it isn't. You didn't know that I was out this forenoon. (Yes I did.) Did you? (Yes. What made you come out?) Because you spoke to D. about something she had at home and had always had. She got to wondering what I had said. She doesn't know what she says when I am out. It is I that says those things." Presently M. partly admitted that she was "pretending" in what she had said about D.'s birth, the baby-clothes, etc., and repeated, "It is me that says those things; it isn't D., she knows nothing about them. I write letters, too, that she doesn't know about." I asked her if she didn't see that she might make somebody think wrong things of D., by this course. I do not think that she did, and she said, "No one would who knew D." Presently she added, "You never saw the real Doris but a very little—when it was *all* Doris." I urged her to lie down and sleep so as to hasten D.'s return, and she was at first reluctant to, but at last consented, saying, "I will wake Doris so that she will be *all Doris* for a little while. [193]

Margaret Reveals the Real Doris. She slept at once, and in a few minutes I glanced toward the couch and saw D. [R. D.] with her eyes open, looking about as though not quite sure where she was. I asked if she had rested well, and she answered that she felt tired, and asked, "Did I go to Dr. Walker's?" [194] I showed her the dentist's card with

193. I did not understand that this meant that I was to be shown the primary personality. Looking back at this period it seems as though I must have been extraordinarily dense. But I was so unsuspicious that S. D. was not the *real one* that I supposed M. meant that I would see the former in an unusually clear mental condition, i. e., unusually free from influence from M. herself. Thus, though M. revealed the Real Doris, I did not know this until afterward, though the difference in look and manner was perceptible. R. D. was "out" probably not more than three minutes.

194. Presumably R. D. came out in the morning, and found a note informing her of the intended visit. She destroyed the card because she did not like the dentist. Her opinion was respected by the others, and another dentist did the work.

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date of another appointment; she read it and tore the card into bits, without explanation.

In the evening I found her on the street about to take the same car that I was boarding. [Com. by S. M., "M. saw He coming, and said to herself, 'Mrs. P. is sick and Dr. P. is away'. It was M. who greeted you. She changed to S. D. on the car."] She was evidently in the M.-state. She had a package and a big, heavy book of biography which she [S. D.] had taken from the public library, and which she said that she was going to read to some one. [195] Mrs. P. reported that she [S. D.] entered at a little past 10, and was astonished to find it so late, exclaiming "What have I been doing since I was on F. St. at 9 o'clock? She [M.] talked about the events of the forenoon, which in this stage of consciousness she remembered. As my step was heard at the door she changed [to S. D.], became silent and preoccupied. In spite of my efforts, she fell asleep while walking home.

Mar. 1. D. not appearing at 2 p. m., as she had agreed to do, I called at her home to see if she were ill. There was no response to repeated ringing, so I entered the open back door. The door of her room was open and I looked in. She was in bed, her eyes open, seemingly fixed on the wall. As I spoke her eyes turned

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195. My recollection of her looks on the car after she became S. D. is very distinct. She wore a heavy plush hat, which I had previously told her in a joking vein made her look "like a toad under a toadstool." She always appeared self-conscious and uncomfortable, after this remark, when wearing the hat. On the car she had the look which I afterwards learned meant that M. was intently watching underneath, and glanced about under the brim of the hat as though she thought everyone was scrutinizing her, and attracted attention by so doing. Even after S. D. had entirely gone, if R. D. wore that hat something of the old self-conscious and perturbed S. D. expression would return. On August 15th, M. professed to be able to reproduce the note which she wrote to S. D. on the afternoon before we rode together on the car, and did so, in this wise:

"Say you the milk man was here today for his money and I gave him the last one to the right. Don't go over to Dr. Prince's tonight lets go to the dance he is going to the lecture. Margaret (imp.)"

She continued: "I made her get on the car with you, because I wanted to go to the dance. (Why didn't she?) Because you said not to. I was tormenting her on the car that night. I kept telling her 'That girl over there is looking at you. Everybody is looking at you', and she would jerk her head. I got her as nervous!"

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toward me with an expression of fright. I said that we were anxious about her and she smiled. I asked if she would get ready to come with me when I came back, and she nodded but did not speak, or show further sign of recognition. In about 20 minutes I returned and rang again without response. I again glanced in and she seemed to know me, and said that she would come in the evening. In the midst of my next sentence her eyes closed. I returned, anxious for the poor creature, in a pitifully helpless condition in that house with back door unlocked.

Yesterday I spoke to her of the advisability of my seeing her father and showing him the necessity of her giving up housekeeping. She said, "I have wished you would. I thought you would do it before this." (But you didn't want me to.) "I thought I had asked you to do it. (No, you spoke against it.)" We agreed that I would call at 5 p. m. tomorrow, when she will have her sister Ada present.

Mrs. P. went over and got her in the evening. She remembered nothing about my calls, [196] and little about the day except that she found herself preparing to go to bed, the untouched bed indicating that she did not sleep in it last night. She wondered what she had been doing in the night. [Com. by S. M., before she heard M.'s statement of the night's doings read, "I think that was the night that she worked all night."] She lay down and was asleep almost at once. In a quarter of an hour M. awoke, and told what was done last night. After she left the car she took another to her sister Ada's. [197] [Com. by S. M., "Not true—she walked to Ada's. She told you this so that you wouldn't know that she had no money."] Then she went to "grandmother C——'s" and read to her from the book. She [M.] "forgot to cross the bridge" and take the short way, but walked back to F St., and so on home, more than two miles. She did not go to bed, but worked [S. D. plus M.] on embroidery. At about 3 a. m., she thinks, she [M.] walked to High Bridge, meeting a policeman who asked her where she was going and

196. Not because she was M. at the time of the calls, but because S. D. was in a condition of profound lethargy, from exhaustion after the night of abnormal toil.

197. The fact of the visit was confirmed by Ada.

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whom she told that she was going home. She says that she started to go out " where there were trees and grass ", but could not cross the bridge on account of the " holes ". I had already learned from M. while asleep that *she* never could cross High Bridge on account of being afraid of the spaces between the planks. [Com. by S. M., " She was always afraid of these, and it was a good thing."] She went to church, still M., and Mrs. P. says that she found the hymns from the board, but asked how many were marked, and when told " four ", said, " that is too many ", frowned horribly during the singing, kept her hands over her ears during the prayers by me alone, but not when the congregation joined in them. [198] After return she was still M. and thus went to sleep. During sleep her right hand plucked at her sore throat; if I held it, her lips drew down as though she were about to cry, and if I asked her to give it to me she gave her left hand instead. I held her hands as Mrs. P. put an application on her neck, and her lip and chin quivered. Once in the evening the fists began to clench and the arms to stiffen, and the pulse went down to 60 [S. D.] then M.'s look returned, and the tension relaxed.

Sleeping Margaret First Described. The sleeping M. of tonight was a rather sulky, obstinate and silent one, answering only by nods, shakes of the head and monosyllables. [199] [Com. by S. M., " That was I. I didn't like you then,

198. Note the distinction, and the cause for it. See pp. 311-312.

199. This sentence of the record shows that my attention was attracted by the contrast between the usual M. asleep, so anxious to talk and so voluble when permitted, and this dry, uncommunicative creature. S. M. afterward explained that she had doubted whether the plan for D. to live with us would work, on several accounts. After S. M.'s doubts were removed, and her confidence gained, her manner changed. It is S. M.'s speech that is described, but it was M. who plucked at the throat, whose lips quivered, etc. Doubtless M., also, made some unrecorded observations of her own. This mingling of manifestations by S. M. and M. asleep will become familiar to the reader farther on. Suffice it here to say that there will come descriptions of S. M. talking, and being interrupted by M. asleep, oblivious of the previous utterances; of M. talking, with interlarded remarks by S. M., perfectly conscious of what M. had said and only able herself to speak when M. did not wish to; of exchanges of facial expression, and other curiously blended phenomena. At another time S. M. explained what she meant by " That is

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and I didn't want them to come over here. **S. M. Becomes 'Separated' From M.** That is when I first began to get separated."] At 10.30 I woke her by the usual formula of "Doris, wake quietly", etc. M. seemed taken by surprise, but her face ironed out, and D. [S. D.] woke. In a few seconds she slept, and when she woke again was M. She was smiling, (but not the charming, open, even smile usually characteristic of M. when she is asleep, but a twisted smile, with curiously V-shaped lips) humorous, voluble. She was surprised and gratified to find the plaster on her throat. Is it not likely that we have in M. several strata of consciousness, each of which could be educated into a pseudo-person? [Com. by S. M., "I think that is so. Treat the phases of M. as separate, and couldn't you make separate personalities of them?"]

Going home, M. and I talked about the plan for D.'s change of home. "(Won't you like it?) Yes. Of course *I* shall be uneasy a good deal at first, but that will wear off....Don't let her people come too much. (I don't think they will come at all.) Oh yes, they will....Don't keep me in the house all the time; I will want to walk some. (You will be willing for mamma or me to walk with you for a while, won't you?) We-e-ll, sometimes I shan't be willing, you know, when the time comes; but you mustn't pay attention to that, you know....(We shall understand.) And if I speak cross, you needn't be cross to me, you know. (No.)" [Com. by S. M., "If you had been cross the first days M. would have run off."] "When I got out to High Bridge I saw trees away down—but I couldn't get down to them ....I wouldn't have gone out last night but somebody left the door open, I went to shut it and got the fresh air and felt I must walk. I had thin clothes on." [Com. by S. M., "She had her

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when I first began to get separated." She said that formerly when M. while asleep was talking, if she, S. M. spoke, M. thought it was herself talking, yet with little understanding of what S. M. said, or at least with no power to carry more than the simplest impression from it over into her, M's, waking state. But with the influences which had already begun the cure there came some change in the relations of M. asleep with S. M. that made it impossible for the latter to hear even the voice, when S. M. was using the vocal organs. All this must for the present be taken on trust.

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nightgown and a raincoat over it. The reason she gave for going is correct."]

Mar. 2. D. came before 8 a. m., bringing a part of her things. Later she came as M., and said that D. [S. D.] had done a big washing, and added, "If I let D. come back she would sleep all the afternoon, same as yesterday. D.'s back is awfully tired." At two D. brought more things, in preparation for coming to live. Her face was calm but strained. In some 20 minutes, M. came with a laugh, and said, "We must go home". She left, saying that if her daddy was not in sight she would bring some more things. Soon M. was back with more articles, and then an idea seemed to seize her that she must go to town. "Let me see. we needed something badly,..but I don't remember what it is." Evidently she was wishing to carry out D.'s desire. She promised not to go.

At 5 p. m. I interviewed Mr. Fischer and his daughter, Mrs. Ada K., in his house. Both were pleasant in manner, the old man looking cowed and smelling strongly of alcohol. Mrs. K. remarked that D. was at her house a little while on Tuesday evening. I read aloud a letter by Dr. Walker stating the gravity of D.'s case, and the absolute necessity that she should have rest and freedom from all responsibility for at least six months, and supplemented it by statements of my own. I told them that the girl would not be alive at that moment but for the many months that Mrs. P. had assisted her to sleep. The old man was taken aback by the weight of authority adduced, but did not through the whole hour, utter one word of sympathy, regret or feeling in behalf of his daughter. He repeatedly whimpered that he would have to go to a Soldier's Home, and that that would be the last that anyone would see of him. When I told him that every twelve hours' delay endangered his daughter he showed no interest or concern in respect to that fact, but protested that she must stay until arrangements could be made about him. I told him sharply that his many well children could make the arrangements, that there was no alternative in the case of D.,—she must rest or collapse completely. Ada seemed surprised but shocked by the gravity of the case, which she had not been aware of. She referred to the hard work that had fallen on D. in the care of Trixie. Accompanying me to the door, she agreed that D. should

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go, and said that it was a "providence" that Mrs. P. and I had met her. She said that it "broke her heart" that her father drank, and admitted that he was not exactly considerate when in a certain condition. She saw no reason why her father should not go to a Soldier's Home. I again asked her, as I had done in the house, if the family was prepared to pay for the girl's care in a sanitarium—the only alternative to her being cared for by friends—and she again said that this would be impossible. She declared that she would help D. to get ready to leave for her future home. But the nearest concession and most sympathetic utterance which her father had uttered was this, "Doris is of age, of course she can do what she likes."

There were seven persons waiting for supper, served by a nervous invalid! At about 7.15 a nephew came with a basket containing clothing, etc. A note from D. accompanied it.

"Dr. Prince: You had better come over about 10 o'clock and get me. Father has gone out to get drunk and sister has to go home at about 9.30 o'clock. Father says I cannot go tonight. He has called me everything that is bad, and sister and her husband could not stop him. Doris."

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CHAPTER VIII.

SEVENTH PERIOD: QUINTUPLE PERSONALITY.

FROM THE REMOVAL FROM UNFAVORABLE ENVIRONMENT TO THE DISAPPEARANCE OF SICK DORIS.

March 2, 1911—June 28, 1911.

I determined to go and bring D. to the rectory just before 9.30, but ere that she was at the door with two bird-cages in her hand. [200] Her sister had accompanied her part of the way. She was almost inarticulate, and terribly shaken. Her father had returned to the house in the state which he had gone to a saloon deliberately to get himself into, and in spite of the presence of several of his family, had vilely abused her with his tongue, threatened her with his stick and pushed her so violently against a piece of furniture that Mrs. P. was able to see the long black bruise the next day. She could hardly be prevailed upon to sit down, but moaned that she could not stay, she must walk the street all night; this, I afterwards learned, was because of the horrible insinuations that her father belched forth, the products of a charnel-house mind. M. came, and was in a pitiful condition likewise, sobbing and incoherent. The two alternated until exhaustion induced sleep. Even in the sleep there were visions of the unnatural parent, cries of fear and shrinking from imagined blows. D.'s part in the talk of the evening with father, brothers and sisters was rehearsed [S. R. D.], and at length came the despairing exclamation, "Well, I won't go to Dr. P.'s; I won't go anywhere; I can walk the streets all night". M. coming asleep, broke out in heart-

200. Here several pages of the record were lost.

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rending cries, "D. is no bad girl! D. is *no* bad girl!" and was incapable of understanding any words that we addressed to her. When she went up into the bedroom to sleep with Mrs. P., she broke out, "D. mustn't go to bed! D. mustn't go to bed! D. must walk! D. must walk here!" It was not until after 2 a. m., that, completely worn out, she got comparatively quiet sleep. [Com. by S. M., "M. and S. D. alternated all night."]

Mar. 3. In the morning she [M.] was bound to go over and get more of her own property, so I went with her, and we took some and sent for more. She refused to take her own desk, phonograph, and other articles, and I did not urge her, not caring if she left everything, unless the loss of it would worry her. Then M. arranged her things in the room that is to be hers. A little past noon she slept, and some minutes later woke *fully Doris* [R. D.], and asked how long she had been here and what time it was. It developed that she knew nothing whatever about the events of yesterday, morning, afternoon or evening, or of the night or this morning. She was astonished and glad to find that she was here to stay, but said, "I must go back and say good-bye to them." I told her that she had done so, that all arrangements were completed. She was full of wonder, and added, "I did not really believe that I could leave, though I packed my things." [Com. by S. M., "It was S. D. who came and made the last remark. She had been watching underneath, and took up the conversation when she came. That was characteristic."] In about twelve minutes after waking, there was the familiar snap of the head, and M. was there, remembering all that happened yesterday and today. [201] After another nap she woke D. [S. D.] and so remained until the middle of the afternoon, when, after a nap, she woke M. and called for a book of pictures. She could not read. In the evening she said, "*We* must walk", and I took her on a walk.

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201. That is, according to the scheme in note 475. R. D. could remember only the few minutes she was out in the morning, S. D. could remember those few minutes and also the longer intervals when she herself was out, and M. could remember the whole day.

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At about 9 p. m. Dr. Walker, as per appointment, arrived with a physician friend. She was very sound asleep, apparently, when they tiptoed in and took seats at some distance, but soon a peculiar knowing smile came on M.'s face. As I kept M. talking, Dr. W., across the room, faintly whispered once or twice, and took notes. M. smiled her most amused and shrewd smile, showing all her teeth and slightly chuckling. She said, "I know what you think I don't know." I had been holding her hand, as this seems to keep M.'s thought from wandering more, but now she said, "Let go of my hand". Then, her face intently turned toward Dr. W., it became fairly luminous with intelligence and fun, and she said that Dr. Walker was over there. Then the doctor sat beside her and asked her many questions, getting her to tell the incidents connected with her mother's death, etc. She answered quickly and fluently, but kept a nervous clutch on my hand, as if for support. She said that D. [S. D.] remembers nothing that occurred before her mother died, and knows only what M. has told her. Dr. W. asked how M. knew that he was there. She laughingly described hearing him come in, how I put my hand over her ear, the mother snapped off the light down-stairs, and finally she herself went over and looked at Dr. W. Asked if she did not mean that she heard him she replied that she heard and saw him too, and that when she is to leave D. and go over she must not be "held". [Com. by S. M., "Bosh! she heard him."] [202] The visitors showed much interest in the phenomena. As they were about to go I said, "(Couldn't we wake D. now and—) Put her right to sleep again? For she mustn't see Dr. W. (Yes.)" Dr. W. stood behind her, I used the formula, and D.'s [S. D.] eyes opened. I spoke to her, she answered in her utterly different voice, and her eyes closed again.

Mar. 4. In the morning I glanced into her open room,

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202. The real explanation of this is probably that M., who was emphatically a creature of one idea at a time, was kept by holding her hand from giving her whole attention to listening. "You have got part of me, and I can't see." (p. 395.)

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and found M. saying, "No! no!" in scared tones. She told me that she had just fallen out of bed. Later, down-stairs, it was S. D., and it was evident that she had no recollection of seeing me. Later she wished to walk, and I went with her a little distance, then took a car, getting her to promise to return soon. But she did not return for two hours. I asked how far she went, and she did not reply, but looked gropingly into space. **S. D. and M. Ceasing to Converse.** As she lay on the couch her face altered and M. began to talk. She said that until lately she and D. [S. D.] had talked together every night, not only when awake but part of the time when asleep, also when D. was alone in the daytime, particularly when walking. The talking was mostly done aloud. She gave a sample, running this way, "O, what pretty trees!" "Yes, those are pretty trees." She went on, somewhat as follows, "When you began with D., she stopped talking with me, only a sentence now and then, and now we don't talk at all; and she's getting so she don't hear me. I spoke to her last night while she was asleep, and the greaser didn't hear me at all. She *always* used to. It is better for you to talk to me some, because if you didn't I might get to talking with D. again." I asked where she went this forenoon. "To Ella's. (But D. promised not to go far.) *D.* didn't, but she got tired, and then I came out." (Why did you hold my hands so tightly while you talked with Dr. W.?) Because I am some afraid of him yet. (Why did you want me to let go of your hand?) Because that holds me. You have got a part of me, and I can't see."

In the evening M. looked over a lot of postal-cards and photographs belonging to her. One picture of a woman she said was *Margaret Schroeder.* Later she noted that the canaries were startled when the electric light was turned on. M. said, "That is bad for their nerves. It would be too bad for a canary to get separated and be two canaries. Wouldn't it be funny for one to sing one song and the other another? Because Dr. P. couldn't hold its hand and talk to it and help it, could he? I wouldn't know which was Dick and which wasn't."

March 5, Sunday. Woke D. [S. D.] and so remained until

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she went to church. There someone spoke to her about her father, and she became M., and conducted herself as she did last Sunday. Just before dinner an incident occurred which M. described thus; "We went up-stairs and the canary was acting cute and I wanted D. [R. D.] to see just for a minute, but when she got out she heard the mother down-stairs say to Dr. P., 'You know what a strain I have been under,' and she knew it meant her. So she prayed that God would keep her from forgetting and from being a bother, and if He did she would work for Him all she could." M. soon returned, but in the afternoon D. [R. D.] came and seeing the box of postal cards, etc., looked them over. Several of the names were unknown to her. I asked her about the portrait, and she said it was of a friend of her mother's, who lived on the street back of the F. house a great many years ago. [203] "I imagine that mother worked for her,—I don't know." She said that she had forgotten a very large part of the last years, that the events connected with her mother's death she could not remember for a long time, at least did not realize them as actual, but could tell them off like a story learned by heart, as though her lips spoke of themselves. She does not remember anything of the six months following her mother's death. She knows nothing of leaving Dr. Ratbum, and when I made a further incidental reference to him an expression came indicating that she did not know what I was talking about. **R. D. Begins to Absorb Memories from S. D.** She said that I had told her some things which she did not know, but these had called up associations which made her remember other things. [204]

203. Another illustration of how M. drew materials from miscellaneous sources for the construction of her romances.

204. It would seem that the removal to a favorable environment had thus early commenced the process of banishing S. D. Within a week it was discovered that the memories of S. D. had begun to go, and thereafter it was observed that contemporaneously with the disappearance of any group of facts from her memory the group emerged in the memory of R. D. The sudden cessation of the elements associated with S. D.'s life, hard work, care and responsibility, fear, discomfort, and the sudden appearance of elements congenial to R. D., bright rooms and pretty objects, pictures, music, and especially cheerful companionship and affection, produced a swing in the

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She said that she received letters sometimes from persons whom she didn't remember ever having known, or at least to have written to; this troubled her, as she feared she had written things which she would not approve. I told her that I thought there was little occasion for worry on that account.

Later she slept and soon began [S. R. D.] to have a soliloquy, literally as follows. "How long did I go to Ratbum's? ...Wonder how long I went to Ratbum's!...Wonder what I went for!...I wish I could remember what made me sick. ...I can't remember these people, when did I first come over here?...How long have I been coming here?... What did I go to Dr. Ratbum's for?...I wonder what was the matter with me!...They'll have to tell me more if they tell me anything." [205] M. suddenly came asleep, and said, "D.'s trying to think what she went to the doctor's for. You mustn't tell her about the hip,—she doesn't know about that. At every little noise she [S. D.] heard last night she said, 'Is that my daddy comin'?' I would say, 'Your daddy can't come in this house—it's locked.' I just talked to the air. She won't listen to me, she won't hear me, I might talk my head off now and she wouldn't hear....You know there is another part of D. It is more like D. [S. D.] than I am. I know what both D.'s think; D. [R. D.] knew part of what the other D. [S. D.] knew." Still asleep she ate some cake, petting it and crying, "good cake!" etc. "(Did you always have enough cake?) Did Doris?"—with sarcasm, "She

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pendulum of alternations too violent not to be followed by a reaction. For days S. D. was hardly seen at all, and even M. seems to have supposed at times that she had vanished permanently,—a notion too good to be true. M. was on deck most of the time during this period, yet R. D. was out, too, more in a day than in months together previously. But the burden of the inrush of memories and of unwonted mental activity became too great upon R. D. and the strain of dividing nearly all the time between them became too excessive for both R. D. and M., and S. D. was compelled, as it were, to come back and take her turns until R. D. could gradually accustom herself to the burden of increased living.

205. Undoubtedly my reference to the osteopath started this soliloquy, but it is the echo of her thoughts at some date probably in January, at any rate the date of one of R. D.'s first emergences while at the rectory. "They", does not refer to the Princes, but to S. D. and M.

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had a piece once in a long time. When she got a piece she would love it so she couldn't eat it; she would carry it round with her a long time. [Com. by S. M., "Up to this point M. is describing herself. D. never got the cake. Sometimes M. would squeeze it so hard that it would crumble all up, hugging it."] Sometimes Mrs. Schroeder would give D. a piece of cake; she would take it home and give it to her mother; her mother would say, 'You eat it', and she would say, 'O no! I have had all the cake I want'—she *loved* cake!" [Com. by S. M., "True."]

Afterwards she slept quietly, and a change came over her face—she [R. D.] smiled, held out one hand, clasped her hands to her breast, and then [S. R. D.] entered upon a conversation-recital. "Don't let's care, mother. Some day I'll grow big.—Seems we stay little so long.—Don't worry, mother.—I wish I didn't have to go to school.—Sure!—Eh? —I think I would like that.—Who? did she tell Pearl?—I must go now, the first bell has rung already.—I must hurry. Good-by, mother. Kiss me, mother.—Good-by, mother." She laughs, and is silent.

During this sleep, while M. was talking she said, "D. [S. D.] is lonely in that room. She comes out here and sleeps on this lounge so as to be near Dr. and Mrs. P., and then, when she hears a sound, she runs back."

In the evening Mrs. P. and I walked about a mile and a half to a chapel, where I was to speak, and D. [S. D.] wished to go with us. She persisted in walking by herself ahead, and presently M. came and could hardly be persuaded not to run.

Mar. 6. D. [R. D.] dreamed much about her father last night, and this morning thought that she ought to go and see how he is getting along, but I told her it would never do. She worked a little in the forenoon. She was the clearest in mind, the calmest in countenance I have ever seen her. She asked me to go into the living room which she was cleaning, and tell her about a picture. It proved to be the picture that she [S. D.] said she had substituted for the one which she [R. D.] painted from a dream. She said, "What has become of the picture which I painted? This looks some like it, but

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I want that picture." She remembers nothing about the substitution, and cannot understand the motive of it. She took it down to see if there was a name on the back, and as soon as she saw the paper pasted on the back, said "I believe I must have done this". Quickly tearing the paper off she went on, "Yes, you see the edges of the old paper? I must have taken the other picture out and put this in". I showed her a picture which M. had said was one of her [R. D.'s] own pictures. "Yes, I know that; it is mine, but it is a colored photograph. It could not be mistaken by anyone who has the slightest knowledge of pictures. (Why was the name on the corner erased?) Because I found the name 'Margaret' on the corner". I learned today that it is only about two weeks since she first clearly realized that her mother is dead. Foolishly I let her know a little about the hip fabrication. She could not understand the meaning of it. I had to check the torrent of her questions, and to tell her to wait until things came back naturally, and then ask about them.

Before noon Ada sent her two little girls for D. to take care of while the furniture was being removed from the old home. They came and began to talk about her father, whereupon M. came. I entered and found M. sitting on the floor, Turkish fashion, cuddling a kid on each side of her, and showing them pictures. Her cheeks were flushed, her eyes sparkling, and she was evidently enjoying herself. After the children had gone I found that M. could now read. Here are some of her utterances. "The other D., who is gone now, didn't talk to the R. D., but only to me and other people. She was the one who talked those months that Mrs. P. was taking care of us, when I wasn't talking. ....The R. D. didn't know anything from the other D. or me, but the other D. knew what the R. D. knew and I knew what both knew.... (You tried to fool me about another picture, the other day?) Didn't I fool you? (No.) Well, she *did color* it. I put my name Bridget on it, and she scratched it out. That was before I had the name Margaret. Then I put Margaret on and she scratched that out. (Who was it who vowed that she would never paint again?) The other D. [S. D.] *This* D. won't be able to paint all that she did, for it was the other D.

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who did part. That was the other D. that made the cartoons. All could do something but me; I could do nothing but work." [Com. by S. M., "What a story! she could dance, couldn't she? And it was *she* who made the cartoons—there were only a few".]

In the evening M., who was still out, wished to take a walk, so I went with her. She wanted some candy, and selected it herself, but would take only five cents' worth. At 9.35 P. M. D. [S. D.] came, not so clear as this morning. She said that she did not wish to see her relatives again, that none of them came to her except when they wanted something. She said that one of her nieces told her today that her father said that if he met her on the street he would strike her with whatever he had in hand, and that when she came back he would get what he had lost out of her. She was asleep at 9.40.

Later several conversation-recitals took place. Her back was turned and it was difficult to hear her, but I put down three snatches which I could catch. The first was evidently from the talk today with the little girls. "Dr. P. won't let him. . . If grandpa said that!— . . D. was good to grandpa; he shouldn't say those things. . . Did grandpa say that in front of you? . . I guess he didn't mean it. That would be funny, wouldn't it? . . What did Aunt Alma get? . . Did you tell your mamma about it? . . Did she get it? . . Did she? . Yes. . . I think they are awful to talk like that. . . . I don't think so. He says things he doesn't mean. . . Dr. P. is D.'s papa now. He is a nice papa." There were jerks of the head, an interval of silence, and then came one side of a talk with Ella. "I came down Pine street, and down here. . . I am not going to keep house any more. Dr. P. wanted me to come there. . . Yes. . . Yes. . . If you have time to put it on I could tell better. . . I must be getting back. . . Yes, I am feeling pretty good today. . . I don't know what he is going to do. . . I think all that needs is to take in the waist a little. . . That is a pretty thing. But where will you wear a thing like that? ... O, that was. ... Yes. ... Do you ever see him any more?"

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More jerks and another interval of silence. Then came a talk that was evidently with a niece of another family. But the voice was almost inaudible, and I could get still less. "You must tell your mother that she mustn't write. . . Tell her I am satisfied without knowing."

Mar. 7. It was M. whom I greeted this morning. She said that D. had a bad night, for she [M.] had heard the doors rattle and had thought that D.'s daddy was coming in to hit D., so she had a series of bad frights. "I tried to go out in the night, 'cause I was scared. I thought I would go where there were trees, and sit down under the trees". The door was locked. "I called twice but there didn't neither of you hear me. I will be out all day, 'cause I was so scared." Presently Mrs. P. appeared. M. said, "I was just waiting for you, I wanted to kiss you." Later she wanted the key to the iron box, which had been passed to me when the things were brought from her old home. I wished to postpone giving the key until D. came, but she pouted and then flashed out, "It was *I* that gave you that key". However, she forgot it. Later I spoke of "the darned 'phone", and then made the defense that "darned" does not mean damned, that when one darns stockings she does not damn them, and M. retorted, "I do when *I* darn them." When Dr. Walker was here last she told him, "I like pictures. Not like those I saw in the book of people with not enough clothes on. (They were of people in Africa, where they dress differently.) Well, they ought to keep such books in Africa". Today, referring to a chip-diamond ring she said, "She [R. D.] doesn't know about this ring. (Why?) Don't you know how I used to put it on and take it off? It was I who used to throw it away. It was the other D. that it was given to. (Hadn't I better keep it?) Yes, you take it, I might throw it away. . . . If Ada writes her a letter you ought to keep it until she get's better. You know her writing."

At 11.05 after a period of sleep she woke as D. [R. D.], clear and serene. She talked of the joy of her new life. "It is like Heaven", she said. Promptly at the stroke of noon that singular snap of the head came, followed by the weird alteration of face and voice, and M. was back. It appeared

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that Mrs. P., who had to go out, had asked her to put the potatoes on to boil. "I had to come. I promised to do it; D. doesn't know about it." Afterwards she made a grab for the key of the iron box, which I had given to D. [R. D.] and the latter had left on the window-seat. For forty minutes I tried to induce her to give up the key, since I feared, if there was anything of value in D.'s box, M. would destroy it. She, on the other hand, used every childish blandishment to retain it. Toward the last she put some clothing in a drawer, and then consented to lie down and see if D. would not come. Suddenly she sprang up, all excitement, loudly exclaiming, "Mrs. P. is taking away my box." This was true, but Mrs. P. had tried to do so noiselessly in a room separated by a corridor. Going to her room and finding the box gone, she sank down and rested her head against a lounge, looking as though about to sob. In this posture she fell asleep, and in about ten minutes I woke R. D. by the usual formula. She did not know where the key was, but on my suggestion she went to the drawer where M. had put the clothes, and there found it. She readily gave it to me to seal up until she is better. [206] She has no idea what can be in the box, but imagines it is nothing very valuable, "for", she says, "what have I got?" (Haven't you a necklace?) Necklace? what kind? (Pearl?) Goodness, no! I have a little cheap thing, that's all." She knows of no amethyst ring, of no rings she could have given Ella, nor does she think she can have given her many good clothes before Christmas, "because I didn't have them to give." [Com. by S. M., "There was more than she knew of. M. bought the jewelry, all at the same shop, and gave it to S. D., who, not knowing where it came from, wouldn't wear it. R. D. knew nothing about the embroidered clothes which had been given away; she was not out long enough, and was usually in the corner, then. You know the amethyst ring was given the mother."] At dinner, a man came to the door and D. [R. D.] incorrectly understood Mrs. P. to say to him, "You have come to see D?" I saw the jerk and the changing features,

206. M. never referred to box or key again.

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and M. stridently cried, "Her daddy is come!" In the afternoon M. wrote two letters, without difficulty. D. [R. D.] came toward 5 P. M., but went in the evening when Mrs. P. applied some linament to a bruised place, came again 10 to about 10.30, and went to sleep for the night as M.

R. D. Absorbing S. D.'s Memories Rapidly. The D. of today was like that of yesterday, wonderfully clear-headed, struggling with fragmentary memories, wondering that she was ever allowed to come here, ecstatically thankful that she had come. In this state [R. D.] she remembers almost nothing of the house which she left only a few days ago [207], but sometimes a momentary glimpse of the rooms comes to her, and with it a sensation of fright. She does not understand why this is, nor why, when she thought her father was at the door, such a terror came over her.

Mar. 8. She woke M. In the forenoon a nephew came on an errand. Fortunately it was M. who was out, as it does not seem to have so bad an effect for her to see a relative. She fell asleep while reading, and woke in half an hour, at 10.50, D. [R. D.]. I asked her "(Was there a patch which you had with 'Margaret' on it?) Yes. That was just something we had to do at school to learn stitches. You were supposed to put your own name on it. I didn't like my name then, and I put 'Margaret' on. I like the name Doris now, yet if I had my preference I might prefer the other name now. Mother liked that name too, I don't know why." Then I learned that she never had any baby-clothes of her own in her possession. She laughed at the idea, saying, "I never had any to keep". She is rapidly reconstructing memories. "It is coming to me, piece by piece", she said, "even as we are talking what you say makes other things come back." People look familiar to her and she feels that she has met and talked with them, without yet having the slightest idea when or where, or in what relations she

207. Because R. D. "came out" nowhere in the house but her bedroom, and was always set at some task there, usually in the corner where her desk was. The "momentary glimpse" of other rooms than the bedroom means that the process of S. D.'s forgetting them had begun. The memory of them had just commenced to pass over to R. D.

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has known them. She cannot remember any room of the house where she lived from October 8, 1908, until a few days ago except her sleeping-room, and her most vivid recollection of that is coming and seeing a lot of things torn up around the room. Even a plan of the rooms roused no recollection today. Mrs. P. was out and D. attempted to rise to put the potatoes on, had a sharp pain, and then came the transformation, face, voice, manner and all. "No! no!" M. ejaculated, with displeased intonation, but added, to me, "Hello!" M. remarked spontaneously, "The longer she is out the stronger she gets. (And what is the effect on you?) We are going to be one. . . She must see Dr. Walker, but she ought to be stronger first, because she gets excited, then she goes in." M. is able to do some easy reckoning today, tell how many nickels there are in a quarter, etc. I asked her how much 5 and 3 are, and after some thought she replied correctly, with an air of triumph. She can give the denominations of paper money, though she still manifests a distaste for it. I ask for the sum of 2 and 3 and 4. This is too complicated a problem, and she asks for "part of it at a time". "(How much are 2 and 3?) Five. (And 4 more?) Eight. (No.) Nine", but she admits that she had to count up to get the sum. After a short sleep D. [R. D.] returned, but at about 5 attempted to rise and again had a sharp pain, and again M. came, with a sly "hello!" She wanted to take a walk, but it was not best to do so. "Just to go up Aldrich street a little ways", she pleads, or "sweep off the steps". D. came, and was banished for the third time by the pain, announcing itself with a short ejaculation, followed by M.'s "hello!", uttered as one would say it after a short absence, a bit pleased at being back. M. chatters on, talking of herself and D. as of two persons as usual, and when told, experimentally, that she ought not to do this as there is but one person, assents perfunctorily and changes to "I", but is soon talking as before. D. [R. D.] returned at about 10 P. M. and conversed for an hour. Frequently she stopped and was lost in thought. It developed that at such times something said had brought back some fragment of memory and that she is groping where it loses itself in darkness.

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She now remembers better how her bedroom looked, and tells where the windows were, and the bureau, and corrects me in one particular. She is curious to see how Dr. Walker looks. She caught sight of a line written on the back of a photograph, and said "That looks some like my writing, but it is different, too." The line was written by M. some days ago. She said, "It seems to me as though I had been here a long time. I can't understand how I could have got away. It is like Heaven here; it is like what I dreamed but never believed would come true. In the last two days I have lived until I was sixty and was taking care of you—you would have been pretty old, wouldn't you!....Sometimes when I am lying here alone, so happy, I am afraid it can't last." Not until the last two or three days has she seemed to wonder very much at the strangeness of her life. But now she keeps speaking of the late years when she herself was seldom conscious and then only for a few minutes at a time, and of the time coming when, as she believes, she "will not forget anymore".

Mar. 9. **R. D. becoming the Sleeper by Night, Which She had not been for Nineteen Years.** Last night was apparently the best night yet. M. said that D. [R. D.] slept almost without moving, and dreamed a good deal about "mother Prince". [208] "She woke up and turned on her right side and hugged herself so. She does that so she will know she is near herself."

208. This is the first record of R. D. being the one to sleep all night. The immense significance of this was not realized at the time. It meant the beginning of the re-establishment of sleep in her normal person, which had *never* been since her first recollection, and probably not since the first dissociation when she was three years old. It should be remembered that the shock which brought about that dissociation occurred during the night. It seems likely, therefore, that fear became associated with night in the child's mind, so that the coming of night began regularly to break up the normal synthesis, a habit which could have been checked at any period, had she been removed to an environment favorable to proper sleep and recreation, and rid of the terror of her father. The recovery of ability to sleep through the night in the primary personality was a great stride. It transpired that she made even more progress during a night of peaceful sleep than during the daytime, when her mind fairly gasped for breath in the stream of memories rushing from the depths.

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It was D. [R. D.] who ate breakfast. She remarked, "*I* am having breakfast; but there is no knowing when *I* will eat again. It is so funny! I seem to live by dots and dashes, two or three hours at a time." She went to town with Mrs. P. and changed on the car to M. and so returned. M. said, "I had a peach sundæ, and had it on Thursday". "(I think you can tell what 3 and 4 and 6 are, today.) Three and 4 are 6,—no, 6 and 4 are 10, and 3 is 13. I could have told what 7 and 6 are,—yes I could; 7 and 7 are 14, and 1 less is 13. (How many pennies would it take to pay a car-fare?) I don't know that. I don't know much about pennies. (How many car-fares can you get for a quarter?) Five. (How many pennies do you think it would take for a fare?) Well, I know it would be more than two, for I have offered two."

In the afternoon I had to be away. When I returned I found that M. had insisted on sewing, and had been doing it for some time. It took considerable persuasion to induce her to stop, and when she did so it was evident that mischief had been done, for her hands and the muscles of her arms were twitching as they had not done for days. M. confessed "I didn't mean to, but I got interested and couldn't stop". In the evening Mrs. P. and I went out, and with M.'s consent locked her in the house. On our return she was found to have a bad headache. At about 10 M., who now regretted sewing, since *she* was suffering from the effects, asked me to call the "real D. She can stand it better than I can". So after a little sleep I got the real D. At 11.30, when I retired, her headache was still bad. At about 1 Mrs. P. called me to "put her to sleep". There was now something of a siege. She would sleep a little, then wake in a fright, sleep and wake frightened over and over, the fear seeming to grow in intensity for half an hour, then gradually subsiding and the periods of sleep lengthening. Then M. ejaculated in her sleep, repeatedly, "No, no, We'll *never* sew again! We'll *never* sew again!" [209]

209. The reading of the record to S. M., begun months after, never proceeded beyond this point. The reading had to be done during M.'s sleep, of course, and it became increasingly difficult to keep M. asleep continuously

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Mar. 10. **S. D. Appears, after an Absence of Five Days.** A long period of sleep in the afternoon, and I hear "Is it eleven?" [210] It was now past 3.30 A. M. I looked and there was something in the face emphatically reminiscent of past weeks, also in the voice, clear yet toneless. [211]

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long enough to make any progress. At last M., from waking suddenly and finding the book in my hand, began to suspect something was being concealed from her, and it became necessary to abandon the readings. After M. had disappeared, S. M.'s memory for details of the past had become less accurate, according to her own statement; therefore the reading was never resumed.

210. This was formerly the customary question of S. D. on waking after an evening sleep and wondering if it was time to go to her home.

211. The original full record shows that I noticed the old familiar look when I came back to the house in the evening. S. D. had been brought back by the fright, but was too lethargic to talk until, having in the meantime alternated with M., the conversation began at 3.30 a. m. The notable feature of the incident was that, while this was S. D., it was S. D. knowing nothing about her own appearances since March 2d, and not even remembering the experience, though she knew the fact, of her leaving the old home. During those appearances S. D.'s expression had changed, become in an indescribable way less intelligent, more indifferent, as it were. She was never demonstrative, but she could show gratitude, yet since March 2d she had seemed hardly capable of that. But now she had the old look and manner, that is, the look and manner contemporaneous with the limit of her memories. Her not remembering the events of the late afternoon and evening of March 2d was consistent with the fact that she [S. D.] had never permanently retained, and the same was the case with M., the recollection of events accompanied by extreme painful excitement. The fact that she remembered none of her appearances from the 3d to the 6th—she did not show up at all from the evening of the 6th until the morning of the 10th—is consistent with all the remainder of her career, during which I think that she never remembered any particular current event as long as three days. The psychic complex known as S. D. had, by the change of environment, been struck a fatal blow; it could not, if careful precautions were taken, make any permanent accretions, but must thenceforth decrease. Still, R. D. got none of the memories of these recent experiences of S. D.—how was that? R. D. never recovered the memory of *any* experiences of S. D. undergone in a very excited or a dazed condition. All of the recent experiences of S. D. came within one or other of these categories. Indeed, R. D. has to this day no memory derived from the whole latter period of S. D.

It is curious that S. D. would not speak of M., and evaded the fact of her existence. For explanation of this, see page 419 and note 221.

I find this note under date of March 13. "It is now four days since 'the other D.' came back, only to disappear before morning light. The spell of

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"Did I bring over all the things D. needed?" *somebody* asked, with a smile in which was a peculiar significance. "(Who are you?) Doris. (What Doris?) The Doris you knew; the one who told about the hip. (When did I see you last?) When I was bringing over some of the things. (Why are you here?) D. got frightened while you were gone. Someone rang the bell and she went down, and thought it looked like her father. (Too bad she can't forget it.) She doesn't remember being hurt, but I do, and she received the impression through me. She doesn't know why she is frightened. (Which would you rather were here?) The real D. (How many are there of you, anyway?) Only me and the real D. Seems a long time since I saw you. (When did you first recognize me?) Right after you came in this evening. (When did you first come?) When mother died. (How far back can you remember?) Till mother died. (Not farther at all?) I wasn't here. I did all the packing up. It was the fright that separated me and the real D. tonight. (Anything besides the fright?) Yes, she did too much work this afternoon. (You know about that?) **S. D. Ceases to be Co-Conscious When R. D. is "Out".** No, I don't remember it, but I know how she feels. Her headache is from eye-strain. And she has been stooping, her back aches, and that brings pain in other places. . . I know what the real D. does and thinks. But not since she came over here, and not much since you talked about the hip. The real D. began to come more then, but not strong. It is only in the last few days that she has been getting real strong . . I don't remember the last week, but can feel that D. is stronger. (The real D. has been here all the time since the last week?) I suppose so, most of the time. (And when she was not?) I suppose she was sleeping. (How do you know what happened before your mother died?) From hearsay. You must

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that strange experience is still upon me, yet it is impossible to convey by language the quality of it, as it would be thus to impart a sense of some strange taste or aroma. The eye which announced 'I have come back' before the voice did, the tone and manner, all carried me back to that afternoon when 'the other D.' opened the door for my interview with her father and sister."

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let her look over what you wrote about the Row, and correct the mistakes. (Why was the name erased on the colored photograph?) D. put her name on it. (Doris?) I think so. What other name has she? (Didn't she ever call herself by another name?) Yes, Luella once. (What for?) I don't know. She doesn't know herself. *I* was at Dr. Walker's twice. Mrs. P. was with me both times. . . . I can't tell D.'s ordinary thoughts now, but if she has any strong emotion I know it. She is trying to remember too many things at once." Most of the above topics were introduced by "the other D." spontaneously, but when a question was asked pains were taken that it should not be a leading one. For example, I did not ask, "You are conscious of D.'s emotions?", but, "Do you know D.'s thoughts?", which surely does not imply that I expected any particular answer. She replied almost verbally as above, telling me that she did not know D.'s *ordinary* thoughts *now,* but that if she had any strong *emotion* she [S. D.] knew it. At the commencement of the conversation Mrs. P. suggested that she sleep with her, and leave me to sleep on the couch, but this "the other D." was unwilling to do. But the latter urged me repeatedly to go to bed, and said, when I told her that she had a tendency to get up, "I won't do it any more; I'll keep awake", which of course was not satisfactory. At length she broke off the conversation. "I will go to sleep, and after a while you wake the real D. and she will go to bed with Mrs. P. (How long should I wait?) Until you see that I am well asleep." I assented, she closed her eyes, was asleep in fifteen seconds, and in a few minutes, when the real D. responded to my hand-pressure with a smile and the whispered word "papa", I commenced the formula. But I varied it by saying, "wake in a second", and she did not wake. When I substituted the old form "wake in a minute", her eyes opened at once. She evidently waits in her sleep for the expected signal "minute". She has never wakened, no matter how many times I say "Wake, Doris", until that word, which I happened to use the first time and continued to use, was uttered. She now willingly trotted into Mrs. P.'s room, and thereafter slept well.

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The R. D. was here part of the forenoon, [212] M. until early in the evening, and R. D. the rest of the evening. D.'s sister Ada having sent me a note requesting to see me, I went to her house today, and was glad to find her father there [213], the more because the note stated that he was threatening to do something. I told him plainly what his conduct had been; he quailed and feebly protested that he didn't say a word when she didn't get his breakfast. He soon slunk out, and I turned my attention to Ada. She inquired, "If D. is so sick, how could I see her hundreds of times and not know it?" It being impossible to tell her the whole truth or make her understand it if I did, I talked to her about the peculiarities of hysteria, and its evasions and inward ravages, asking her to talk it over with Dr. Walker. She asked why did D. say thus and so to her if all this was true, and I again reminded her of the concealments and contradictions characteristic of hysteria. She seemed at last to comprehend to some extent, and said, "Well, one thing which D did, the day the kids were there, *was* curious. She washed their faces, and in about ten minutes she washed them again. They told me that they must be awfully clean." I told her that this was an illustration of how she would pass into moods during which she did not remember what she had just done. The hip matter was referred to, and she said, "I know that she had a running sore there. (How do you know?) Well, I don't really *know,* except that she told me so." I informed her that Mrs. P. and I had determined, with D.'s consent, to regard and treat her henceforth as our daughter. She seemed pleased, and said that this would be the best thing that could happen for her. She spontaneously said, after I

212. From this point the title Real Doris, borrowed from S. D. and M., is regularly used in the original record for the primary personality, usually in the abbreviated form of R. D. For some time M. continued to vacillate between "the other Doris" and "the sick Doris" in naming the other active personality, and the record vacillated likewise. She finally settled down on "Sick Doris", and for the sake of avoiding confusion I take the liberty of making S. D. stand for that character from this point in the condensation of the record.

213. The family is mentioned only so far as is necessary in order to make the essential narrative clear.

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told her the effect that a call from one of her relatives had upon her, that she thought that D. should give up relations with them, but I do not think that she meant to include herself. I said that I was afraid that it would be necessary to do so, as every sight or even mention of them brought back memories and even fits of terror, which dragged her backward from her course of recovery.

In the evening M. wanted to sew a ripped petticoat. Being asked if she wanted to suffer as she had last night she answered meekly, "No. I won't then". She wanted to walk and I told her we would after supper. When supper was over she waited patiently for me to finish my cigar. Presently I said "(How I wish I could have well D. back!) Would you like to see her? (Yes, I would like to walk with her.) *She* won't want to walk." She slept, and in three minutes I had R. D. by formula, and she expressed no desire to walk. **R. D. First Maintains Herself, during Sleep, a Whole Night.** *R. D. slept all night*, and no sound was heard from her room.

Mar. 11. According to M., R. D. had pains at 5 a. m. and then M. came. She added, "We always begin to listen for the clock about half-past four. And when it strikes five we think we have got to get up. But we remember then and go to sleep again". The old habit of watching for the time to get breakfast persists.

M. often says "I'm a-thinking", at the end of a sentence. I have not heard R. D. or S. D. say it. I think she is the only one who says, "I'm telling you." Sometimes, when disappointed or reluctant, M. ejaculates, "O gee!"; the others never employ the expression. On March 11th, I casually asked R. D. "(Did you ever hear children say 'O gee!'?) O yes, all the children in the Row did, and I used to myself when I was disgusted, or when I wanted something and couldn't get it. (When was that?) When I was little, —until I went to school; I think I broke off when I was in Miss M.'s room." This was when she was 13. I here set down some differences which I earlier noted between M. and S. D.

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M.	S. D.
Dislikes a bath-tub, and wants to use a tub, like that they had at her home.	Likes the idea of using a bath-tub instead of a tub.
Prefers cake to cookies.	Likes cookies, but not cake.
Did not like a particular waist, with lace, and so tore it up.	Liked the waist very much.
Always calls a certain canary "Bill".	Calls him "Sporty"; amused at my calling him "Bill".
Takes tea with milk and without sugar.	Takes tea without milk and with sugar.
Cannot overcome her reluctance to unpleasant medicine, but says, "No, I don't like it."	May not like a medicine, but stoically takes it.
Cannot be induced to inhale a pungent vapor for a cold, she dislikes it so.	Has little objection to the vapor.
Doesn't "like pollies".	Likes the parrot.
Put two statuettes on her mantel when she arranged her new room, and was pleased with them.	Laughed at the statuettes, though she let them remain.
Hung a picture of Mrs. M. on the wall, because D. made the dress she wore.	Came and immediately took it down, and banished it forever.
Drinks coffee without compunction, and says, "I gave you tea, because there is only one cup of coffee and I want that."	Likes coffee, but drinks little, because she thinks it not good for her.

After dinner I went on a short walk with M., after which she slept for the first time today. In a few minutes I woke R. D. by formula, adding the suggestion that she say, "Hello, papa!", which she does, supposing it spontaneous. After ceasing conversation she became silent and introspective. I said, "Don't hunt so hard". She admitted that she was groping among half-resurrected memories. "I remember when I first saw you. It came to me a few minutes ago", and she told the story of S. D.'s wandering into the church, and her own coming out and hearing the sermon. She remarked, meditatively, "I don't seem to remember anything about having a prayerbook that day, or about the service", the fact being, that *she* was out only during the sermon,

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but does not yet realize that. At about 4 a chance remark evidently caused her to worry; we hastened to assure her that there was no cause, but not with thorough success. I was out of the room when M. bounced on deck, and greeted Mrs. P. with rapturous hugs and kisses. When I entered the room M. rushed to me, and hugged me tumultuously. "(What is all this for?) I just wanted to hug you, papa", and her laughing child face peered up questioningly, as she asked, "Did you know it was me? .... It is the R. D. who smiles so sweetly when she is asleep. You knew when *I* smiled, I know. (How did you know?) Because I tried you. *I* can't smile so sweet as that." This is absolutely correct. I was surprised to learn that M. knew that I detected her yesterday attempting to impersonate the sleeping R. D. The smile was a good imitation, but there was a spice of M. about it that gave it away.

M. went to sleep, and at 11 I waked her as R. D. and left her sleeping in that personality.

Mar. 12, Sunday. Mrs. P. found M. awake at about 4 a. m. She said she came at about 1—she knew the time because she heard the clock strike—because R. D. was scared by the parrot's talking, it sounded so like a man.

R. D. Sings for the First Time in Five Years. We left her in the house at Sunday school time, locked in with her own approval. Afterwards it was learned that M. went to the piano and struck some chords, "and then D. came out. Then she sang some songs and hymns", reported M., "it is the first time she has sung since her mother died. Then she got tired waiting for the mother, and I came." Mrs. P. and M. went to church, but when the choir prayer was being intoned "D. began to listen, and when the choir sang Amen she came" and remained through the service, and joined in it, as M. never does. But since M. had said that she would go home directly after the service, and Mrs. P. had said, "Then put the potatoes on", when the service closed M. came out and went home to obey orders, since, she explained, D. knew nothing about them. As I write M. exclaims, "Here is something we all know", repeats the last lines of Thanatopsis, and adds, "All the Dorises know that."

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At about 2 p. m. I suggested to M. that she close her eyes and sleep. She laughed and looked at me with an expression which showed that she knew what I was after. She did not seem inclined to close her eyes, so I began to say, "You are sleepy. Your eyelids are heavy," etc., and the lids drooped and in a minute she was asleep. In ten minutes I brought R. D. She said, "I remember from the choir prayer through the sermon." I inquired and found that this morning she found herself on the piano-stool with her hands on the keys, and did indeed sing. Something occurred in the evening while R. D. was alone which brought M. and she was there when we returned. Again, when it became time for M. to sleep she tried to fool me into thinking that she had fallen asleep and R. D. had come. "(How do you know how she smiles? Can you see her?) No, but I can feel her smile." When D. had come, with some misgiving I left her to go to sleep herself, for the sake of the experiment.

Mar. 13. The experiment had not worked well. M. reported in the morning that "D. couldn't understand why you woke her up and then you both went right off. She thought about it for an hour and then I came out. We dreamed about daddy all night." [214] M. cleaned some rooms but was persuaded to stop, else she would have cleaned them all. She then asked cajolingly, "Can't we sew some?", but was of course refused. After sleep, R. D. came at about 2 p. m. She said "I must have been working pretty hard". Later, *she* started to sew, but when I explained that it was not good for her, meekly put the work aside. After supper R. D. walked too far with Mrs. P., and M. came. At 10.20 M. slept. I tried the formula when doubtful if R. D. was near, because the expression did not indicate it, and sure enough there was no result. At 11.05 the indications came, and R. D. was brought. I did not leave her until she was asleep in her own person. *Mar. 12-13: 4 alt.: R. D. 6 h. 50 m.* [215]

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214. M. was out, and R. D. dreaming underneath. M. never related a dream as her own, and never deviated from the statement that she had no dreams.

215. From this point the records enable me to estimate approximately the number of times that the personalities alternated each day, and the number

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Mar. 14. Never, I think, has R. D. appeared in so good a condition as this morning, an indication that the policy of seeing that she is well asleep in her own personality is the best one. But she had been troubled by dreams, which I relate nearly in her own words. "I was cleaning the front windows here, and suddenly it struck me that I wanted to go away. I went out with nothing on my head, only a light wrapper, and thin shoes. Afterwards I met Alma and father, and they were bundled up as though it were cold, but I felt no cold. And next day I thought how worried you two would be, and came back. I hesitated about going in, for I was ashamed of having gone away, but I didn't know where else to go, so I went in. [216] I also dreamed that I met father and that he threatened me with his cane, and scolded me for leaving him. (Why do you suppose that you dreamed of his attempting to strike you? Has he ever done that?) No, father never struck me. I would never have permitted it.

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of hours that R. D. was the supraliminal personality, sleeping and waking. Later an exact account of these particulars was made daily. Hereafter a summary will be appended at the close of the data for each day, not strictly for a 24-hour period but for the beginning of sleep for one night to the beginning of sleep for the next night. This method has its disadvantages, but less than any other presents, and weekly or monthly averages for twenty-four hour periods can be reckoned from it easily. "March 12-13: 2 alt., R. D. 6 h. 50 m.," means that from the time of going to sleep on the evening of March 12 to the same on March 13 there were two alternations of personality, and that R. D. was out six hours and fifty minutes, sleeping and waking. As the menstrual period had important relations to the phenomena its beginning is noted by the abbreviation "men. per." began. See p. 417, etc.

216. Precisely in this fashion did S. D. often come to the rectory in 1912, even in the coldest weather, and being largely thermanæsthetic suffered no inconvenience. This is an example of the way that memories of S. D.'s experiences often began to come to R. D. in dreams, not always recognized by her on waking as being memories, but destined to be so sooner or later. Less frequently, as will be seen, certain general aspects of M.'s disposition and conduct would feature in R. D.'s dreams, undisguised or in symbolic fashion, never, however, to be followed by the emergence in R. D.'s waking consciousness of recognition or sense of familiarity in connection therewith. The "going away" feature of the dream just related was exhaled from the craving of M. to take long walks, to go and call on Ella, etc.

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I would not have staid with him had he done it. [217] But then I dreamed that I met Emma and she was angry with me; she said that I had broken up the home and deserted father, and told me that the boys were mad with me."

She said this morning, "I hope I shall be out all day; I am going to try to." The term "being out" I have used to R. D. and the others only in response to their use of it. It is spontaneous and quite natural usage. But at about 1.30 p. m. M. suddenly came, threw her arms around Mrs. Prince's neck, and cried "Hello, mother!" M. spontaneously mentioned R. D.'s dreams, and added some details that R. D. had forgotten. The meeting with her father, when he scolded and struck at her with his stick, M. said was on her return from the store the day that I first met him. Some days before she came here, she was at Emma's, and told the latter that she might go to the Prince's to live, and Emma scolded her. But there was a later scolding, when the opinions of the boys were quoted.

It is curious to watch R. D.'s and M.'s reading exploits. M. picked up a biographical and critical essay on the artist Turner from the library, read 20 pages, and left a mark. R. D., next took up the book, saw the mark and asked if it was mine—I promptly adopted it—and read from the beginning to a somewhat farther point. Afterwards M. carried on her reading still farther, and so it went on. R. D. has no suspicion that the same eyes have scanned the pages before, but M. knows well that R. D. is reading the book. I tried in the afternoon to induce M. to sleep, but she was not willing. I pretended to be grieved, and turned away. She left the room quietly, and returned in half an hour, dressed for outdoors, and said that she had been walking up and down A street and was now going to the part of the city where Ella and Grandma C. live. "You love the D., but you don't love me. I came to tell you before I go." She was looking very sad. I cheered her, and told her that if she went away alone D. might be dragged off into her old hard life. She took

217. S. D.'s memories on this point had not yet begun to emerge in R. D.'s consciousness.

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instant alarm, promised never to go away alone, and the clouds blew over. Later, playfully, I said, "You are a little pig not to want the R. D. to come back." She answered merrily, "Then D. is a hog. (Why?) Because she wanted to be out all day." She kept on with such funny sallies accompanied by such facial expression, as kept Mrs. P. and me laughing. The parrot squawked, and I made a dive at it. M. said "Look out, you will give it trouble with its nerves, so you will have to sit up tonight and hold its foot to quiet them." The allusion was to my holding her hand when she was twitching and shrinking in her sleep, because it seemed to quiet her. At 11 p. m. I induced her to sleep, brought R. D. awake by formula, and saw her soundly asleep. *Mar. 13-14: 4 alt.: R. D. 14 h. 25 m.*

Mar. 15. Since she had severe pains last night, owing to her monthly period, [218] and had to sit up for hours using remedies, it is remarkable that she maintained herself until past 6 a. m. Shortly before this she had dreams of the deaths of her mother and sister, the facts distorted. R. D. returned at past 11.30, and was counselled to avoid rising quickly, lest she experience pains and be banished. But at 10.15 p. m. she forgot and sprang up to get a book—and presto! the roguish features, that questioned if I knew her, announced M. At 11.30 she slept, and in six minutes I brought R. D. and put her directly to sleep. *Mar. 14-15: 4 alt.: R. D. 17 h. 10 m. (men. per.)*

Mar. 16. M. reported that she came at 6 when R. D. rose quickly and had a pain. R. D. had had an irksome night. M. seemed a little piqued, as she often does, at my regret that *she* had come. She always assents to the proposition that she and D. are really one but maintains that she feels different, anyway. She appears to think it policy to agree, but as if she retained her own opinion nevertheless. She remarked "I used to be out a lot. (And aren't you now?) Jiminy! it seems to me that I ain't out much of any! (Hadn't you bet-

218. It must be understood that while there had been no catamenia from the time that S. D. came into being in 1906, the monthly periods were strongly indicated, by physical pains and lassitude, and by psychic perturbation.

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ter sleep now?) But I've only just woke up." Mrs. P. addresses M. sometimes as "Mother's little rogue" and that term aptly applies to the present laughing, witty, ingratiating little rascal. She is quite conscious of her roguish quality and of her child-shrewdness. "Ain't I a wise girl!" She will exclaim. This is utterly different from R. D., who never shows any such naïve self-appreciation. I read R. D. a story which I had read M. yesterday. She listened with interest, and evidently without the slightest recollection. On the contrary, at another time I started to read M. a story which I had previously read R. D., and she recognized it at the first sentence, saying that she had heard me when I read it to R. D. I asked M. "(Why does she not remember the kitchen in her old home?) Because I don't think *she* was ever there". [219]

At noon M slept and woke R. D.; at 2 p. m. a sharp pain was followed by M. Presently M. referred to the "lies of the other D. about the hip. (Didn't you help those lies?) Didn't I! I used to make her wish she was in Halifax. I used to tell her I would tell Dr. P. about the hip when she was asleep. That is the way I got things out of her. When I wanted to tear things up I would tell her that, so she would worry and I could come out. (By voice or thought?) O, she heard voices all right. (I thought that she wanted us to discover about the hip.) Yes, but that was mostly toward the last." M. having with difficulty been persuaded to sleep, R. D. came at about 4.30, but suffered much from pelvic pains. A trifle past 8 a change of personality occurred, but it was while I was absent. On my return I found her asleep but very uneasy. Tests for R. D. asleep failed, and she would not answer, unlike M. asleep. Several times she sat up in her sleep, and appeared to experience relief from pain. Mrs.

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219. On August 12, 1913, I asked R. D. "(What rooms in the house on Colorado avenue do you *yourself* remember?)" Her reply was instantaneous, "Rooms! I don't remember *rooms*. I only remember the bedroom. (Why don't you remember the kitchen?) Because *I* was never there." She smiled and added, "I was the lady of the house, you know." She now had S. D.'s memories of the rooms, but sharply discriminated them from her memories as R. D.

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P. supported her, but as this proved very wearisome I took her place, and held her up in a sitting position for considerable periods. [220]

S. D. Appears, after a Second Absence of Six days. And who was she now? Either M. was in some strange lethargic state or it was "the other Doris". Her appearance asleep favored the latter assumption. The expression of weary helplessness recalled those many evenings of by-gone months when Mrs. P. was caring for her. Then she woke, and the doubt was gone. It was indeed S. D. The facial differences are not easy to convey in words, but are unmistakable. S. D. lacks the vivacity and mobility of expression which belong to M., and is never arch. She lacks the look of ease and perfect candor, the soft womanliness, of R. D. She looks directly at one, but her eyes are as it were veiled, the face expresses reticence and constraint. Her voice is more musical than M.'s, less so than R. D.'s, and is monotonous and toneless. A smile occasionally appears, but usually it is the ghost of a smile.

When she saw that she was recognized, she said that she came because D. was in such pain. "(When were you here last?) I don't remember how long ago. I don't know what day it is. (Was it night or day?) Night. (What was the last time before that that you were here?) When I came over. (Why didn't you speak of the real D. in those days?) Because I was jealous of her. (But I didn't know about her then.) But I was afraid that when you and Mrs. P. got to know her you would like her better. (Do you know M.?) How could I help it when we used to talk back and forth? (Why did you say the last time that there was only you and R. D.?) Because I didn't think you knew. [221] (How did you know her name?) She told me. I called her Bridget before that....I don't think the R. D. will *ever* remember all the hard times we had with her sick sister,

220. See also pages 422, 427, 431, 436. Unintentional formation of a routine thereafter necessary in order to banish S. D. See note 232.

221. I do not know the explanation of S. D.'s loss of memory of the fact formerly so well known to her, unless the memory had been passed over already to R. D.

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and how her father treated us..... [222] (Do you know what M. called herself?) No. She said I wasn't a peach, once. She is an imp, that's what *she* is. (Did you ever call her an imp?) Yes. Called it to herself. She is a devil; can do all sorts of mischief. What I told about the R. D.'s girlhood M. told me, except what I put in that wasn't true. [223] When I talked with M., I talked with the lips, M. usually by a voice inside, though she talked with the lips, too. I have talked with the R. D. by her voice, but this was very seldom. Most of my talking was with M.... M. told me that she came when D. was three years old; that she was with D.'s mother before that. (Do you believe that?) No....No, I never wrote to Paul Schroeder. I thought it was M. who did....M. was always writing notes to me. Once she wrote saying that she had told you about the hip, and next morning I came over and fished, and found it wasn't true. (How old did M. appear to you?) Like a kid. I told her that if she was eighteen, as she said, she didn't act like it. She would threaten like a kid till she got what she wanted. I had to buy her a nickel's worth of candy when I got one for myself, and then she would eat mine all up. I couldn't eat so much at a time, and had to sleep, and would go in; she would come and eat all mine. I haven't talked much with M. since you found out about the hip. ....I don't feel anything now in any part of D.'s body, except where the pains are. The legs feel just like stumps. I was always a good deal that way. That is why I used to be able to scratch myself and not feel it. I scratched when I felt the R. D. near, to bring her. M. can bring her and let her go, she didn't need to scratch. M. used to put all the stuff she tore around D. and bring her in a moment. She used to be spiteful. She used to walk us [224] so we could hardly move. (Did you know any Paul Schroeder?) No, I didn't, and I don't believe that M. ever did, either. (She

222. And she was right to the extent that R. D. never remembered more than a little of these matters. See similar prediction on p. 423.

223. Mainly exaggerations in regard to the artistic abilities of R. D.

224. "Us" here means herself, S. D.

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says she did.) I don't care, I don't believe it. Maybe she did, though. (You have less feeling in your limbs?) **Deepening of Anæsthesia in S. D. Coinciding with Rapid Improvement of R. D.** I felt something up to the last two times, but not in my legs. It is only the last two times counting in tonight that I feel nothing. M. feels more than she did I guess, but I am only guessing. I suppose she must, because the R. D. feels it. I know nothing about the D. since we came away, but now that I have come back I can feel that she is stronger....I don't think you could bring the R. D. now—too much pain." S. D. expressed herself as being glad that D. is getting well, but there was melancholy in her tone as she said it. I asked how long she and M. had used the term "real D.", and she said that they had always done so. To the query why she supposed that she first came, she answered that she supposed it was on account of the death of the mother, and asked me in turn where the Imp came from. I told her that probably there was some shock received in childhood, and she answered, lifelessly, "I suppose so, I don't know anything about it." It was 2 a. m., when, at S. D.'s urgent request, I left her to get some sleep myself. Mrs. P. slept with S. D., who remained all night. *Mar. 15-16: 6 alt.: R. D. 12 h. 14 m.*

Mar. 17. The shifts were numerous today. It was S. D. until about 8 a. m. Thereafter M. monopolized the most of the time, but was relieved briefly from time to time. M. was out several hours, S. D. came for a moment, M. returned, S. D. again appeared for a moment, at about 3.40 R. D. came for two minutes and gave way to M., at about 5.20 R. D. was here again and was succeeded by M., at about 5.45 S. D. came, and M. at perhaps 6.15, S. D. momentarily showed up in the neighborhood of 7.00, M. was here until about 10, S. D. for about a half hour, then M. for a moment, R. D. for about five minutes, M. from about 10.35 to 11.25, and R. D. and S. D. by turns up to 12.10 a. m. The intense pain suffered was of course the reason for the many shifts and for the inability of R. D. to maintain herself more than a few minutes for the last 30 hours.

It was interesting to learn that M. was conscious of S. D.'s

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coming, but that when S. D. was suffering the worst pain M.'s ability for subliminal observation was put out of commission. "Earlier in the evening, when S. D. read to mother, I knew it; but when she was talking with you she was so sick that I didn't know anything about it. In the night she got frightened by the telephone, and I knew that.....I couldn't have stood it if S. D. hadn't come back." The first time that S. D. came today was in the midst of M.'s talk, and the lips continued to speak. The S. D. facial expression and voice came so suddenly that it was startling. I turned to look closer and the expression dissolved and became that of M. again. M. said, "She was here a minute, but went away." At a little past 3, M., who was suffering from the internal pains, asked me to hold her up; she slept and woke R. D., who remained two minutes, and relapsed into M. Returning from an absence at about 5 I held her up again, and presently R. D., returning and asking the time, inquired, "Have you been holding me up all this time?" In a moment it was S. D., seeming a little surprised at her position. She went down to supper, and at table was the same reserved "other Doris" of the colorless voice. But soon there was a start, and instantly there came that indescribable and marvellous change, and we had before us the laughing and irrepressible M. The voice was startlingly different in timbre and volume, full of life and expression, abounding in inflections. She drew down the corners of her lips and made childish "mouths", which neither of the others do. She said, "When the pain gets too bad I shift it off on the other D." She repeated a part of my brief talk with S. D., and corrected my version of one of my remarks. When next S. D. appeared she said, with the ghost of a smile, that *she* didn't get much of the supper, and almost before I could reply snuffed out. In the evening M. declared, "If I am not D. tomorrow I am going to walk, walk, walk. It was at these times that we used to do our hardest work all night, because we couldn't lie in bed". Again she said, "You ought to write a history of the bunch for the Dorises to read, so they can know what happened. They are always wondering what was done when they forgot. I'm not so bad as all that. The other

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D. knows what the real D. knows, but not what I do; and I know what they both know." Early in the evening as M. the pulse was 78 to 80, at midnight as S. D. it was 60. About that time S. D. showed a tendency to cataleptic staring, which yielded on my placing my hand over her eyes. Following this she was comatose for 20 minutes, mouth ajar, motionless except at severe pangs. This condition has before followed cataleptic seizures. Her face has the broad, fat appearance characteristic of these spells. Rousing at about 12.30 she said that she thought she could sleep, so we left her. *Mar. 16-17: 23 alt.: R. D. 14 m.*

Mar. 18. M. reported that she had been out most of the night, that occasionally she would sleep and R. D. came, but that the pain prevented the latter from staying more than a few minutes. She said later "We have been trying to get 'Crossing the Bar' out of the R. D.'s head". She recited about half the poem without break, and ended abruptly, "That's all we have got yet. We have to make D. think of it, and we get a line at a time. (What do you mean by 'we'?) I mean me, now."....."The R. D. used to dream 'most always about trees and flowers, but lately she has been dreaming of her father hitting her. I see it with her. When she dreamed of forests she dreamed that she was *in* the forest. But we always go along and see it. That is why the S. D. told you that she saw a girl there that looked like D." Here M. used "we" in reference to both herself and S. D. Again she remarked, "The S. D. doesn't feel so much on her left side as on the right".

M. was out all day up to some time in the evening, when S. D. came and continued for an hour or two. She presently remarked, "It was the R. D. that had the dream about her father's hitting her. What I know is running through her mind. I was thinking of it. She doesn't believe the dream was true. It may come to her memory, but she won't believe it, and it will pass away."

Here I completed an experiment begun on the 16th. Then I had recited to M. the lines from Ossian, "O thou that rollest above, round as the shield of my fathers! whence are thy beams O sun, thine everlasting light?", several times,

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until M. learned to say them. Then, after R. D. came I said them over to her deliberately. She listened with no sense of recognition, it was evident, and admired them. I suggested that she learn them, and after another repetition or two she said them correctly, and half an hour afterward could do so without a mistake. But as her verbal memory is good, it is not possible to say that any reenforcement of the lines came from below. Now today I asked S. D., (Did you ever know a quotation about the sun?) Yes, something about the sun ran through my head the other night. I couldn't stand it and so I said it aloud, and it left me. That is the way I have to do. (What was the passage?)" She quoted it correctly. [225]

Today M. expressed a wish for me to read the ten-page romance to R. D. " (But we agreed that it was not to be read to her until she was well.) O, it won't worry her; she won't believe it. I would like to hear what she says." I would not consent. But this evening I determined to read it to S. D., in order to see how she took it; knowing that R. D. would thereby gain no knowledge of it. I told S. D. what I was intending to read her, and she said she would like to hear it. When it was brought she looked it over, and said, " Yes, that is the way her notes to me looked, the lines all crooked and running together." So it is probable that many of M.'s notes to S. D. were written when she was asleep. I asked " (Do you know that M. says that her father is Paul Schroeder?) " S. D. laughed, and said, " He couldn't be unless she was born when he was eight or ten years old. He can't be 35. I don't believe he is 30. As I proceeded in the reading S. D. listened with convincing interest, mingled with amusement and spiced with contempt for M. [226] I

225. Of course S. D. could get this from R. D. The original experiment, with M. and R. D., was tried in order to judge whether R. D., although not recognizing the passage taught to M., yet learned it any easier on account of M.'s previous practice. The experiment was not decisive, but if any effect was exercised it must have been slight. It is an interesting fact that S. D., when mentally obsessed by a passage, could relieve herself of the burden by repeating the passage aloud.

226. See the Romance, beginning p. 380.

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mentioned the fact that M. wrote with shut eyes, to explain the crookedness of the lines, and S. D. exclaimed, "O, did she have her eyes shut?" Her comments during the reading follow. At the first reference in the romance to "*papa Paul*",—"He must have been her brother!" At the description of the two women sitting and talking about the expected events,—"Sounds grand! Very domestic scene!" At the paragraph respecting the baby-clothes—"Probably she means the clothes she made for her big doll." This was said seriously. At "*that Dr. Prince*",—"Did she say '*that* Dr. Prince? (Yes.) It doesn't sound nice." At "*little fool*",—"Mercy, complimentary! But she called me worse things. (What?) The worst was 'damn fool'. (Did she use cuss words?) That was the only one. She used to say 'O gee'!" At the reference to the cost of dancing lessons,—"Well, I don't know how they paid for the lessons, and bought the shoes and costumes." [227] At "*slap your hands*",—"That is good enough for a story." At "*she used to cry*",—"Tragic!" At "*Paul S. used to cry*,"—"He would be about twelve years old then." At the statement that the supposititious parents had no more children, "I guess they didn't, for they didn't exist." At "*sweet and pretty*",—"Mercy! she was never pretty." At the particular about Paul S. giving D. her mother's ring,—"Crazy! She must have been thinking too hard. That woman [228] belonged to a generation before him. She could have taken him for her son. I had an excuse for lying about the hip, but she hadn't any. She said that she was the only one, besides the R. D., that had any brains. That was meant for me." At "*rings*",—"I think that ring business is all romance". At "*ranch*",—"He said in his last letter that he was going to California and had bought a ranch, for himself not for us." At "*cross*",—"If it had that effect on her I hope you did not get cross often, to make her write such a romance as that." At "*I make you behave badly*",—"She

227. M. had so well fooled her that she never suspected the solution of this mystery. See p. 188.

228. That is, the woman whose portrait M. had said was Mrs. Schroeder's. See p. 395.

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knew herself." At "*holds your hand*", she laughed hysterically. I paused, looking for the place, and she said, "Go on. How long are you going to hold her hand?" Shortly after the reading was finished, snap! and M. was there. She laughed and laughed in a most tantalizing fashion, pointed her finger at me, and said, "O, you papo! O you papo!" It appeared that she was back of S. D. somewhere and had heard it all. She was not offended, but remarked, "I think you had better not show it to the R. D." [229] *Mar. 17-18: Various alt. in night, 3 in day; R. D. none unless in night.*

Mar. 19, evening, Sunday. Arrived from trip to town at past 10 p. m., and found M. She remarked, "The R. D. is remembering how you took care of her, and the S. D. is forgetting, that is why you look strange to her. She has forgotten about your taking her home, and the R. D. is beginning to remember it." At about 10.45 M. slept. Twitching renewed, right hand in incessant motion, curving at the wrist and picking with fingers. Later, the hand clinched on mine as I tested by hand-pressure to ascertain if it brought the smile which is a sign of R. D. being near. [230] Not being sure but M. was there in some obstinate mood, I spoke a trifle sharply, at which she woke to hear me say, "You can't fool me". She shrank as from a blow, looked at me in frozen silence, her face full of injury and grief, her lip and chin quivering. I explained that I was scolding M., and finally allayed her feelings. R. D. could not be brought, but M. came and was left sleeping. *Mar. 18-19: many shifts; R. D. probably a few m.*

Mar. 20. Wakes M. At 10.25 I get R. D. from sleep, and she stays 3 minutes, after remarking that she has been out only a few minutes for three days, and is almost discouraged. M. flashes back, but says that she can't help it,—she is tired enough of being here. Sleeps, and the hands clinch. Wakes as S. D. and for some time is unable to speak.

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229. No record was made of the evening of the 18th, or of the 19th until late in the evening.

230. A little later it was learned that the tightly clinched hands were an infallible sign of S. D. in her stage of declension.

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I pinch her upper arm so that the place is afterwards black, she does not flinch. She sees what I am doing, and suddenly scratches her arm deeply with a pin, [231] smiling sardonically. Suddenly speech returns. I note that her palms are dripping with perspiration, and she says her whole body is. She dusted rooms a little, then lay down, looking troubled. She was here about 10.50 a. m.-2.20 p. m. M. succeeded, and said, "She is worried. (About what?) She thinks she ought not to stay here unless she works. (That is nonsense.) She makes me sick. She is a caution." She used the expression "Mrs. Prince", and I asked the reason. "She calls her Mrs. P., so I forget and call her that, too." M. slept at 3.50, propped by pillows, and S. D. followed without waking, the right hand doing most of the twitching. She showed fear when doors creaked, etc. Pulse 64 asleep, 68 soon after waking. S. D. still appeared in poor spirits, and Mrs. P. and I tried in vain to cheer her. At last I sat down by her and playfully drew her head on my shoulder. She looked a little shocked and frightened, and certainly was surprised, though she admitted remembering how I helped in the course of the last three days by several times supporting her in similar fashion. Mrs. P. and I talked to her cheerfully a minute or two longer and then the jerk, and like an electric flash, voice, face, and manner changed, and the laughing, joking, rollicking M. was back. She explained S. D.'s blues by reminding me that S. D. had wanted to walk out, intending to call on Miss ———, and that I had told her it was best that she should not. "She was worrying why she couldn't go. She's a crazy thing." M. says that S. D. wants to work, she always has worked so much, and is inclined to think that she is a little bored here, but "there are two of us, so she can't help herself". M. declares that S. D. is still losing memories, and R. D. getting them. "She won't be here long." M. showed me two scars of pin-stabs, made by S. D. to see how far she could jab before she felt it. "She had to go quite a ways", said M. and it looks it. Took M. on a short walk in the evening. The sharp pains are now gone, and only back-

231. The scar was visible for more than a year.

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ache remaining. At 11 I brought R. D. by formula, and she was soon asleep. The slight sounds which had made M. wince and twitch in sleep, produced no disturbing effect upon the serene and smiling sleep of R. D. *Mar. 19-20: alt. in night unknown, in day 7; R. D. 3 m.*

Mar. 21. **M. Loses the Power Voluntarily to Bring R. D.** It was M. in the morning, who reported that R. D. dreamed of trees and flowers until midnight, when M. came, and "did not sleep so well". Since M. says she can no longer voluntarily bring R. D., and must sleep if the coming of the latter is to be hastened, I asked her to sleep before breakfast, but she had got the smell of coffee, and would not. At about 10 she was ready, but first wrote a note to R. D. and put it in her waist. R. D. soon came, but it was not for nearly two hours that the note slipped out. "What is this?" she asked, "did you write this? (No.)" She began to read, glanced down to the signature, completed the reading, and said, "Mercy! I have got my orders. What time is it? (A quarter of twelve.) She ought to have stuck the orders up somewhere, so that I could see them." This was the note:

"When you wake up you must press your papo's trousers and vest and coat. Don't forget to wash the potatoes and put them on at 11.30 if your mother is not at home press his surplice. Margaret." She proceeded to do as directed, remarking, laughingly, "There might be trouble if I didn't obey orders." She did not know, however, where to look for the clothes, though M. would have gone to them in a moment. R. D. was here 10 a. m. to about 8.30 p. m., her longest consecutive period awake. Her pulse, soon after coming, still lying, was 80. She found the scratch made by S. D., and inquired about it. It was a pain which brought M. in the evening. I put her to sleep by suggestion at 10.45, and presently got the signs for R. D. asleep, the characteristic smile, and a peculiar elevation of the chin. The pulse was now 80. But instead of waking her, and having her fall asleep again, I said, "D. is going to sleep nicely". The smile died out, and there were no further signs of consciousness of my utterances. The hands closed, but not tightly, and when

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opened closed again. Her slumber seemed profound. [232] *Mar. 20-21: 4 alt.; R. D. 11 h. 30 m.*

Mar. 22. She was found this morning asleep as S. D., and apparently had not moved all night; the bedclothes were smooth, and a book still on the corner of the spread. Her pulse before waking was 60, and her hands were cold, and clammy with sweat. When she woke she did not seem to know me. M. came with a start; in five minutes the pulse was 64, and at 10 a. m. was 80.

232. It was a mistake not to wake R. D. and see her soundly asleep again. It may have been an automatism started by the experience of a good night after the first time that she happened to be waked and put to sleep again that R. D. tended to stay for the night if this formula was practised. Thus, I have no doubt that in part, at least, the odd fact that S. D. could be banished if once she could be induced to lay her head on my shoulder for a moment and allow her wrists to be grasped is an example of an automatism, started by (1) her being supported thus when in intense pain and bodily weakness several times March 16-17, and R. D. being brought by the relief afforded, and (2) my grasping the wrists to calm the twitching muscles, and that acting as the hand-pressure often did, to *call* the R. D. But when we have said "automatism" we have not named something that is negligible or contemptible. There are automatisms of injurious consequences, and there are others which can be utilized with great benefit. There were several such in D.'s case, as will be seen. It would have been foolish not to employ any harmless device which happened to give beneficial results, the device dating from some fortuitous incident wherein a circumstance indifferent in itself, it may be, happened to be associated with a favorable turn, and based upon the principle that the psychopathic mind tends to run in grooves. See p. 470.

But I am inclined to the view that the favorable results apt to follow waking R. D. after she had come asleep in the evening, and then seeing her asleep again before leaving her, were based not upon an automatism simply, but also upon fortifying her to overcome old automatic tendencies to give way to another personality. The reader is reminded that for nineteen years, previous to March, 1911, R. D. had never been the one to go to sleep at night. During the last five years, and probably earlier, she would sometimes come for short periods during the night, and dream, but would always flit away again without waking. It is probable that now, if simply recalled by hand-pressure in a sleeping-condition, and so left, the old tendency to give way to M. or S. D. was liable to assert itself, the automatic power of the habit not having yet been sufficiently broken; but if wakened, the sight of Mrs. P. and myself, coupled with a few comforting words, gave her a sense of security and well-being that tended to conquer the old automatic bent. Of course it did not always succeed in maintaining her own personality all night; pains, alarms, the rush of memories, etc., might and often did bring on an alternation.

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After a brief sleep R. D. came and in fifteen minutes the pulse was 76. R. D. tells me that suddenly, the other day, there came to her the memory of my taking her [S. D.] home evenings. It seems to her that she must have got back the main thread of her life during the last four years, except her going to Dr. Ratbum's for treatment. The first year after her mother's death is likewise a blank. But I am sure that there are many incidents yet to come. And in proportion as she acquires memories of what happened during the S. D. periods, S. D. herself is losing them. M. says, sarcastically, "The S. D. never knew much; I don't think she knows anything now". It was at about 2.40 that M. came, brought by a pain. In the course of two hours I was unable to induce her to go to sleep. I tried suggestion, and she opposed it with all her might, though I made her doze. A little before 6 she slept and R. D. was brought and remained until she went to bed at about 9. Later Mrs. P. went in softly, which frightened R. D. and M. came. I suggested to M. that she sleep but she protested, "We're not sleepy". But I went on suggesting sleep, and the protests, "We're not sleepy" grew more inaudible and squeaky, continuing after her eyes closed, until she was asleep and the murmurs ceased. I woke R. D. and saw her again well asleep, a procedure which brings the best results.

Mrs. P. was wondering aloud, in the evening, what the name of the man whom Lizzie Kern married was, and R. D. shot out the correct name, "McDonough", then showed astonishment, and ejaculated, "I don't know any Lizzie Kern, and I don't know whom she married. I don't know whether that is right or not". Afterwards M. gleefully laughed and said, "I heard the mother ask that, and made D. answer". *Mar. 21-23: 7 alt.; R. D. 8 h. 30 m.*

Mar. 23. It appears that S. D. came about 3 a. m., and about the same time had the first relief from constipation *for a week.* I knew about the affliction, which has been a frequent one for years, [233] and knew that she sometimes went for days,

233. It was determined to fight this, and also the associated ailment of painful piles, and the measures taken against both became one of the important features of the campaign. An absolute victory was at length attained.

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but had not known that she had been in the condition so long this time. A glance in the morning showed that it was S. D. M. came at about 8.30. I was with Dr. Walker for a long time in the forenoon. Afterwards I told M. she must not eat so much candy. "But I like it. (And I like you, and want you to get well.) Well, you can eat us. That is what I do to the candy when I like it", she joked. I told M. that Dr. Walker said that she should sleep as R. D. whenever it is possible. "We knew that before. But why should we—what did the doctor say? (O, he made a long scientific statement.) Well we know why without any long words. It is because all the time the R. D. is here she is remembering and her mind is mending. That is why."

Clenched Hands While Sleeping a Mark of Declining S. D. At 7.20 p. m. M. slept in a chair, and the fingers beginning to clench and the expression showed that S. D. had come. S. D. woke, and tests showed that she remembered her being out this morning, about the night that I joked about the tent, [234] but not the long period of Mrs. P.'s caring for her, the many times that I took her home, my interview with her father, and her leaving home, etc. Her pulse ten minutes after coming was 76, at 10 a. m. only 60. She remembered my holding her up, and as her back was very weak and the cushions did not give relief, consented for me to help her thus again. She has no sense of the time that R. D. has been living here. I gave her a piece of chocolate candy; she took it, but laid it on the window-sill. She fell asleep and the fingers began to curl, when M. popped out awake, at about 10.30 p. m. I gave her a few pieces of candy, and told her that S. D. had left a piece on the sill. After she had finished the candy given her she suddenly remembered a dill pickle and piece of cake which she had left last night on the sill but which S. D. had found and eaten. She looked under the curtain for them and her discomfiture was most entertaining. The following is her exact language, in part: "Somebody has eaten my pickle!—and cake! Did you eat it, papo? (No, I guess it was the S. D.) That greaser! No wonder she could leave me the candy. I'll be switched! We saved that from

234. See page 317.

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supper, so we could chew it and enjoy it. O gee! I didn't care so much for the cake, but I did want that pickle. She was lovely to leave me the candy, I am sure. Gee!" Here M. reached for the chocolate drop left by S. D. "She dug her fingers into it first", she said in tones of deep disgust. "She held it in her hands like this... **Profuse Perspiration a Mark of Declining S. D.** That S. D. gets covered with sweat. I wish she would take it with her, and not leave it to us....She said to herself last night, 'I wonder what I am here for bothering these people'. She'll go further one of these fine days, I'm thinkin'." M. was put to sleep by suggestion and R. D. brought, at about 11 p. m. She was glad to get back, regretfully remarked that she was losing so much time, and in two minutes was gone, and M. back. When M. next slept, almost immediately the arm stretched out,—an infallible sign of R. D. Thinking that the previous waking a few minutes earlier would suffice for the formula, I left her. It was 11.20 at her second coming. *Mar. 22-23: 5 alt.; R. D. 4 h. 20 m.*

Mar. 24. R. D. slept last night until about 8 this morning. A half hour later I talked with her successor, S. D., who thought she had been there "a few minutes", but did not know whom she had followed. She asked, "May I go home? (What do you mean by home?)" No answer, and her eyes widen. "(Where is your home?)" Still no answer; she seems grappling with the question. "(Do you mean the house on Colorado Avenue?) Yes. (Don't you remember that the house is closed?)" She shakes her head, frowns, and is bewildered. "(Yes, and your father has gone to the Soldier's home. Don't you think that the best for him?)" She nodded...."Can I go and see Alma? (Doris would be sorry to have you.)....I must work and get money. (No, you are not to bother anything about money. You are just to get well, that is what you are here for.) Who is paying? (There is no need of paying. You are our daughter, and daughters do not pay. Don't you know that?) Real daughters don't. (Well, you are our daughter, and don't need to think of that.) Don't I work *any?* (O yes. you dust rooms, and put the potatoes on, and help wash dishes. You do plenty. When you get well you can do more. But you mustn't sew for a long time.) That is all I can do—except

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housework. (Don't you color pictures?) D. does that,—I meant me. [235] I don't know as D. can color pictures if I don't work. She has always done it when she was tired, for recreation. I don't know if she can here among pretty things." S. D. was the one to eat breakfast. She said little except in response. Then she slept, but the hands did not clench, so I suspected that M. was coming, and sure enough her eyes soon opened and she was M. **M. Begins to have Intervals during Waking Hours when she does not Subliminally Watch.** She soon inquired, "Is breakfast ready?", *evidently not knowing that S. D. had eaten.* She was hungry, and ate more than S. D. had done. She told Mrs. P. about S. D.'s having eaten her pickle, and ended, "Gee whiz! in this place you have to hang a thing up or you lose it. You don't know if you are going to get it again. I'll have to write a notice and pin it on the curtain, 'Let alone of our eatin's'." M. is very gay, and the headache disappeared with her coming.

In the afternoon the Rev. W. M. Cleaveland, of Virginia, arrived. As he is interested in psychic phenomena I took him up to see M., after administering the oath of secrecy. M. was shy at first, but after a little talked freely and characteristically. In the evening I put M. to sleep and, having Mr. C. stand outside of the line of vision, brought R. D. After I had conversed with her a few minutes I said that a friend, a clergyman from the South, was in the house, and I would like him to meet her. She looked disturbed, and snap! she was gone. M. laughed at her for a "fraidy, scared to meet a man". Later R. D. was brought the same way and for some time I conversed with her in Mr. C.'s hearing. She said that she never lost what she once recovered from the past, and that many things that had grown dim from before her mother's death were reviving as well as matters after that which *she* had never known. All was uttered in her even, calm way. Another mention of the "friend" caused her to disappear with a jerk, and again the laughing and grimacing M. was making fun of the scared R. D. Mr. C. remarked after leaving the room, "It is the most wonderful thing I ever witnessed", and he has had some unusual opportunities.

235. S. D. had forgotten that she also did some coloring of pictures.

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M. remarked to Mrs. P.. "You have two and a half daughters", meaning that S. D. is the half-daughter. At 11.15 R. D. was brought awake from M. asleep, and seen thoroughly asleep in her own personality. *Mar. 23-24: 9 alt.; R. D. 8 h. 48 m.*

Mar. 25. At 8.30 I found her sleeping on her left side, with hands clenched but not tightly, palms wet and expression of S. D. I pricked her flesh repeatedly with a needle, then shouted, slapped her hands, etc., without rousing her. Finally I laughed loudly, and her lips curled in a distorted smile and soon it was M. awake, complaining that S. D. must have "stared", since her eyes burned. At about 8.45 R. D. was brought from M.'s sleep, and she in turn complained, this time of a pricking sensation over her whole body. From what I could learn from R. D. and M. the former slept until about 3 a. m., had griping pains in the bowels for about an hour, then slept as S. D. Citrate of magnesia was now administered. She says that generally the last part of a particular series of events comes to her first, and she works backward in the process of recovering the whole series. After dinner I took her on a short walk. At 4 p. m. M. appeared and protested that *she* had not had a walk, and was permitted to walk a while on the porch, being very reluctant to come in when the allotted time was up. At half-past five I put her to sleep by suggestion, won the R. D. smile, and the latter seemed about to wake, but M. came back and was the one to wake. This was repeated twice. The process of putting M. to sleep when she does not wish to sleep is about as follows: "(Now go to sleep.) We don't want to go to sleep, papo. (Yes, you must sleep.) We don't want to go to sleep, papo. (Yes, you are sleepy.) No, we are not sleepy, papo. (You are sleepy.) We are not sleepy, papo." The last two affirmations and replies are uttered several times, her voice becoming lower and squeakier. Then "(You are very sleepy.) No, we are not sleepy. (You are sleeping.) We are not sleepy. (You are sleeping.) We are not sleepy. (You are sleeping. You are asleep. Asleep. Asleep.)" By this time, usually, her voice has ceased, her eyes are fast shut, and in a few moments her head rolls over and her breath announces slumber.

After supper M. told me that R. D. had a dream in which she

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saw the articles in the old home partly divided among members of the family and part taken for storage in a warehouse. There was a wagon to take things to the houses, first to Alma's, then to Ada's, another from the storage warehouse, and a third from the Salvation Army, "but D. didn't see that", to take some discarded articles. I give M.'s table, in its order, then R. D.'s when I afterwards asked her about the dream, for the interest of comparing the two accounts. According to M.:

Ada got the desk, books, covers that the mother made, two big pictures—one that R. D. fixed over, a picture of her grandmother,—and a clock.

Alma got the kitchen stove, "all the eatin's that were left over", wood and coal.

The Salvation Army got the lounge and organ.

Then she saw what they got when the things were taken out of storage. [236]

Ada got the little stove, and the couch.

Alma got the ladder, and everything from the kitchen—dishes, carpet, chairs, etc.—covers, 3 bureaus and matting.

Tom got the kitchen table.

R. D.'s version ran as follows:

"Blank's express came for Ada's things. She took the white quilt, red and white quilt that mother made, and the white spread, the books and some pictures—I don't know what pictures—and the kitchen clock. She said she would take Alma's things with hers.

Alma took the kitchen stove, the kitchen carpet, the wood and coal, matting and ladder. The wagon went to Alma's first, then to Ada's. All the rest went to storage. Before this they fought about the pictures of mother and father, and Alma got them.

The lounge and organ went to the Salvation Army. I didn't see the wagon come for those, but heard them talking about it.

236. It was impracticable to inquire of members of the family how the articles were divided, and it is on account of their psychological interest that the two versions of the amazingly detailed dream are inserted. It is quite likely that the articles placed in storage were afterwards taken out and distributed, as it became known that D. was not intending to resume housekeeping. But that likelihood might occur to the dreamer, also.

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All the rest went to storage.

After this I heard father say that he was going away, and they could divide the rest of the furniture.

I dreamed that Ada got my coal stove, and the big picture that Mrs. E. gave, and grandmother's picture, a small looking-glass, and the couch bed.

Tom kept his own table—the dining-room table.

Alma took three bureaus and two beds, and some chairs, the big looking-glass, and dishes.

Oh, Ada got the desk, but mother told me that Ada was going to have that—that is all that I knew.

And it seems to me that Alma got a lot of canned goods, but I don't remember having any." (Mrs. P., "Yes, you had some; I have seen it.")

"The kitchen carpet was a very poor one,—I wouldn't have wanted it. It was red—I don't remember it, but saw it in the dream." (Mrs. P., "Yes, it was a red carpet.") "I remember the little alley now, it came back in the dream. And how the house looked, and the stairs. I remember the front room. The door to the back hall had glass in it, and my room door had glass in it."

R. D., brought from M.'s sleep at 8.45, staid until 10.05, when S. D. came and looked surprised and not pleased to see me stooping over her. It seems that griping pains had brought her. The pulse was 72 soon after coming, 68 when asleep five minutes later, and at 10.13 it was 64. One of the first things that S. D. said was that she must go home, and she started to rise. I asked what home she meant and she stared at me in astonishment. "(What would you do?) Keep house. (For whom?) My father." Again that look of astonishment that I could ask. Further queries showed that she had forgotten that her father has gone to the soldier's home. She said that tomorrow she must go to Alma's. As she slept some and seemed inclined to sleep as S. D., I suggested supporting her in a sitting position, remembering that this had sent her away the other night. She said, "I don't have pain now". I told her that I would try to bring R. D. and she acceded, but reluctantly. I placed her head upon my shoulder, but almost directly she raised it and looked uneasy, so I

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laid her down, and left her. [237] *Mar. 24-25: 6 alt.; R. D. 13 h. 20 m.*

Mar. 26. Sunday. Toward morning, fearing that she would get very stiff, I dressed and entered her room. She was lying on her left side, her arms wound around her neck in her curious characteristic fashion. The pulse was down to 56. I woke her, calmed her, and induced her to lie on the right side. At 7.15 I again found her on her left side, and when she woke, slapped her hands, etc., to get up the circulation, which rose slowly. She is distant and uncommunicative, seldom speaking save in answer, and often answering by a nod or shake of the head. She still remembers her father's ill treatment, and her leaving home, but not her arrival here with the bird-cages. She appears to have forgotten, also, about going to Dr. Ratbum. She calls me "Dr. Prince", and the new mother "Mrs. Prince", and the idea of being our daughter does not seem right to her. She repelled Mrs. P.'s attempt to caress her, and looked at her in wonder, when called "daughter". The whole situation in which she finds herself is perplexing to her. She thinks she ought to be at work, that she should earn money, that it is not right for her to be here. She assents after the matter is explained to her, but evidently "is of the same opinion still". At 9.10, when sitting disturbed by her thoughts, her pulse had risen to 80. At 10.20 M. was out, irrepressible, deriding "that greaser" the S. D. M. said that she was "sleeping" part of the forenoon, [238] but part of the time knew what was going on. She stated that S. D. took a bath this morning, and "almost scalded us, O-o-o! but I can feel it now. She doesn't know the difference between hot and cold water....She was planning to go to Alma's this morning, and was awful mad when she heard the doors locked. Then she thought she would get out of the window, for she thought you would both go away, and she went into her room to see if she had any money, and when she couldn't find any she was awful mad." M. furthermore said that if I will have S. D. put her

237. A grave error. Afterwards it was learned that S. D.'s repugnance must be disregarded, and the catastrophe of protracted sleep in the personality of S. D. prevented at all costs.

238. For the meaning of "sleeping" used in this sense see Note 244.

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head on my shoulder and hold her wrists until she goes to sleep I will be likely to get R. D. " Last night you let her hold her head away from your shoulder; that tired her neck too. You remember how you brought back R. D. the night before." Then M. napped and R. D. came. It developed that memories were coming which troubled her though she did not half believe them, and she staid but six minutes. At about 2 p. m. I tried to get R. D. from M.'s sleep. I got the R. D. smile by hand-pressure, but the smile had begun to die away before I called her—and it was probably a mistake to call her at the moment I did. For an instant she seemed to be R. D., then the smile stereotyped into S. D.'s, the eyes opened, and in a moment it was M. Yet I felt that I could not be mistaken, that S. D. had been there for a moment. This conviction was curiously confirmed by M.'s immediate exclamation, " What has happened? What made me wake up that way? (How did you feel?) All numb, and cold ". [239] M. seemed somewhat frightened. But soon I had R. D., and tried to amuse her by telling her stories, but soon her far-away look announced that she was struggling with memories, probably in regard to her sufferings. In five minutes she fell asleep and the signs of S. D. directly appeared; her hands clenched, she wound her arms around her neck and her ankles around each other, and rolled over on her left side. Later I woke her and told her to put her head against my shoulder. I sat behind her but she did not let her neck relax; I drew her head back, grasped her wrists, and almost instantly she was asleep and a minute later the clenched hands opened like a relaxed spring, so as to attract Mrs. P.'s attention. R. D. asleep was succeeded by M. awake, who complained that S. D. had bitten her lips, and blood stains were visible on the teeth. I was absent in the evening, but learned that S. D. came at about 9 p. m. At 10.40 I found S. D.'s pulse to be but 58, she being awake. I urged the method of bringing R. D. It

239. This began the "bumping" incidents which will later become familiar. The S. D. complex had by this time declined in strength, and perhaps come to an equilibrium of force with that of M., so, in this incident, when the brief control of R. D. gave way, *both* M. and S. D. tended to replace her. S. D. gained an advance but was quickly forced back by M., automatically, not by conscious will. As it were, they brushed each other in passing, and M. *felt* the chill and numbness which were always S. D.'s accompaniment.

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was hard to induce her to lay her head on my shoulder, and she thought the grasping the wrists was silly. I confessed that I did not understand why such a method worked, but told her that we must do whatever brought results. It was evidently very repugnant to her, she would ball her fists with nervous tremors, and the moment the back of her head rested the neck-muscles contracted and drew it half an inch away. The moment the muscles relaxed she fell asleep, the shut hands fell open, and the R. D. smile appeared. However, it was the tumultuous, child-like M. who woke. I asked M. why she supposed that R. D. was out so little of late. "Too many things are coming back. They are coming with a rush, and it mixes her up and makes her tired."

Renews Stretching after Five Years' Disuse. Here M. stretched, and spontaneously remarked, "We stretch a good deal now. (Haven't you always done so?) No. We used to before the mother died, but since then we never stretched at all—until lately." At 11.20 I left M. awake; she said she would have no difficulty in going to sleep. R. D. could not be brought. *Mar. 25-26: 13 alt.; R. D. 26 m.*

Mar. 27. [240] It was found to be S. D. in the morning, but from the fact that her pulse was 72, and that she was not lying wound up, as it were, I judged that she had not come until about 7.45. She ate breakfast, and did a little house-work, then

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240. From this point the record will be further cut so as to omit the mention of many of the alternations, with their tedious minutiæ; but sufficient examples will be given to set forth the influence of pain, fright, grief, wounded feelings, worry, and the like injurious stimuli, and their opposites, in respectively militating against and strengthening the hold of the primary personality. Alternations which were accompanied by new or striking features will also be related, and sometimes a sample day will be set forth with all its alternations in brief. Besides, the summary at the close of each day's record will be enlarged to include number of periods and totals of the periods for *all* the characters. For example, the next summary to be given, "*Mar. 26-27, 23 alt.: 8 R. D., 1 h. 10 m.; 5 M., est. 19 h. 17 m.; 9 S. D., est. 2 h. 20 m.;* S. R. D., *abt. 3 m.*, means that from beginning sleep for the night on March 26 to the same on March 27, there were 23 alternations, that R. D. came 8 times and an ascertained total of one hour and ten minutes, M. 5 times and an estimated total of 19 hours and 17 minutes, S. D. 9 times and an estimated total of 2 hours and 20 minutes, and Sleeping Real Doris once, for about 3 minutes.

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announced that she wanted to go to town. Told that it was not best for her to travel when she felt so numb, she said that she had done so before, though she admitted that the anæsthesia was never before so deep. She called me when the 'phone rang, and otherwise conducted herself in a rational manner, apart from the amnesia, but volunteered very few remarks, and those almost solely such as concerned her desire to go out, or were called forth by circumstances.

S. D.'s Taste and Smell, always Dull, now Nearly Gone. I had S. D. taste some water made medium salt and to tell me what it was. She tasted it repeatedly, and pronounced it warm water. Water made rather sweet she said was cold water. It is doubtful if there was any difference in temperature. Water with vinegar she said had something in it, but she could not say what. I asked her to taste again; she sipped and sipped, and seemed to be earnestly endeavoring to appraise the contents of the glass, but still reported, "There is some kind of a taste, but I can't tell what it is". I made the sweet water very sweet, and the salt water very salt, but still the only difference to her was that the former was the colder water. She drank a spoonful of pure white wine vinegar, and said that it had some taste but she could not say what. The difference in strength between this and the sour water was unperceived, though the vinegar was so strong that I could sip it only with difficulty. "Perhaps I can tell by the smell", she volunteered, but she was unable to do so. Covering the label of a vial of lemon-extract, I had her smell of that, but she could not name the odor.

Today was full of alternations, M. being here most of the time, but S. D. coming most frequently and being hard to get rid of. After trying everything else in my desire to spare S. D.'s feelings, I was obliged, thrice, to resort to the method which M. recommended, and which, for the sake of brevity, I will hereafter call the M.-formula. M. mimicked S. D.'s manner of speaking to Mrs. P., then to me, then, *sotto voce* to herself. "Mrs. Prince! Mrs. Prince!....I was talking to Mrs. Prince....He can hear well enough when I don't want him to." Evidently in these days M. knows part of S. D.'s doings, and part she misses. She asked what S. D. ate for breakfast. I could not tell her, but said that she ate but little. "She might eat for our sakes", said

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M., "it wouldn't hurt her any, she could wallop it down. We are hungry." M. was given a walk today. When R. D. comes by waiting until hand pressure evokes on the sleeping face the R. D. smile, and then saying something like, "Wake Doris! wake quietly, Doris! Wake in a minute!",—a process which for brevity I will henceforth call the P.-formula,—the waking is not gradual, but comes suddenly, the eyes opening wide as if the awakened spirit rushed into them. This afternoon she seemed cheerful and happy, but when she began to look out of the window in an abstracted manner I was quite sure that she was struggling with many memories, and sure enough, soon after this began S. D. was seen to be on deck. The latter, in spite of my warning, sewed a little, and fell into a fit of abstraction of not profound character, after which I induced her to put up the work. She slept, and there followed a brief conversation-recital. After supper the M.-formula was tried to banish S. D., the face of M. appeared and vanished, and the stony countenance of S. D. awake succeeded. Another attempt, and this time M. persisted and awoke. As soon as she tried to move she cried out with pain, "O! O! O! That greaser! O jiminy, how it hurts! What has she been doing? I am going to write her a letter and tell her to stop it. If she wants to lie that way she shouldn't lie on our leg. Let her lay our legs aside. I am going to write her a letter as soon as I get up. I'll warn her. I'll make trouble for her if she acts that way. She has bitten our arm, see it?" She showed the bitten place. "She began that two nights ago." M. was half joking and half crying, and wholly in earnest.

M. Begins to have Intervals, during the Sleeping Hours, when she does not Subliminally Watch. After one of M.'s reappearances she became perplexed, querying where she was while S. D. was sleeping just before. "Where could I have been? *I* was not sleeping. (Where should you have been?) On this side of D.", indicating the left side. "(How long have you felt that you were on that side?) Since her mother died. Don't you know, I told you she always saw her mother on the right side after that? So I went on the left side. (Well, you are only a cluster of her thoughts.) I know that, but I don't see where this cluster of thoughts was when the S. D. was here last. I don't remember anything about it." Then she re-

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curred to the apparition story. "Can you tell me who it was that saw her mother? Was it the R. D.? I know the S. D. used to turn and try to touch her. But was it the R. D. who really saw her?" I told her that R. D. and S. D. were really one person,—"I know", [241] she interjected,—and sickness had something to do, I guessed, with causing her to think that she saw her mother. But I asked, "(Did she see her mother often?) Yes. (Did she hear her speak?) Yes. She used to get blue and discouraged, and then her mother would say something which would give her heart again."

Then M. asked for paper, and wrote rapidly, with scarcely a pause for thought, a note which she asked me to give S. D.

"I am writing this letter as a warning, when I woke up this evening and Gee! whiz my leg! I thought it would never stop hurting if you dont lie on your right side and lie stright I going to do worse to you than I did the night I made you cry, and another thing if you don't want to stay here you want to keep it to yourself and not show how discontented you are for both Doris and I love our mama and papo and are going to live here all the time and since both you and I are going to go into Doris I guess neither of us should have a word to say. If you ever went to Alma's, I don't know what would happen to you, but the real Doris would not live very long if she had to work again, for you or I could not help her. If you want to go over to town to see H. you cannot go, so just forget it, we have no relatives but the ones that live in Maine, [242] so you don't have them to go to. When the Doris gets all together better, she is going to color pictures and make money. Why don't you tell us what you did with the money you got for the other picture, [243] we would

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241. M. was always ready to agree to any positive statement of this nature, but her manner in doing so was perfunctory, and evidently her consciousness told a different story. She was suggestible enough in external matters, but on questions relating to her own being and her relationships with the other personalities, though she might formally acquiesce to propositions like the one quoted, yet all her spontaneous language proved that her real sentiments were unchanged.

242. Most of the relatives of Dr. and Mrs. P. lived in Maine.

243. S. D. had succeeded in fooling M. about a certain picture, and M.

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make use of it, and I know you did not spend it. Well I guess this is all, if I have to write again I guess I will skare you awful.

Margaret (the Imp)."

I became aware through M. of precisely what were the memories that have just returned in fragmentary shape to R. D., causing perplexity and self-reproach. She is given to self-reproach on the slightest occasion, and now was undeservedly tormenting herself, not knowing half the story and its attendant circumstances. I undertook in the evening to assure her that there was no real need for these feelings, and began to say, "I want to tell you something, which is absolutely true. You are worried about something and there is no real reason for it." First a troubled look, and then—the stony stare, the shrinking form, the distressed countenance of S. D. It seemed positively cruel to make her submit to the M.-formula, simple as it is, so much does she dislike it, but I explained that R. D. often came that way, ridiculous as it seemed, and in two minutes the clenched hands relaxed, and the R. D. smile was seen. And now, remembering that R. D. had shown proof of understanding my words while asleep, I endeavored to convey comfort to her in this way. "(D. mustn't worry about anything.)" Face slightly averted and expression of intense listening. "(Has D. been worrying?)" She nods. "(I know. She has memories and fancies and dreams, and they trouble her.)" Troubled expression comes. "(D. has suffered, but she was not to blame. Some time she will see that. I will explain, but D. cannot understand now, her thoughts get twisted. You believe papa?)" She nods. "(And papa says there is nothing really to worry over. When you wake you will try to forget all unpleasant thoughts, won't you?)" Nods. "(You won't allow yourself to be worried?)" Shakes head. "(Because all is going to be right. You are going to have a lovely life, read, study beautiful things, and be happy.)" Her face is eloquent with expression. I then woke her by the P.-formula, and she was looking up into my face, talking cheerfully, when I unwisely attempted to renew

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was still under the impression that it had been sold for a good round sum. The first impression must have so concentrated M.'s attention that she did not observe S. D.'s underlying purpose to deceive her.

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the assurances. At the first sentence—it was S. D. looking at me. No pen could describe the startling contrast, which I imagine would make me jump and my blood run chill had I not become accustomed to it. The smiling, confiding, peaceful countenance, beaming with joy at return to conscious life, and with daughterly affection, in a flash changed to a face with round eyes staring, every feature expressive of astonishment and repugnance that was almost horror at finding herself with head lying on the arm of one whom *she* will not call "papa", and from whom she accepts kindness reluctantly. Perforce the process which I now dread almost as much as does S. D. was quickly gone through again, and on winning the smile which announced the return of R. D. I continued the psychic treatment in her sleep, again receiving mute signs of understanding and appreciation. Then I woke her, and carefully avoided any reference to her thoughts. She showed no memory of what had happened in her sleep, but presently feelingly remarked that she was truly my daughter, as I was bringing her back to life. After a few minutes of cheerful converse, Mrs. P. and I left the room, and with a smile still upon her lips she began her sleep for the night. *Mar. 26-27: 23 alt.; 8 R. D., 1 h. 13 m.; 5 M., est. 19 h. 17 m.; 9 S. D., est. 2 h. 20 m.*

Mar. 28. Fearing that she might be sleeping as S. D. I looked at her at 3.10 a. m. It was R. D. still, but an accidental noise brought M., who in going to sleep changed to S. D., and R. D. was brought by the M.-formula, R. D. having lost only five minutes altogether. She slept on until 8.10 a. m.

S. D. ironed in the afternoon, then came up-stairs and I gave her M.'s note. She smiled sardonically as she read it, then wrote something at the bottom, put the letter in the envelope and laid it upon my desk. "(What am I to do with that?) Give it to her. (All right.)" The reply read:

"Mind your own business. The reason you are so contented is that you don't have to work. Doris." When M. next came and read the answer, she shouted, "O! O! the greaser! Well, just think of that! Gee! To say we don't work, when we do! don't we, papo?" And so she went on, uttering exclamations of disgust at such a statement, genuinely disturbed and indignant. Knowing that R. D. had often caught glimpses of notes

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between M. and S. D., I afterwards showed the sheet to her. She read M.'s letter, and at "stright" and "skare" remarked, "She ought to learn to spell". She read S. D.'s letter, and observed, "It sounds like two children scrapping", and added, "I think that the first one sounds like a child's talk". Again she said, "It is so strange to have two quarreling inside me".

S. D.'s taste and smell were tested again. Water fairly strong with lemon was pronounced cold water. Water exceedingly strong with lemon she could not identify, though she now detected some flavor. She took quite a swallow of pure crude petroleum, tried it a second time, and could only say that it was greasy. Nearly a tea-spoonful of Worcestershire sauce, administered without her seeing it, she said drew her tongue, but did not otherwise affect her, and she could not name it. She did not appear to have any sensation. But when M. came she cried out, with grimaces, "What have we been eating? Some kind of oil! It is coming up in our throat. How nasty it tastes! And our throat is burning! O get some water, and something to eat! O, how it burns! That is mean, to give her something and we have to stand it!" At another hour I returned and found that S. D. had been curled up asleep for nearly half an hour. M. followed her, and was eloquent in her denunciations of "that greaser who makes my neck and legs ache so. She may think *she* is a snail, but *we* are no snail. . . . O if I could only get hold of her I would murder her." This was said in a mixture of laughter and groans, and it was some minutes before M. could straighten herself out. Here is the explanation of the strained cords of the neck, aching back, etc., of former days. M. says that S. D. used all the five years to lie balled up that way when well asleep, only worse. At the rectory she did not, when Mrs. P. was taking care of her, get sound asleep, therefore did not roll up. But as S. D. always woke in her own personality, M. never used to have to suffer.

In spite of orders, S. D. shut herself in her room and sewed for a quarter of an hour. In consequence, her hands trembled so that the effect lasted after M. came, and the latter remarked it, and said, "You ought not to let her sew." In response to my reproofs, S. D. told about her former habit of "making M. work". "(On what?) Sewing and embroidery. (How did

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you make her?) By thinking of nothing but the work. (Did you feel as though there were someone else working?) Yes. (Did you really think that there was another person?) No. I thought it was reserve strength." But she persisted in referring to M. as working with her. " (How did you work together?) She watched the stitches and I watched the needle. (What did you think about?) The work. We saw nothing else in the room. (Did you talk?) Yes. (How.) She talked with my lips and so did I. (Pleasantly?) Sometimes, and sometimes we didn't. (Did she help in making the piano-cover?) Yes, all the time. There is supposed to be weeks of work in it. We began it Wednesday afternoon and worked, except for meals, to Saturday night. Then it was half done, and I knew we could get it done by Christmas. We went to a dance that night, and to Sunday school in the morning. We made Mr. F. get his own dinner, and worked till Tuesday forenoon, when it was done. (Didn't you sleep all that time?) No, I don't think so. (Probably you would have still spells and get some rest that way.) Maybe I did. I can't tell, of course." I gave R. D. psychic treatment while sleeping, woke and we conversed with her, then permitted her to fall asleep, about 10.50 p. m. *Mar. 27-28: 15 alt.: 5 R. D., 12 h. 29 m.; 4 M., 4 h. 7 m.; 6 S. D., 8 h. 14 m.*

Mar. 29. R. D. slept until 7.30 a. m. and was followed by S. D. After some vain effort to keep her from curling into a ball, I managed to bring M., who complained, " If such a short time makes us feel like that, what would it be if she should lie that way all night!" Speaking of the night, M. said, "*I* was awake till about three, [244] then *I* went to sleep. (What did you do when you were awake?) I was thinkin' and lookin'. (Looking? How?) Through her eyes? (Were they open?) No. [245] (Thinking of what?) Different things. Some-

244. Not awake or asleep in the ordinary senses of those terms, but in peculiar technical senses as the terms were employed by the secondary personalities. It must be understood that it was R. D. "out" and asleep all the while, and M. awake, *i. e.*, "watching," or "asleep" underneath. This passage must be read in the light of the explanations on pages 547 seq., 551, 606, 693 seq., 699.

245. M. simply means that she saw R. D.'s dreams. In her childish mode of thought, R. D., when she dreamed was seeing things, and as M. saw the same things intermediately, she saw "through her eyes".

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times I thought of our papo, and then I could feel her lips smile broader." [246] We spoke of S. D., and M. said, "I wish you could tell me what to do to keep her away, and I would do it. I used to be able to, but I can't now.... [247] Sometimes the S. D. comes when she doesn't want to, and I come at the same time when I don't want to either. I don't know why. But then it hurts me. I feel as if something was pushing me one side."

Today I told Dr. Walker about the effects of S. D.'s sleeping, and about the M.-formula. He advised bringing R. D. to do the sleeping "at all costs". He also approved of the psychic treatment of R. D. while sleeping. S. D. he expects will be assimilated with the R. D. M. will never blend, but it is to be hoped that she will finally disappear. At the same time, he says, it must be admitted that the probabilities in a case of such gravity and long standing are against the likelihood of her absolute disappearance. But if she can be reduced to only short and infrequent appearances, the situation will be much more tolerable for R. D. Before we took her to our home he warned me that she was likely always to be a subject of anxious care, needing to be guarded perpetually from strain, and today he reiterated this in substance.

At 4.15, S. D., having been here nearly six hours, lay down to sleep. I got her to lie on her right side, though she said that she knew she would turn over, which she did as soon as asleep. Her pulse was now 60. Soon M. came awake, called for paper and wrote:

"Dear Sweetheart I am glad you only got sleeping about

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246. A number of incidents will illustrate the fact that when R. D. was asleep there was, still not free passage, but an easier bubbling up of thoughts from M. R. D.'s dreams came not infrequently to derive elements from M.'s doings and thoughts. Both, at such times, were very near to subliminal subsoil. The process was initiated by (a) M. subliminally thinking, at the moment, but without the intention of transmitting the thought (as on page 447, (b) M. thinking, at the moment, with intent that the thoughts should pass to R. D. (as on page 451), (c) M thinking emotionally of a matter at some time during the previous day, and the thought emerging finally in R. D.'s dream (as on page 893).

247. M. did not mean that she formerly could keep S. D. away all the time or at any time she desired to do so, but sometimes, when conditions favored.

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two minutes this morning and afternoon so as my leg did not hurt. I think my papa is a great man not to let you sleep. He is going to do something awful to you if you sew again. I want you to let my sewing alone, and dont you say I don't clean right again I dont have to lay out corners. Your loving Margaret (The Imp.)"

It was during my absence that S. D. sewed nearly three hours. I was again obliged to be away, from 6 to 10.30. M. was here from 4.25 to about 10, I found her S. D., and she woke M. The effects of the sewing were painfully evident in the twitching hands, especially the right one, and the sudden starting awake when she dozed off. Then something was said which was well-meant, but which M. misunderstood and took grievously, weeping and sobbing. I had to leave her in that personality. *Mar. 28-29: 6 alt.: 1 R. D., 8 h. 40 m.; 2 M., est. 7 h. 55 m.; 3 S. D., est. 7 h. 10 m.*

Mar. 30. The effects of M.'s emotional storm last evening were manifest. She says she did not sleep until toward morning, and then S. D. came. There were many alternations in the forenoon; conditions were more stable in the afternoon; but R. D. was practically banished for a night and a day, coming only for twenty minutes, after supper. The parrot bit S. D. three times on the shoulder; she wept a little, then said, "That must have been because M. cried this morning. When I had a crying spell, if R. D. came out she was sure to cry at something; I suppose it affects me the same way after M. has cried." She refused fish at dinner, and I asked why, since she has so little taste. She replied, "If I am hungry I will eat from several dishes, but not if I am not hungry....I feel hot and cold in my mouth, but very little on my body. I feel internal pains." The attempt to bring R. D. in the afternoon resulted in the R. D. smile, but when I called her it was M. who woke, exclaiming reproachfully, "O papo!" I asked the trouble. "It hurts me when I come that way. It makes my head whirl—I can't tell you." It was perhaps at 11 p. m. that R. D. was finally brought for the night, by the P.-formula. She talked happily, regretted that she was "losing so much time", without suspecting the reason, and added, "I can't wait to get well". Then her eyes closed, and I

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left her with a pleasant smile on her lips. *Mar. 29-30: est. 20 alt.: 3 R. D., 20 m.; ? M., 19 h. 45 m; ? S. D., 4 h. 20 m.*

Mar. 31. Through the crack of the door I could see, at 7 a. m., that it was still R. D. asleep. At about 7.45 she turned over on her left side, a signal that S. D. had come. Not until 8.20 could I enter, and endeavor to make her turn over. She would answer squeakily, "All right! all right!" just as she used to do when Mrs. P. had to rouse her to go home, but immediately would turn her face to the left, and wind her arms around her neck. Often she sleeps with her knees nearly up to her chin. Finally I woke her just enough to be able to employ the M.-formula, which is easier if she is so nearly asleep that she hardly realizes; still, she must be to a certain extent awake or it does not work. But it was M. who came, with an "O papo!", indicative of an internal shock. M. fixed her hair with the parting on one side, and asked, "How do you like that?", adding, "That is the way the S. D. wears it. The R. D. parts it in the middle; I wear it popped all 'round." M. accompanied Mrs. P. to town, and returned unchanged after nearly three hours. It being D.'s birthday, Mrs. P. gave M. a prayer-book and hymnal. M. didn't like it, and said, "Give that to the R. D.". So Mrs. P. bought M. a pretty pin, with which she seemed pleased. I was surprised when she determined to present this to S. D. She wrote on the cover of the pin, "Many happy birthdays to you. Margaret. This is a little present." When S. D. came in the afternoon she looked at her pin, but showed only frigid interest in it. When shown the prayer-book and hymnal she languidly remarked, "It is very pretty", and laid it down.

S. D.'s Last Journey. In the evening I was to conduct service in Emanuel Church, and at her own request S. D., accompanied Mrs. P. and me. [248] On return Mrs. P. told me that it was R. D. during the service, and that she sang and made the responses.

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248. This proved to be the last time that S. D. ever took a walk or left the house. It is well remembered, how distant and formal her conversation was on the car, how she hurried so fast that we could hardly keep up with her after she left the car, how her voice and manner changed when we passed the house of her old friend "Grandma ———" and she paused to speak to her through the open window and to tell her that she would soon come and see her—a promise destined never to be fulfilled by the dying personality.

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It was S. D. who came home, and slept densely for awhile when I was out of the room. I roused her with difficulty, she meanwhile muttering, "All right, I'll go, I'll go", in the old fashion. Then she stared at me blankly—and suddenly the face melted, and M.'s exultant voice was heard. She called out, "Please butter me a couple slices of bread, and put ham between 'em. And don't be stingy with the ham, will you!" The order being carried out she said, "O papo! the R. D. was out all through the service from where they say the first Amen up to the recessional. She heard *your* voice in the Amen, and it brought her. She sang *so* pretty! I don't know as I ever heard her sing so nice before. ....I think that is nice that she was out through the service. That will help get used to looking at people." M. was so pleased and interested in talking that she did not wish to go to sleep, but was put to sleep by monotonous assurances that she was sleepy. R. D. was then brought by the P.-formula, and rejoiced in her turn at having been out during church service the longest yet. "Tonight I didn't look around for fear that I would forget." In waking R. D. I had said softly, "Wake happy, and pretty soon go to sleep and sleep nicely all night." Consequently, after happily chatting but a few minutes, her eyes closed and she was asleep, at about 10.35. *Mar. 30-31, 1911: 8 alt.: 3 R. D., 12 h. 5 m.; 2 M., 5 h. 15 m.; 3 S. D., 6 h. 10 m. Average for R. D. last 17 days, 7 h. 16 m.*

Apr. 1. R. D. slept until about 6 a. m., when a pain associated with constipation brought M. At 7.20 I looked in and saw M. sleeping peacefully upon her back, which is *her* favorite position. Soon she turned to the left, and I went and turned her back, when M. woke and said, "You almost lost us, papo, the S. D. was coming". I soon had R. D. by the P.-formula. After breakfast R. D. was startled by my narrowly escaping falling down-stairs, and M. came, and said that the fright gave R. D. a pain in the heart which she had had only about three times before in her life, each time when frightened. She said, "I hardly ever heard my heart beat so loud. (Do you hear it beat?) Yes, I do lots of times. (Can R. D. hear it?) No, and S. D. can't, but *we* can....The R. D. woke up feeling well this morning, and that makes us feel well." Speaking of S. D.'s destined departure, she said, "We don't want her, anyway. ME

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NEXT!"—loudly and archly—"isn't that right, papo?.... (Does R. D. worry about what she remembers now?) I think she has got things pretty near straightened out now. All the while she is sleeping they are passing through her mind. And once in a while I make her think of her papo and mother, and she smiles more."

R. D. came at 10.40 a. m. and went with me to the 20-minute service which I conducted at Trinity Church at noon. After the service she greeted acquaintances, was introduced by me to two men and talked a little, then went with me to my office in the Diocesan rooms, then to a store—quite a strain,—but staid until nearly home, when M. came, about 1.45. At 3.55 S. D. came from M.-asleep and appeared almost incapable of understanding, stupidly moving toward the door, and saying, "All right! I'll go!", again and again, though repeatedly gently checked. M. is very fond of a kind of candy called neccos. To see if I could attract the subliminally watching M. and bring her, I said, "Neccos, Margaret, neccos, nice big neccos". The lips writhed in a twisted, sleepy M. smile, and suddenly M. came, with a reproachful "O papo!", at 4.10. Mrs. P. having remarked, apropos of my escape from falling down-stairs, that I should keep my head about me, and I having answered that I had more need of keeping my feet about me, M. retorted, "No, that wouldn't be nice, to do as S. D. does. She keeps her *feet about her.*" Of course she referred to S. D.'s habit of curling up while sleeping.

In the morning R. D. was considerably colder on the right side than on the left. The difference of temperature in the hands and arms was very distinctly perceptible to the touch. Later, shortly after M. had succeeded S. D. the former called my attention to the fact that now the left side was the colder, and there can be no question of the fact. This was the case just after S. D. had gone in the evening, but after M. had been out two hours I could perceive no difference. *Mar. 31-Apr. 1: 11 alt.: 4 R. D., 13 h. 40 m.; 5 M., 9 h. 35 m.; 2 S. D., 55 m.*

Apr. 2, Sunday. She slept last night well as R. D. until nearly midnight, when Mrs. P. having waked me I threw on a dressing-gown and went in. S. D. was sitting up with hands held to her cheeks, her hair streaming down, her head turning,

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and with a frightened expression. For once she was glad to see me. "A noise!" she cried. "(What sort of a noise?) A noise!" Mrs. P. could hear nothing, and apparently S. D. could not at that moment, but soon she again cried, "A noise!" I thought it fancy, and suggested the M.-formula, to bring R. D. She was so frightened that she was actually willing, her head sank, I grasped her extended wrists, her eyes closed, when—"a noise!" she cried, and started up. I crossed the room and now could hear a faint whirring. Then S. D. said, with relief, "It is gone", and instantly M. came, and exclaimed, "That S. D. wound up the alarm of the clock, and it has been going off and stopping for twenty minutes". Afterwards I learned that it was really M. herself who wound the alarm, the mechanism of which is damaged so that it does not ring but whirs, and that she fibbed because she was afraid that I would scold her.

After a number of morning alternations, it was R. D. who went to Sunday school. After return home, a medicine produced pains and S. D. came, and was out during church service. and then reluctantly compelled by subliminal M. to go down to dinner. She was unsmiling and taciturn at table, but soon M. was out with a "O, hello!", congratulating herself that she was going to get most of the dinner. After the meal Mrs. P. said, "Whoever it is must rest". That amused M. immensely, so that she rolled out loud ha-ha's and exclaimed, "O mother! what do you think we are?" Then she slept, and R. D. was brought by the P.-formula, at about 3.20. All three of us went on a fifty minute ride to a church, where R. D. continued until 8.15, when in consequence of thinking that Mrs. P. looked ill, and of the bad air, she departed and M. came. It had been a strenuous day. *Apr. 1-2: 14 alt.: 5 R. D., 16 h. 10 m.; 5 M., 4 h. 30 m.; 4 S. D., 3 h. 40 m.*

Apr. 3. R. D. had slept from 11 p. m. to 6 a. m. when S. D. came and immediately turned on her left side, still asleep. R. D. was almost immediately recalled by the M.-formula, too lethargic. though it was necessary to wake her first, to make much objection. At 7.45 S. D. came again, and again turned over. And this time 10 minutes elapsed before I could begin to recall R. D. The trouble was that S. D. had her limbs so drawn up that she could not be turned upon her back, and being anæsthetic could not feel

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their position, nor seem to be able to understand how to straighten out when requested to do so. She would only look down at her knees in puzzled fashion. I found that she did not remember the alarm-clock scare. It was M. who came, and she staid until about 9.30.

R. D. Begins to Come in Advance of the Completion of the Formula. For the first time, R. D. did not wait until the " wake in a minute " clause, which has hitherto terminated the P.-process. She found on her bureau a note from M. directing her to get certain purchases when she goes to town today. We went to town, shopped, and then went to the office of Dr. Walker, whom *she* has never seen. She talked with him calmly, though with a little repressed nervousness, saying that she did not remember him, that she was feeling better, etc. Suddenly the doctor started up to answer the 'phone, and according to both M. and R. D. afterwards it looked to her as though he were plunging directly toward her. Her head jerked, and M. was there. Presently I introduced " Margaret, as we sometimes call her ". The doctor drew M. out, with all her peculiar ways, speeches and philosophy, to which she adhered with perfect consistency. Her answers displayed considerable acuteness, and some of them were so quaint that the doctor was obliged to laugh. When, at 3.25, R. D. was recalled by the P.-formula, it proceeded only so far as the first direction to wake before her eyes opened—the shortest version of the process yet. At 5.05 a sudden opening of the door startled her and brought S. D.

In response to questions S. D. gave me the same account that M. had of the diverse tastes of the personalities in dressing the hair. At supper she refused milk in her tea, but used sugar as usual. I asked her why it now made a difference, and she replied, " I got used to that way ". After supper she began to sew, and I dissuaded her, but was called away for a time, and when I returned she had gone to her room. I asked her to come out, she did so, and when I asked if she had been sewing, bowed assent. She now sat upon the edge of the lounge in a most constrained attitude. I called her attention to her twitching right hand, and she looked at it as if it were a curiosity which she had never seen. She said " no ", when I asked if she knew why it twitched, and when I explained it seemed to make no impression.

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" (Don't you want D. to get well?) " Nod. " (Then why won't you help me get her well?) " No reply. " (Did you forget and sew again?) " Shakes head. " (Aren't you sorry?) No. (You are sorry for some things?) No. (You are glad about some things?) No." S. D. now frequently answers me. " Yes, sir " or " No, sir ", though this had not formerly been her custom. She generally addresses Mrs. P. as " ma'am ".

M. came at about 9.35. Some of her sayings I set down. " They are always growling about things. They say they can't find anything. ' That Margaret has been dressing ', that's what the S. D. says. (The R. D. says that you are 'sloppy '.) I *ain't* sloppy. They all blame it on me. I'll let them run themselves some time, and see how they get along. The S. D. can't hurt us enough to make us die, can she? She was thinking of hurting us. S. D. is sleepy all the time. She hunts up work to keep herself awake. *Make* her put her head on your shoulder; she may be cross but I don't think she would dare to sass *you*. She'll get over it. She doesn't remember from one time to another, anyway. S. D. has a piece of paper on which she is putting down everything that she knows has been bought for her, even the neccos. She guesses how much we must have had, and if she learns of an ice cream she puts that down. She doesn't know that the cream today cost fifteen cents, so we have cheated her out of five cents, anyway. She found the bill for the collar and cuffs today, and put that down." [249]

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249. R. D. accepted the conditions of her new life in the grateful spirit of a daughter, though at times too anxious for the time to come when she would be less a care and more useful. M. regarded the matter as an adopted girl of ten would do, taking her good fortune gayly and giving herself little concern about anything else. S. M. was not yet assured that the arrangement would be a satisfactory and permanent one, and was maintaining silence while she observed. S. D. had at the time she came to live in the rectory acquired a sort of a quasi-daughterly feeling, but had expected to pay her way by housework, sewing, etc. As her recent memories began to go the quasi-filial sentiment ebbed away, her old habit of independence asserted itself as well as it could under restraint, and the idea of adoption became repugnant to her. She began pathetically to set down all the purchases in her behalf of which she could learn, intending some day to work and repay all. On April 4th, I asked M. to get the list and she went to a drawer and brought it to me, and I copied and returned it. A few days later M. got dis-

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After a moment of S. D., R. D. came for the night, at about 10.40. *Apr. 2-3: 12 alt.: 5 R. D., 11 h. 33 m.; 3 M., 7 h. 15 m.; 4 S. D., 4 h. 42 m.*

Apr. 4. R. D. slept until about 6 a. m. The importance of preventing S. D. from sleeping is so great that the beds in the two sleeping-rooms have been arranged in such manner that through the door ajar I can see when the girl turns over. It does not favor sleep on my own part to keep an eye open from early dawn to watch for the sign of S. D., but it must be done. Twice in the early morning it was necessary to banish S. D. by the M.-formula, and she was just drowsy enough not to offer resistance. But when the third time came at about 7, she was wide awake and very reluctant. "I am not sick; I haven't any pain", she protested over and over. [250] Taking my cue from M.'s advice, I almost forced her to sit up, saying, sternly, "I don't care if you are not. Put your head back. I *must* get the R. D.". I said "sleep!"; her head started up, and cold, dis-

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gusted with the business, got the list, now slightly extended, and told me to keep it. After this, S. D., having vainly searched for the paper, tried to reproduce it, but could remember but few of the items, and finally gave it up. Thus reads the pathetic document, still preserved among the many exhibits of the case:

"Came over Mar. 2, 1911, at 9.30 P. M., brought birds with us.		
Monday 6—one hat	3.75	
safetypins	5	
icecream	10	
Mar buttons	10	
shoes	15	(mending)
insurance	1.00	
candy	10	
March 31 prayerbook	2.50	
pin	50	
collar and cuffs	90	
April 6 went to town		
icecream	10	

"Insurance" refers to the premium on a small policy which she had carried for some years, "shoes" to a job of mending. Some of the items of cost she learned from seeing the price-slips enclosed with the articles, others she guessed. Such purchases as she knew nothing of are of course not set down.

250. See note 232.

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pleased eyes stared at me. But I continued to say "sleep", and in less than two minutes she was asleep, and I got R. D. The latter I could see was groping in the labyrinths of strange memories, and soon M. was there. At about 10.15 R. D. was brought from M.'s sleep. She told me that she was recovering many events in dreams. "It doesn't seem as though they were happening to me; they pass before me in my dreams like a series of moving pictures. But they must be things that really happened—the most of them—for they follow each other in such an orderly way."

At near 1.30 S. D. came from a pain in the back while R. D. was ironing, which the latter had insisted on doing. In perhaps a half-hour M. came, but at 3.55 yawned, had a pain and, with a sharp jerk of the head, S. D. returned. I joked and she laughed, but was offended when we laughed too. She was obstinate about the M.-process, and I built a column of cushions to rest her head upon and see if that way would not work. She did not sleep, and I tried suggestion, but at the first "you are sleepy" she seemed terribly irritated, [251] and ejaculated, "We want to go away". Suddenly M. bounced out, jubilant and boisterous, full of contempt for S. D.'s silliness. She said, "I'd like to know where she would go, the greaser! If she had only herself to look after we wouldn't care, but there is us too. I guess we have something to say. I guess she wouldn't be gone long before I would be out and bring her back." At 4.55 M. was asleep, and in a minute or so R. D. returned. Soon she slept, and there was a sleeping soliloquy [S. R. D.]. During this neither touch nor voice seemed to reach her consciousness. But when I gently pricked the wrist with a pin she opened her eyes as M., and exclaimed, "How did you wake me, papo? Our head whirled". This was at about 6.15. S. D. came at about 7.20, and gave way to M. at about 8.45, while I was absent. In spite of all efforts, R. D. could not be brought back, and it was M. who slept through the night. [252] *Apr. 3-4: 17 alt.: 5 R. D., 12 h. 48 m.; 6 M., 9 h. 49 m.; 6 S. D., 2 h. 23 m.*

251. S. D. had heard that people could be put to sleep by hypnotism and had a horror of it.

252. Memories of the abuses by her father, treatment by the osteopathist, etc., were coming back and troubling R. D.

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Apr. 5. It was M. who slept last night, with one brief interval of S. D., in consequence of the rush of memories yesterday, and doubtless owing to the same cause, M. and S. D. divided the day between them.

The S. D. of September, 1910, Appears. At S. D.'s second coming in the forenoon she sat up with a startled expression, and said, "We must go home, it is eleven o'clock". [253] I told her that her daddy was away. "We must go to town. We always go to town when daddy is away." I persuaded her to lie down on the piled cushions, and noticed that she looked unusually amiable for her. She did not show alarm at the proposal to try the M.-formula, yet it was evidently repugnant and curiosity about her present appearance made me desist. I explained, "(I wanted the R. D. to come.) She doesn't come that way. (Yes, she has come many times that way.) I guess you don't know the R. D.; you think I am she." She smiled and looked at me curiously. "(Yes, I know her. And I know you.) How do you know? No one knew of us. (I have known you some time.) We must go home. (The house is closed.) But I can open it. (No, you have no key.) It is always in the closet. (I know it used to be when I would go home with you.)" She looked puzzled. "(You remember when I used to take you home?) No. (Yes, I did.) I must go. (No, this is where you belong. Let me tell you something.) What is it? (Didn't you want your father to go to the soldier's home?) Yes, but he won't go. (Would it surprise you to know that he has gone?) No he hasn't. He wouldn't go." And so we talked for perhaps twelve minutes, when M. appeared, not knowing what S. D. had said, but feeling that she had been amiable, and surprised as I was by that renewal of the earlier demeanor, and by the fact that she seemed in several respects the S. D. of months ago. M. slept again soon—purposely to see if the S. D. of former days would come again, what may be termed S. D.[b] And sure enough, she did. It seemed as if an old friend had come back. She was much like the S. D. who reappeared following several days' absence, shortly after D. came here to live, but lacking her mem-

253. Eleven o'clock at night was the time that S. D. usually went home, before March 2. She did not now appear to notice that it was day.

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ories of the last preceding months, and considerably more amiable than the S. D. to which we have become accustomed. She said that she was willing for Mr. F. to be in a soldier's home, but added, " but I want someone to take care of ". M. afterwards remarked, " I guess she was happiest when she was taking care of Trixie." I told S. D.[b] that she was living here. " (Don't you believe me?) No, you are just saying that. I came over this morning." I talked some time in the endeavor to convince her. " (Would you bring your birds if you were not living here?) " But this question did not balk her. " Yes, to show you. (Do you know those birds? What are their names?) " Both have been procured within a few weeks. " Sporty and Dick ". This surprised me, for it was becoming evident that S. D.[b] had no memory of the last months. M. afterwards said that S. D.[b] did not look at the birds closely as she spoke, or she would have seen that they were not the Sporty and Dick with which she was familiar—and then I remembered that the former canaries also possessed these names. Now, almost before she answered, Dick began to sing, and S. D.[b] went running over to his cage. " Why, this is another bird! I thought my Dick didn't sing like that." She ran to the other cage. " And this isn't Sporty! " I told her the history of the birds. She remembered nothing about my taking her home, so many nights in the winter of 1910-1911. But she did remember the time when Mrs. P. and I were in Brooklyn, June and a part of July last year, and she looked after the house. I asked her how long ago this was, and she said, " Not long ago ", and at a later question of the same import, " A few weeks ago ". Many other questions brought results in perfect consistency, and showed that her memories stop at September or October of 1910. She remembers absolutely nothing of this year, so far as can be discovered. She remembers when I talked with R. D. about reading, some fifteen months ago, and says that she was never out again for so long a time, so far as she knows. [254] The statement that R. D. is out much longer now roused surprise if not incredulity. At the mention of M., S. D.[b] looked puzzled, and said, " I don't know whom you mean

254. Which was true to and past the date at which the memories of S. D.[b] ceased.

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by Margaret." When told, she replied, "I call her Bridget." It was not until January that the name "Margaret" was conferred. "(What are *you*, anyway?) A part of D. (Did you always know that?) No, I reasoned it out. And M. helped me. She told me that I was a part of D." She repeatedly affirmed that she was willing to stay here as our "hired girl", but not as a daughter. "We wouldn't like that. (Why not?) We are too old....We never had a mother, you know, and we are not used to it." Of course, by "we" here, she means her own personality. I spoke of her having been here for some time. "No, I came over this morning. (You have been here four weeks.) O no, I haven't. (Do you think I would lie to you?) No, you think so. (Well, I ought to know. Would you have brought over your table, sewing-machine, toilet-set and clothes if you had come here only for the day?) No. (If you find them here will you believe that you have come to live?) I suppose I would have to." I took her to her room and pointed out the various objects, while her eyes grew large as she glanced from one thing to another with an almost incredulous look. Even after she saw the objects mentioned, her statuettes, pictures, etc., she went into the closet and said, "Yes, those are my clothes", looked into a drawer, said of one article, "That is a new one", rummaged in the others, and finally, as I asked, "What do you think now?", answered in dazed fashion, "I guess I must have come to live". Then M. came and we went down to lunch, but as I remarked, "I wish that I had some way of proving to the S. D. that the R. D. wants to stay here as our daughter", I looked up, and it was the S. D.[b] with a somewhat quizzical smile, who had come and heard the observation.

It was found that she has no taste and little feeling, so it is in manner, mood, and memories that she differs from the customary S. D. I gave her soup, with her eyes covered, she said it seemed "greasy"; sugar, and she said it had "grit"; vinegar, "no taste"; ketchup, "no taste"—but catching sight of a bit left on the spoon, asked "ketchup?" She could not detect pin-pricks nor very hard pinches on the arms.

She remembered how M. helped her out of her first difficulties five years ago, but when I asked if she remembered how M. helped her in relation to similar difficulties in her work at

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Mrs. M.'s, she showed no recognition of the name, and replied, "I don't remember that". I asked if she knew that she was taking medical treatment now. She answered, "We never took treatment. Dr. Fechner talked of it, but we didn't do it". She brought out the box of paints from her room and began to color the leaf-decorations in a book of hers. I have not known S. D. to touch these since she has been here. [255]

When M. came she manifested curiosity about S. D.^{b}, and remarked, "I guess she thinks that because she stopped living, everybody did". Then M. took a walk. She was bidden not to go farther than certain points, in sight of the windows, but immediately proceeded to transgress the limits, her only excuse being, "I *wanted* to go farther". At 6.15, as M. was lying on the lounge, I looked, and met the inscrutable, spectral smile of the customary S. D. There was no question about it, it was no longer the comparatively amiable S. D. of last fall, but the S. D. who appears like a person who is nearly a stranger. [256] She greeted Mrs. P. with formality when she entered the room. I made her promise, three times, not to sew while I was gone during the evening, but had little hope that the promise meant much to her. After I had left the house she got her sewing, and when Mrs. P. asked if she was not going to keep her promise, replied, "He ought not to have made me promise". Mrs. P. told her she could not allow it, and S. D. did not make much protest, though not at all pleased. M. returned at about 8.30, and after I had come told me that S. D. was awfully disgusted to find her paints out in my study, where S. D.^{b} had taken them, and that she "grabbed them and put them back in her room. The R. D. puts her prayer-book and Bible in a drawer, and the S. D.

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255. It was not merely the absorption of a quantity of S. D.'s memories by R. D. which caused the former to appear the counterpart of her former self, for the cold and distant S. D. resumed her place on the same day. Yet the reappearance of S. D.^{b} directly after the great inrush of memories in the case of R. D. could not have been a mere coincidence. Was it through some obscure inter-connection of the groups of cerebral cells which were the centers of the personalities, R. D., M., and S. D., that the occupation of R. D. with thoughts of the past swept S. D. temporarily, and M. also, as will be seen, into a not contemporaneous past?

256. S. D. had no recollection of the S. D.^{b} interval.

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comes out and pitches them out—puts them on the table—and so it goes." At 10.30 M. slept, after saying that if I could not get R. D. I must let S. D. come, for she, M., could not stand it another night. S. D. was here at 10.35 to 10.55, then M. returned, asleep.

M.-asleep of February Reappears. After some uneasy muttering she began to repeat every sentence uttered by me, even to the inflections. She used sometimes to have a sleeping phase wherein she likewise exhibited echolalia, but not for some weeks. Then came attempts to pronounce words of her own, thickly at first, and then more clearly until they were distinguishable as "Was you, papa?" I tried in every way to get her to explain what she meant, but she seemed to think this the only possible form of the question. Gradually her manner and individuality shaped itself, so to speak, until I had the M.-asleep of February before me again, what might be termed M.-asleep x. The fashion of smiling so broadly that both rows of teeth were fully disclosed, the frequent trick of drawing the lips down and puckering the chin, both of which were characteristics of that phase of M. sleeping which had passed away, and more especially the calling her interlocutor "He" and distinguishing him from "Dr. Prince", all stamped her as the same. From time to time in the conversation which ensued, only part of which is recorded, she returned to the mysterious question, "Was you papa?" I would repeat in puzzlement, "Was I papa?", and she would frown and ask, "*Was* you—papa?" Finally she herself became doubtful whether she had chosen the right word, and asked me what "was" meant. Then I conjectured that she was trying to ascertain if the "He" with whom she used to converse was the "papa" of D. "You are He", she said. (And D.'s papa?) Yes. (And I am Dr. Prince, also.)" Her brows contracted, her face took on a scared expression and her voice hushed. "No, no, you are He. Where is that Dr. Prince? (No Dr. P. will ever come to hurt you.)" She looked relieved...." (Why doesn't R. D. come more now?) Because she thinks too much. Her body hasn't caught up with her mind....[257] We must

257. It is practically certain that this answer was interjected by S. M. It was afterward, when I had become acquainted with S. M. and could dis-

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get up and go home. (What for?) So to get breakfast in the morning. (No, you are going to stay all night.) Well, we can go early in the morning. [258] (Didn't you know that the house is shut up?) No it isn't. (Yes. And didn't you want Mr. F. to go to the soldier's home?) Yes, but he wouldn't go. (But he has gone.)" She drew her mouth and chin down and chuckled. "(Don't you believe it?) No, you are just talking. (No. And you have been living over here.) No I haven't. (Why have you your nighty on?) I haven't." I put her fingers on her sleeve; she felt of it, and evinced astonishment. "Did I come over this way? (No, you undressed here. And you have a room of your own.) O yes, I know that Mrs. P. [259] called that my room. (But it *is* your room. And all your things are in it. Don't you know it?)" She shrugged her shoulders, drew her mouth and chin down, and drawled, sarcastically but amiably, as if it were a good joke, "Y-e-e-s! (Your sewing-machine, and table and lots of things are there.) S-u-u-r-e! (Don't you like the idea of living here?) Yes, we want to, but we can't. (But don't you believe me when I say that you have lived here a month?) O y-e-s, of c-o-u-r-s-e!" I went into her room and brought out various objects, and she felt after them and fingered them over, recognizing them by touch and naming everything correctly. After examining these objects she concluded that she was living here, and was perfectly satisfied and pleased. All the facts which subsequent conversation showed that she knew, all that she did not know, her manner and looks, together with the peculiar expressions which she used, proved that here was the M.-asleep of February, joining apparently at the very point where she ceased to converse. [260]

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tinguish her tone from that of M., common for her to interject remarks in the midst of the talk of M.-asleep, without the latter being aware of it. The reader will be made familiar with such occurrences later on.

258. As S. D. had been accustomed to do earlier, when she spent the night at the rectory.

259. Note that M. says "Mrs. Prince", instead of "the mother", the term employed from the first of March, and that she uniformly says "papa", whereas some time prior to April the version "papo" had been adopted.

260. Ceased for a time, simply because I would not talk with her, a policy found to be productive of more mischief than good, and afterward abandoned. See page 320.

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Revelation of Sleeping Margaret. I was surprised of course, but still more so, when, after an interval of silence, I asked the question why M. is here so much, I heard the words, "Margaret is sleeping. (But aren't you M.?) Yes. (Well, how can M. be sleeping?) It is the waking M. that is sleeping. I am the Sleeping Margaret. [261] (But are you different?) No, we are both M." I continued to question, and suddenly S. M. ceased to reply, and M.-asleep x was speaking again.

Some time during the night M. became hungry. Subsequently I had separate accounts of what occurred, from M. and S. M.

According to M.	**According to S. M.**
1. I went to sleep.	1. M. slept.
2. I found myself in the pantry. I don't know how I got there.	2. I made M. go down to the pantry in the night.
3. The polly shook her feathers and scared me, and S. D. came and went up-stairs.	3. S. D. came and didn't eat anything, but went up-stairs.
4. S. D. lay on her *right side*, and her hands didn't clench.	
5. R. D. came for about two hours.	5. R. D. came for about two hours.
6. Then I came.	6. M. came.
7. A little before 6, S. D. came and turned to the left.	7. S. D. came.
8. You woke her and I came.	8. Not long after 6 somebody, I don't remember who, woke her.

Apr. 4-5: 14 alt.: R. D., 0; 7 M., est. 17 h. 8 m.; 7 S. D., est. 6 h. 17 m.

261. Though this was the first time that Sleeping Margaret became known to me, it will be remembered that she had spoken several times before. The tone and manner of the one who on the dramatic evening of Jan. 22 gave directions what to do, especially saying, with calm authority, "Walk her! walk her!" will ever remain vividly in the memories of those who witnessed the scene.

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Apr. 6. M. went to the office of Dr. Walker with me, and we were with him a long time. She was more at her ease than ever before, and answered volubly. In the afternoon M. laid her head in my lap and slept. Presently she began, as on yesterday, to repeat my sentences word for word, and then to drift into the reiteration of the strange question, "Was you papa?" Some doubt was thrown on my interpretation of this question last night. If I answered, "I was", she would respond, with satisfied tones, "M-hm". It was M.-asleep x.

Then S. M. responded to a query, and I conversed with her a few minutes. I gathered that Waking Margaret and Sleeping Margaret are the same, and yet that there is a difference between them. Each is a part of the other. Waking Margaret is M. with her eyes open, and S. M. is M. with her eyes shut. When M. is out S. M. is asleep, and when S. M. is awake M. is asleep. Waking Margaret cannot now hear and understand what S. M. says, but she formerly could. This is because M. is getting weaker. [262] Both M.'s will eventually disappear. As to S.

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262. The passages marked 261 and 262 were in 1913 read to S. M., to see if she had anything to say in reference to their strange variance from her after testimony, and from the obvious facts. Note, for example, that what I understood to be her statement, "S. M. is M. with her eyes shut," did not accord with the fact that M. had just a moment before been talking with eyes shut, and asleep, and that the evening before S. M. sharply discriminated between herself and the M. who had just been talking, saying "M. is asleep." A host of facts will yet appear to show that M. was the very antipodes of S. M. Then why did S. M. make the statements here set down? When they were read to her she herself was surprised, though she remembered that she had been evasive, wishing to conceal her individuality all that was possible. She said, "A part of what I said I think you must have misunderstood—it does not seem to me that I could have said it that way. The trouble is that you haven't put down the questions which you asked." She laughed when she heard read the statement that she [S. M.] was asleep when M. was out. A part of the statements accredited to her she said must have had evasive reference to her former union with M., and late separation. She did not clearly explain that union, which did not obscure the boundaries between the very different mentalities of S. M. and M., and which she said was in certain respects analogous to the relation between R. D. and S. D. I suspect that she simply meant that she was in a closer relation to M. than to the others. On several later occasions S. M. explained what she meant by "separation" by saying that formerly when she, S. M., talked, M. heard her voice but sup-

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D., she is disappearing, "going into R. D.", has in good part already gone. R. D. is getting stronger, but her returning memories crowd her mind and confuse her. Her body has not caught up with her expanding mind. A lot of new memories have come back recently, and they make her head whirl, and that is the reason why she is not here much these last days. Her body recovers strength fastest when M. is here, and "asleep" or "in", because M. eats the best of all, and lies right. It is bad for the body when S. D. is here because she eats so little and lies in such shape. When R. D. sleeps herself, her mind is getting straightened out. When there was any pause in the talk, M.-asleep x. would propound her question, as though she had not been interrupted, "Was you here papa?" I asked, "(Where is R. D. now?)" She [M.-asleep x.] turned her head as if looking from side to side, but with her eyes fast shut. "She is here—sleeping. (Where?)" She tapped the right side of the head. "Here. (Where is M.?) Here",—tapping the left side. "(And where does S. D. keep herself?) O, she is in the back of the head. (You are fooling.)" She laughed tantalizingly, and replied, "O, they are there. (Do you know how you came to say so?) No. (Do you believe it?) No." [263]

M. woke at about 4 p. m. Suddenly S. D. came, breaking a sentence of M.'s square in two. The instantaneous stopping of the sentence and freezing of M.'s laughing face into the icy one of S. D. would have chilled the marrow of the uninitiated. I found that S. D. could not describe a single room of the old house. M. came and went to church, where a pain from taking cascara transformed her into S. D., but she returned before the service was over. Returning, she laid her head on my knee and slept. S. D. woke, found her head on my knee and sat up with great

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posed that she was herself talking, but that after the cure began M. could no longer hear her voice. The evidence is entirely in favor of the latter assertion. I gathered also, that M.'s hearing the voice of S. M. did not imply that the former understood what the latter said, that, on the contrary, few and only the simplest notions ever percolated through from S. M. to M.

263. Nevertheless, she frequently made similar assertions afterward, and with perfect gravity. It is to be suspected that her last answers at this time were merely complaisant ones, after the manner of her perfunctory acquiescence to such assertions as that she was "a cluster of R. D.'s thoughts".

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disrelish. Then ensued a time trying to get her to submit to the process which might bring R. D. Finally I scolded her and threatened to send her to a sanitarium. Her face looked as though she were going to cry, and in an instant M. was here, on the point of crying. Probably it was *her* feelings underneath which made S. D. look piteous. M. exclaimed, "Are you going to send us away, papo?", and when I told her that I had spoken solely for S. D.'s benefit, not meaning it, she said, "I'm afraid you can't stand S. D." But she added, "Your being cross with S. D. won't hurt her. She isn't used to having things asked of her pleasantly. Mr. F. would roar at her. I guess she wants to be clouted. (I am afraid that being stern will leave a feeling which will last.) No it won't. It won't hurt her." Finally R. D. came.

Today M. saw a newspaper item headed, "How not to be swindled in your clothes", and remarked that she didn't see why it was worse, if you were going to be swindled, to be swindled in your clothes than without them. Again, as she was cutting bread and the crumbs fell freely, she remarked, "The poor man who ate of the crumbs that fell from the table wouldn't have any trouble in getting a meal here." *Apr. 5-6: 18 alt.: 3 R. D., abt. 2 h.; 8 M., est. 17 h. 55 m.; 7 S. D., est. 4 h. 40 m.*

Apr. 7. R. D. slept nearly all night, being banished by a noise, and recalled in five minutes from S. D. In the morning S. D. came, but M. was soon brought in her place. M. had been asked yesterday, while awake, if she knew what "Was you papa" meant, and had said she did not. Now she informed me that the sentence had been running in her mind, and that it meant, she thought, Where are you, papa. She does not seem to remember anything about asking the question while sleeping. Soon she fell asleep, and M.-asleep x. began to murmur as before, "Was you, papa? (Do you mean where was I?) YES! *Where* was you, papa? (When?) All the time I was gone? [264] (Here.) Have you been living here? (Yes.)"

264. Note the significance of this "all the time I was gone", tending strongly to support the other indications that M.-asleep x was the result of an incipient cleavage in M. There is implied in that expression the recognition of a considerable gap of time, and that gap is found between the latter part of February, when the sleeping consciousness had just reached the conclusion

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S. D.'s appearances today were short with the exception of one, from 9.30 a. m. to 3.05 p. m. Once when she sat down in a chair she jumped up hastily, and exclaimed, "I felt that all right". She left the room, came back, and said, "She doesn't fasten her garter". She had cut herself on the garter-clasp. Afterwards M. said, "We can't spend time to fasten all those dangling things. We don't see what she has them for". S. D. has forgotten even the street on which her home was. Sometimes she gazes into vacancy, as if trying to recall something, and acknowledges that this is what she is doing. I tell her she had better not try,—it is all right. There is no trace of recollection of last night's almost brutal sternness discernible; if anything she seems more amiable than usual. Yesterday Mrs. P. asked her to address a pile of envelopes; she resumed the task spontaneously today, whether she recollected it or did so automatically. She surprised me by asking that the door might be closed, saying that she did not like the smell of fish cooking. Did she really smell it? Indications have been that she has very little sense of smell remaining. Perhaps, knowing that fish was cooking, she acted from "habit", as she herself explained her selecting one kind of food rather than another. Yet today I did find by tests that she has a little sense of smell remaining. Her remark, "It makes it rather hard to guide the pen; I have to watch it", indicates how deep the tactile and mus-

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that "He" and "papa" were the same, and April 5th, when first again the name "He" was used, with the same identification of "He" with "papa." But the cleavage was narrow or incomplete, for M. when awake had at times some little recollection, though very vague, of M.-asleep x. It is not at all certain that what I have called M.-asleep x came into existence in January, in fact it is by far more likely that it antedated my knowledge of the case. But it is certain that a distinction existed between it and the M.-asleep which expressed itself in March, and even part of the time on these very days in April when M.-asleep x was appearing. The facial expression of M.-asleep x was so distinctive that when it appeared on April 5th, my mind was carried back to the last of February, before the verbal indices of identity were uttered. There is little doubt that perverse scientific curiosity could have employed methods which would have built up two persistently alternating sleeping states of M., each differentiated from the other, and one of them at least differentiated from waking M., by its own self-consciousness, memory and other marks of personality.

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cular anæsthesias are. She says that she has less constipation than ever before in five years, so we are making headway in fighting that condition.

M. came and remarked, " S. D. has tried to remember what way the cars go to town, but she couldn't. She doesn't know in what direction she would go to where she lived." " I have to laugh; when the R. D. sleeps she flops on her right side, and when the S. D. comes she flops over on the left side, and when I come I lie on my back." She was unwilling to go to a children's service, saying, " I don't like the singing of those kids ", and agreed to go to sleep and let R. D. come, but suddenly sprang up, exclaiming, " O, the R. D. will get the walk! " But her dread of the singing was such that she concluded, with a sigh, to forego the walk. R. D. came and was pleased with the idea of going to the service. I asked her to try and maintain herself, and she remained through the service, a walk on a street which was new to her though not to M. or S. D., and supper. At 8.30 M. came, merry as a grig, and S. D. at 10.40. I tried to induce her to sit up for the M.-process, and just as I had noticed a curious blending of her looks with those of M., the reply came, " We don't want to sit up, papo ", a composite of S. D.'s sentiments with M.'s language. Immediately one who was unmistakably M. said, " We have just come, papo ". S. D. soon returned, and I ordered her to sit up, and as persuasion and reasoning did not do, forcibly sat her up. She was now more obstinate than ever, and began to say, " We want to go home ", and struggle. I banged her back on the cushion, and as this was not effectual told her I would shake her. She declared that she would go home, so I shook her. She looked confused and subdued, but when she heard " sit up " her obstinacy returned. I shook her again, and asked, " Will you sit up and let the R. D. come? " " Yes ", she responded, and sat up, but when it came to laying her head on my shoulder she declared that she would not. Another shaking made her say that she would do as directed, and she did so, with tremors which filled me with pity. Almost the second that her muscles relaxed she fell asleep, her clenched hands fell open, and with a few sentences R. D. was recalled. She was never more glad and happy than on this return. It seemed as if she must have some knowledge of what had preceded. Her palms were

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dripping with sweat, and less than a minute before her whole body had been trembling, and her face frozen with repulsion and determination. But not a tremor, not the shadow of a mental impression was left, and in two minutes she was asleep, with a joyous smile on her lips, and slept until 6 a. m. *Apr. 6-7: 12 alt.: 4 R. D., 12 h. 55 m.; 4 M., 4 h. 25 m.; 4 S. D., 6 h 10 m.*

Apr. 8. There were the usual number of alternations. M. told me, "The mother asked R. D. how many envelopes she addressed yesterday. She didn't know about addressing any envelopes, but she said, 'A hundred and ten'. She didn't know why she said it, the words came to her, and if the mother had said that wasn't right she would have thought it was wrong." The number was correct. [265] Before M. went to sleep she wrote this note to R. D.

"As soon as you wake up you must clean your mother's room and make the bed don't lie here and talk but get to work

Margaret.

I am leaving you the necco's for taking the cascara."

But it was S. D. who came. On being shown a card, addressed to "Miss Doris Prince" she said, "Who told her that was my name? (I suppose R. D. did.)" She tossed the card contemptuously aside. To test if she remembered the severe treatment of last night she was asked, "(Do you remember what happened last night?) I wasn't here yesterday. (What is the last day you remember?) I don't remember",—said softly and shyly. I explained to her the method by which R. D. is often brought, and she consented to try it, but when it came to the actual test could not bring herself to do it. "We will go home. (Where is your home?)" Her manner during the following conversation was shy, evasive, as if secretly watching to see if I understood her condition of amnesia, and altogether child-like,

265. This is an example of the rare "bubbling" up of isolated words or phrases from a lower to the primary personality. Other instances will be given. Another type was such bubbling up of words or thoughts as was produced by a voluntary process on the part of another personality, *i. e.*, M. or S. M., the process consisting in thinking the word or thought persistently and willing that it should emerge in the consciousness of the primary personality. The former type was not produced by the initiative of another personality, and may have been of the nature of an automatism.

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as of a girl of five years. "*I* know. (Well, where?) *You* know where it is. (But *you* don't remember?) One *always* remembers where one's *home* is. (Well, what direction would you take?) *I* could find it. (Which way would you take to go in the car to town?) *I* know which way....I must go and get dinner. (Who for?) Daddy. (The home is closed.) No, it is never closed. (Yes, it is closed, and your father is in a soldier's home.) O no, he isn't. He wouldn't go. (You know you wanted him to go.) No, I never wanted him to go. (And you won't get dragged out of bed or clouted any more.) No one *ever* dragged me out of bed and clouted me....I must go. (You are living here.)" Her manner indicated that she thought me guilty of a poor joke. "(Would you believe me if you saw your sewing-machine here?) I haven't any sewing-machine." I took her to her room and pointed to the cherished statuettes, and other objects, but she disclaimed them all. Even the locket, with the initials D. F. on it, though she acknowledged the initials, she said was not hers.

At one of M.'s appearances she slept with her head in my lap. and M.-asleep x. began her "Was you papa?", at first feebly, then more insistently. She said that the question did *not* mean "*Where* were you?" and tried for a long time, by various inflections and emphases, to make me comprehend. Then I laid her head on the pillow and we got into more general conversation. "We are D. when she was a little girl", was her significant though not strictly accurate statement. Then S. M. got to talking. She said that it did not hurt R. D. at all to shake S. D., told the story of the first dissociating shock, and commented upon the former ways of M. when she was tormenting S. D., and the change in her, etc. "The R. D. is brought out that way", meaning the M.-process, "because you got her that way once while you were holding up S. D. when she was so sick, and because she feels the pressure and comes." "(Are you tired?) Yes. (Can the R. D. come now?) No, you cannot get her from me." Just then M. opened her eyes with a jubilant gush of talk and laughter. Her voice is unmistakably different in quality. This explains one or two discrepancies in my earlier descriptions of the sleeping talk. S. M.'s voice is deeper, the other's is lighter in tone and more tinkling in quality. M. at once queried, "When

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did you lay us down, papo? I think that is a fraud on me". M. was exuberant, joking, mimicking, rippling with laughter.

When, at 5.40, S. D. made her fifth appearance for the day, it was with a start. I asked, "(What happened?) The parrot. (What did she do?) Shook her feathers." Recalling that the parrot had lately flown at and bitten her, I continued, "(Why did the parrot scare you?) I thought she was flying. (Did she ever fly at you?) Yes." I usually let S. D. alone when she is not in danger of going to sleep, as it is her sleeping that creates the most damage. She was reading when, at 7.20, M. came. The latter continued reading with her back turned as I entered the room, pretending that she was S. D., and succeeded in the deception until her face was caught sight of. She had gone downstairs and eaten another supper, as S. D. eats so little that M. generally comes afterward hungry. She was heard humming, "Forty days and forty nights", and remarked that she felt as if she had been fasting that length of time. At about 8.30 S. D. was back, just after M. had lain down. Occasionally she would turn over on her left side and partly curl up, only to turn back upon her back or right side. M. afterwards explained that S. D. was resisting the inclination to sleep, because she wished to wait until we were out of the room. At 10 Mrs. P. retired. I asked S. D. if she was not going to sleep and she replied, "I am not sleepy". Later she broke the silence by inquiring if I were not going to bed. "(Not until R. D. comes, and she will not come until you go to sleep.) But I am not sleepy. (Then I will stay until you are. I can put you to sleep, but would rather that you went to sleep of yourself.)" She looked puzzled. "(Don't you know how I bring R. D.?) No." I again described the process, which seemed news to her, and added that R. D. goes to sleep with her head on my shoulder, which was an unblushing lie. "I will never do it. (Then go to sleep of yourself.)" After a period of silence she said crossly, "Go to bed". I retorted, "Go to sleep". She resisted the inclination to sleep for a while, then made movements to rise, saying, "We'll go home. (You have no home but this.) Yes, we have. (No, you haven't.) Then we'll find a home." I threatened to shake her, and she smiled incredulously. "(Don't you believe I would shake you?) No. (I did so last night. I didn't like to but I did. I

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am doing what R. D. wants me to do.)" She renewed attempts to rise, and declared that she was going home. "(I will have to yell at you, as your father used to do.) He never yelled at us. (Yes, he did, and struck you too.) He never struck us." To make a long story short, I shook her and she seemed dazed, but repeated that she must go home, looking longingly towards the door. As she grew more cross and obstinate, I shook her severely, and asked if she would sit up. "Yes", but then she refused to put her head down. I loudly ordered her to say, "Let me sit up, papa". She smiled a disgusted smile. "(That is what R. D. calls me.) She is a fool." I shook her again, and then raised her head and slammed it back on the pillow. It sounds cruel in the recital, but it must be remembered that S. D. has practically no feeling, so that the vibration of the head and the fright was about all that she experienced. [266] As she fell back I asked with all the apparent sternness that I could summon, "Are you ready to sit up?" She had for several minutes been getting stupid from fright and exhaustion, and now murmured, "Yes". She sat up, and after several sharp recoils, relaxed so that her head rested on my shoulder. I clasped her wrists, and almost instantly her head rolled over—she was asleep. I grasped the wrists tightly, and the lips broadened with the happy

266. The stages of the M.-process, which were to grow rather than to diminish in severity, were regularly reported to the psychiatrist, Dr. Walker, and approved as justifiable because of their necessity in order to prevent the sleep of S. D. with its pernicious consequences. But even had he disapproved, I would have continued in the course which brought the best results. The best advice in the world could not cancel the lessons gleaned from ceaseless experimentation and observation. The discomfort caused S. D. was slight compared with my own at having to play the part of a cruel tyrant; a quick amnesia blotted out hers after every infliction, but mine accumulated in poignancy until at one time a nervous collapse threatened me. Only the positive certainty that S. D. was daily receding and R. D. daily advancing under the regimen, and that any relenting and allowing S. D. to sleep worked disaster to R. D., kept me true to the course. Everything that imagination could suggest was tried as a substitute to banish S. D. when she was inclined to sleep, but nothing at such times (of course there were many times when she departed spontaneously) could be depended on save the one expedient first accidentally established as an automatism during her illness. Indeed, it would seem that the very exhaustion of S. D. by fright and perturbation aided to send her away.

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smile of R. D. After some psychic treatment by speaking comforting and encouraging words to her while she was yet asleep, which the eloquent face showed that she understood, I pronounced the waking formula, and she opened her eyes. Again it seems incredible, but no trace of feeling, no suspicion of anything that had passed, no aching of the shoulders or tremor of the nerves, existed. Her face and hands were moist with perspiration, and M., who had been watching underneath, afterwards said that R. D.'s whole body was wet with sweat, and that she accounted for it by supposing that the room must be very warm. She noted that my forehead and hair were damp, and I explained that I had been moving about rather briskly—which was true in a way. I suggested that she now go to sleep, and sleep well. She folded her hands, closed her eyes, and in half a minute was in sound slumber, wearing her usual happy smile. It was 11.25. *Apr. 7-8: 14 alt.: 3 R. D., 9 h. 20 m.; 5 M., 10 h. 12 m.; 6 S. D., 4 h. 48 m.*

Apr. 9. Sunday. R. D. slept nicely until 7.40 a. m. R. D. was permitted today to attend all the services she pleased, and actually totalled 4½ hours in church and more than an hour of travel to get to a service in another part of the city!

During two naps of M. today, M.-asleep x. uttered her mysterious question, "Was you papa?", varied several times to "*How* was you papa", as if she were trying to find the proper combination of words to make me comprehend. Both times S. M. talked some. She said, "You shouldn't be so long before sending S. D. away. It does not hurt R. D. at all....No, R. D. cannot come from me. M. will have to wake and go right to sleep as soon as she wakes, then R. D. can come. I can wake M. I have her wake up with the impression that she is to go to sleep. Then you press her hand and you will get R. D. (When shall we do so?) Any time you want to. (Are you willing that she shall come now?) Yes. (All right.)" Instantly, as from an electric shock, M. roused with a start, and looked at me reproachfully, saying, "What made you wake me, papo?" Afterwards she told me that she had thought she heard someone calling, "Doris", and supposed it was I. "Perhaps I didn't hear anything, but seems as though I did, she added, meditatively. Mrs. P. asked, "The voice called you Doris?" "Yes", said M.,

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"Papo doesn't call me Margaret any more, you know." [267] As predicted, M. went to sleep directly. After getting the signs of R. D.'s presence, I talked reassuringly to her before waking her, and ended, "Wake D., talk a little while, and then sleep happy". We chatted five minutes, then her eyes closed. I spread another cover over her, fearing she would be cold. S. D. was here but ten minutes today. *Apr. 8-9: 8 alt.: 3 R. D., 15 h. 35 m.; 3 M., 8 h. 50 m.; 2 S. D., 10 m.*

Apr. 10. S. D. came at 7.10 a. m., after R. D. had slept all night. I banished her after a siege of five minutes. When R. D. came I was breathing hard from exertion, and I had to tell a white lie to account for it; she was hardly prepared to learn that she had just been shaken so hard that her head had rattled on her shoulders. But R. D. was quickly followed by M., who said that she supposed that R. D. went because she had been here all night. [268] Returning to the house at noon, I found that S. D. had come and worked like a beaver cleaning rooms, since 10.30. She brought a bunch of papers and said, "You can look them over and see if there is anything you want, and if not throw them away". She was calm and impassive, yet would smile wanly at my jokes during dinner. I ostentatiously placed some candy which M. is fond of on the table; S. D. looked, smiled,—and M. bounced out, exultant. At 1.35 the parrot down-stairs shook her feathers, and S. D. came with a start. The dreary job must be

267. True, the policy of addressing M. by the name "Doris" had not yet been abandoned. Later it was seen to be unprofitable to continue this inconvenient practice, as M. could not be cheated in regard to the fact of her separate personality.

268. After a considerable period of bearing the burden of living waking or sleeping, R. D. needed the rest of giving way to another personality. If brought back too soon, or if she "held on" by force of will too vigorously, it was a damage rather than a benefit to her. In this early stage of the case, as has been illustrated, the mistake was often made of trying too early to bring R. D. back, and this wearied her, and led to M.'s being "kicked out", to the discomfort of the latter. There was a psychic mechanics which, in proportion as it became understood, dictated the course to be pursued. The sum total of the factors tending to exhaust R. D. previous to a departure, the length of time out, worry, physical or mental exertion, pain, disturbance of sleep, etc., at any stage of the case determined how long she should rest before resuming control. If stimulated to do this before her energies had arrived at par, she doubtless had to pay high interest in time lost later on.

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done over. Yes, she wanted R. D. to get well, but sit up? not much. I sat her up after a tussle and she broke out, "I'll tell Dr. Prince, and he'll keep you from doing this again!" Over and over she threatened with vehemence to report my conduct to Dr. Prince. She actually does not know me! Feeling like a Bluebeard, I jounced her up and down; though she can feel so little, yet her head must have swam,—I shook her and even administered a couple wee spanks. After six minutes she gave up, and R. D. instantly came; I talked to her a bit while getting my breath back, then woke her. Strange that R. D.'s body, identical with that which had been shaking with dread, was quiet, and her breath was coming quietly and evenly. At about 4.30 it appears that another surge of memories came to R. D. and she was extremely agitated thereby, and went. [269] M. followed, and at 10.25 fell asleep. M.-asleep x. began to repeat her question, "Was you papa?" But presently she asked, "What did they say?" After vain attempts to find her meaning I asked, "(Does it have to do with the Fischer's?)" She answered delightedly, "Yes. (Anything about the night D. came away?) Yes! that is it. (Do you mean was I there when she came away?) Yes! (That is what you have been trying to say?) Yes, papa, that is it." She had me tell what the old man said, etc., matters which are familiar to M. when awake or in her other light sleeping state.

269. The reader must not get the impression that these disturbing memories were always of really serious character. Of course such incidents as concerned the cruel treatment of her by her father were distressing in themselves, but many were comparatively trivial if they had been at once understood. The trouble was that she usually recovered them in retrograde fashion, the denouement first and the causes leading up to it afterward. Suppose one who is ignorant of a large part of what happened in her life for years suddenly to see a mental picture of her sister suffering from a painful accident and blaming her for the accident. There would be two factors in the picture emerging from the past to distress her; (1) the injury to her sister, and (2) the supposed fact that she had been to blame. When further particulars emerged, it might appear not only that the sister was not severely injured, but also that the person recovering her memories was not at all to blame for the accident, but at first there would be no such consolatory assurances. Over and over R. D. faced isolated pictures of past moments, wondering what they could mean, and was distressed in regard to her possible relation to them, until further particulars came and furnished explanations.

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Then S. M. began to talk. She said, "You had better let M. sleep tonight. I don't think that R. D. will come; we are too tired. You can try it, but I do not believe that she would stay. S .D. worked too much. (How do you wake M.?) I call her through her thoughts. She never was called by me before.... My talking does not hurt R. D.; I am sure of that....It was the other M. who set S. D.'s nightgown on fire, and tore things up, and did things of that sort. I never do anything like that. All I did was to talk to her, but M. talked to her more than I. I talked through her lips and so did M. and either of us could make thoughts go through her mind. I only talked when she was asleep, but M. could when she was awake or asleep. The talking seemed the same. I made that long talk to Dr. Walker, the last time he was here." [270] After M. had waked and gone to sleep again I tried to get R. D., but it was M. who woke with a start and the exclamation, "O papo! (What is it?) I don't like to come that way. (I didn't want *you* to come.) I know; it wasn't you. But we feel when we come that way as if we were kicked out. It makes our head whirl." Other attempts only succeeded in bringing R. D. an instant. M. had to be left, and it was she who slept all night. *Apr. 9-10: 14 alt.: 5 R. D., 10 h. 11 m.; 5 M., 10 h. 28 m.; 4 S. D., 3 h. 56 m.*

Apr. 11. I put M. to sleep by suggestion and brought R. D. by the P.-formula at about 8 a. m. Nausea due to cascara sent her away. This medicine has caused vomiting for several days past, and this may have been partly to blame for R. D.'s not returning last night. M. and I went to Dr. Walker's, and he prescribed phenolphthalein instead. M.'s naïveté and sallies were never more amusing. In the evening M. was troubled by the cathartic taken, and had a headache so severe that *she* felt it, and at 9.30 S. D. came. I have not yet summoned the nerve to attempt to get rid of S. D. at once, when she comes fully awake, as S. M. advises. When I did tackle the job this time, it lasted perhaps ten minutes—persuading, arguing, threatening, and carrying out threats. It was M. who returned, and she came

270. At that time she answered questions regarding the case, and made comments, which displayed mental powers which seemed surprising in M.-asleep, as it was then thought to be.

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genuinely worried lest I should get ill, I breathed so hard, and seemed so tired. My pulse was over 90, M.'s only 70; I was puffing and her breath was calm; she said that her wrists and arms felt nothing of the encounter. It is astonishing to me, but M. said, "It is S. D. that you do it to, not us; don't you see, papo?" And I confess that I didn't see very clearly, as they have only one body between them. M. said, spontaneously, "If I knew what makes S. D. come and go, I would tell you, and the same way about me, but I don't know". She advised me to "smack" S. D. "It won't tire you so much and I think it will frighten her quicker." Again, she said, "R. D. comes out at singing, because I hate the singing—I always have hated it. But it attracts her too. For there are other things which drive me away, and S. D. comes."

R. D. remarked today, "There is an old song running through my head which I have not heard for years, 'Upidee-idee-ida'." This was a "bubbling up", for the song was sung the evening before, in the hearing of M.

Later in the evening there was a siege with S. D. of only two minutes, and then R. D. came for the night. *Apr. 10-11: 6 alt.: 1 R. D., 1 h. 30 m.; 3 M., 21 h. 3 m.; 2 S. D., 12 m.*

Apr. 12. M. reported this morning that R. D. had been compelled by the effects of the cathartic to rise many times in the night, yet had continued herself. M. found on her shoulders some discoloration from the way I had been compelled to grip them in banishing S. D., and earnestly urged me to "smack" the latter.

R. D. First Comes Without Any Kind of External Stimulus. It was nearly 10 when M. slept, and directly the smile of R. D. was seen, without any hand-pressure or other means of evoking it. This is the first time that this has happened. She wished to help about the housework, and I consented, on condition that she work moderately, use her will-power to maintain her individuality, and accept the assurance that there was no occasion to worry about her returning memories, all of which she promised to heed. R. D. wrote to Nettie W., a cripple girl, the other day and received a reply from her sister today. She had been a patient of Dr. Ratbum, and it was S. D. who knew her, but the memory of her has come to R. D. The reply stated that Nettie

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is not going to the osteopathist, " for reasons which I cannot put down on paper ". M. read the letter, said, " The R. D. must not see this ", and tore it into a hundred pieces. Today R. D. asked, " Do you think that I will be all well by summer? " Yesterday M. asked the same question. [271]

R. D. spent more than two and a half hours on the trolley, walking and shopping in the afternoon. Five weeks ago she could not have been on a trolley-car more than ten minutes without " forgetting ". In the evening the three of us went to a church service in a part of the city requiring forty minutes' travel. A man whom she did not know kept looking at her on the car, as if he wondered that she did not speak. M., watching underneath, knew him, and told us who he was. M. came before the ride ended, R. D. returned, S. D. was out during the first part of the service and joined in the singing, R. D. returned at the singing of " Amen " and remained the rest of the service, and then became M. The last expressed amusement at the accent of the rector, declaring that instead of a " happy recovery " for the sick, he prayed for a " hopping recovery ". At about 11 M. slept, and M.-asleep x. murmured, " *Where* was you papa? ", then subsided. I pressed the hand and got the R. D. smile faintly. Perhaps I did not give time enough for the M. phase to retreat—there is a technique about this which has not been thoroughly determined—at any rate M. woke with a start and a reproachful, " O papo! ",—kicked out again, as she terms it. [272] The next time I waited until the R. D. smile beamed out clearly and then woke her, joyful at " being back ". " I am so happy when I am awake ", she said, " that I don't want to lose so much time." We all talked for half an hour, but occasionally her attention wandered, and her distraught eyes showed that she was wandering among the fragments of new memories. Suddenly she

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271. The intention to ask this question had probably been in R. D.'s mind the day before, and M. had seen it and asked the question first.

272. These incidents remind one of buckets suspended from the two ends of a rope fastened to a windlass. As one [R. D.] rose above the water, and the other [M.] sank below, suddenly the windlass slips, and the former bucket is thrust below the surface of the water again, and the latter rises with a jerk. R. D. was brought above the surface before she was sufficiently rested, could not maintain herself, and M. had to reappear posthaste.

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snuffed out like a candle, and the chilly face of S. D. was drawing back on its cushion, at sight of a man whose identity is no longer fully clear to her. I stepped into the next room and set off the crazy alarm-clock, as an experiment. On returning I found her all ears. I pretended alarm and asked, "What is that?" She replied, "A noise", and looked puzzled but not frightened. I resolved to follow M.'s advice, so when S. D. refused to sit up I slapped her cheek lightly with my fingers, and in fright she sat up and was banished, but it was M. who came. M. woke and slept, S. D. returned, the slapping process of not more than half a minute was effectual, and this time R. D. came, was waked, went happily to sleep at 11.40 and slept through the night, after a great day. *Apr. 11-12: 17 alt.: 8 R. D., 17 h. 45 m.; 6 M., 7 h. 9 m.; 3 S. D., 26 m.*

Apr. 13. S. D. was brought a little after 7 a. m., by the ringing of the telephone bell, according to M., and was not found until 8.20, but her condition showed that she had slept little if at all. A half-dozen light slaps made her submit to the M.-formula, and M. came. At about 10.25 the P.-formula for bringing R. D. from M.-asleep quickly succeeded, and R. D. was here an hour. Then D. entered the room, keeping her face averted. As soon as it was fairly seen S. D. was recognized. She answered the greeting, "hello" faintly and with her spectral and somewhat confused smile. I talked with her some time. "(What is the last thing you remember?)" Silence, her eyes wandering; she appears to be trying to think. "(Can't you tell?) No. (Do you remember anything about this morning?) I wasn't here this morning. (About yesterday?) I wasn't here yesterday. (What street is this house on?)" Silence. "(You don't remember, do you?) No. (Well, that is all right. What street did you used to live on... You don't remember?) Yes. (What street?)" Silence. "(Can't think of the name just now?) No. (Who am I? Do you know my name?) Y-e-e-s. (What is it?)" She is silent, shy, and gnaws her finger like a child of five years as we go on. "(Can't think of it now?) No. (Do you know the lady down-stairs?)" Silence; she looks at me with furtive shyness. "(Do you remember Nettie W.?) Yes. (Where does she live?)" She shook her head. "(Do you know Dr. Prince?) Yes, we are going to see that

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Dr. P. [273] (Why?) We want to talk to him. (Do you wish to complain of anybody?) No, nobody ever treated us badly. (Do you remember how Dr. P. looks?) Yes. (Has he long whiskers?) No",—she smiles, amused. " (Smooth-faced?) Yes. (Does he look any like me?) No. (Did you ever talk with him? Yes. (What about?) I don't know. (Where did you see him?) At his house. (Where is his house?) Across the bridge. (Have you got car-fare?) [274] You don't need a car. It is only across the bridge. (What bridge?) " Silence. " (What kind of a house does he live in, brick or wood?) Wood. (With pillars?) [275] With a porch." Evidently she supposes herself on the south side of the bridge, where her home was, and she still retains some picture of the rectory. " (Shan't I send for Dr. P. to come here?) No, I don't want him here. (What made the scar on your arm?) " She shoved up her sleeve, and did not answer until she found the scar above the elbow. " Your polly bit us. We are afraid of her." Here tests for anæsthesia were applied. I pinched her arm, bidding her to say when she felt it. The pinch was *very* hard at the point when she said, " I feel a little ". Putting her hand above her head I asked her to say when I was touching her finger. " (What am I doing to you?) You are touching it." But I was not. I pinched the finger without her being able to detect it, and snapped it with force which applied to my own

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273. She has got back to the use of expressions which she had criticised in M. See "that Dr. Prince", page 425. Probably she had learned such expressions from M. at her first coming, but discarded them as she developed in knowledge. She is now retrogressing.

274. Poor S. D.'s attempts to get together a fund for carfare were amusing and pathetic. First she found a dime and a penny while clearing up a room. She told me about both, obeying her old habit of scrupulous honesty, yet did not offer to give me the dime. The penny she left on the window-sill, following another habit of leaving M. a moiety. (M. said "she left it for *me*. *I* don't want it.") Two or three days afterward, M. found the dime and "swiped" it. Subsequently R. D. found a nickel knotted in a handkerchief and hidden under some clothing in a drawer, and confiscated it. Yesterday R. D. made some purchases and carefully hid the change. "I wouldn't want her to get it", she said. Formerly she could hardly have succeeded by this device, but poor S. D. no longer knows R. D.'s thoughts.

275. Description of the house correct.

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made it smart. At first she judged by the sound that I snapped her hand, but when shown that a similar sound was made by snapping other objects or even in the air, she could no longer guess correctly. When her hand was snapped so hard that the whole arm vibrated she said, "You hit my arm; I saw it move". To test gustatory anæsthesia I put a drop of Worcestershire sauce on her tongue, and asked whether it was sweetened water or vinegar. She swallowed it with ease, and answered, after consideration, "It is nothing but water". Questions of a general nature were resumed. "(Where are your father and mother?) They are dead. (When did they die?) A long time ago." She could not say whether it was six months or six years, but said that they died at the same time. "(Did you ever have any brothers or sisters?)" She knit her brows and seemed to reflect. "No. But there was a boy that lived with us. [276] (How many were there at home?)" She drew down her brows and was silent. "(You don't remember?)" She shook her head. "We are going out to see Dr. P. (Am I not Dr. P.?) No. (What is his first name?) Walter. (Didn't you know that I am a cousin of Dr. P., and that my name is John Prince?) You needn't talk that way to me; I know you are not",—very decidedly. "(Don't I look like him?) No! (Some people say I do.) But you don't. (Dr. P. is a bad man?) No, he is a good man. (Did he help you to get well?) We were never sick. (Didn't you use to go to a doctor?) No, we never went to a doctor; we were never sick. (Aren't you sick when you can't feel?) No. (Do you remember about Margaret?) Yes. (Who is she?) An imp. (Is she a separate person from the R. D.?) No, she is a part of her. (And you are a part of her?) Yes. (Are other people like that?) Yes. (Am I the real one, or part of somebody?) I don't know." Here Mrs. P. asked, "(What are you going to Dr. P.'s for?) To see Mrs. P." Mrs. P. went on, "(How does she look?) I can't tell how she looks, but I know." Mrs. P. inquired, "(Does she look like me?) No. (Have you known the P.'s long?) Yes. (Have you known me long?) Not a long time. (How long have you been here?) A little while. (You are going to stay with us

276. Hazy recollection of the nephew who lived in the house.

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always?) No, a little while; I have got to work. (What for?) I want to earn a lot of money. (How much do you earn in a week?) As much as I can get. (R. D. is our dear daughter. She says she will stay with us always.) I can't stay." Here I pinched her toe in the shoe very hard, without her seeing the act. She showed no evidence of feeling it. I called her attention to what I was doing, and she mistakenly declared that I was pinching the shoe, not the toe. She was asked to point to the big toe. She felt over the shoe and pointed to the wrong side. Asked if she were sure she looked puzzled, ripped off the shoe, and announced with an air of gratified discovery, as she took her big toe in her fingers, "This is it". Then she gravely buttoned up the shoe. She would not go down to dinner, saying that she was not hungry, and while we were at table came in attired in street clothes. "(Where are you going?) To Dr. P.'s. (I will go with you.) We want to go alone." She found the door locked, and began to get sulky, repeatedly refused my escort, went into the parlor and began to put a window up, preparatory to getting out. When stopped she started for another window, and had repeatedly to be headed off. Then she would stop for a time to sulk and remonstrate, and became quite sullen. This continued for perhaps twelve minutes, when M. suddenly came. S. D.'s next arrival was caused by a shriek from the parrot. I was determined to banish her quickly this time, and proceeded to slap her on the cheeks and ears, making pretense of far more force than was employed. She would watch for the hand and endeavor to avoid it, in a stupid fashion. Several times during the day she returned, generally brought by pains, and the process had to be gone through. In the evening R. D. went to a service in the church, and it appears that all three were out, in turn. After our return S. D. told me, with childish expression and voice, "I saw that Dr. P. at church tonight. (Did you speak to him?) No, he was preaching. (Why didn't you speak to him after the service?) I didn't want to." M. afterwards said that S. D. did not want to acknowledge that *she* was not there after the service. It was extremely painful to me to be compelled to be seemingly brutal to this childish creature, though now but the pale semblance of a person. I said, "Sit up". A rebellious look began to come, as she answered, "No, I don't want to sit

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up. (I am sorry, but I shall have to make you.)" And so I commenced to slap her, with an exaggerated show of severity. The process was very brief, and when she came again it was still briefer. At one of her comings, M. showed much concern because I was feeling so badly because of the necessity of slapping S. D., and strove to comfort me. She said that it was far better to slap S. D. "than to let her stay, and hurt the rest of us".

M. said, "We were all three there at church. We had a lot of pains. S. D. was there most of the first part, R. D. at the sermon, we went to the rail, R. D. took communion, and we went away. Then R. D. came and was there to the end of the service. Lightning changes, *I* call it. We could perform in vaudeville.. ..When you began talking in the communion R. D. came, when you finished I came....S. D. knew it was Dr. P. at the church when she saw you with the surplice on, but she didn't know that it was *you*. She was glad to see him and wanted to speak to him after service, but she never got that far....She never thought how she got in the church. She takes everything for granted. The R. D. knows that she forgets, but the S. D. doesn't ask herself how she came there. Of course *I* know, or I would be a question-mark; I would pester papo to death....S. D. doesn't think those clothes in the closet belong to her. She must remember about the nickel-business, because she went right to the corner of the drawer where she put the handkerchief and looked for it. She looked in the other corners, and then she gave it up ....She wouldn't go out with you because she was afraid she didn't know the way, and she didn't want you to know it. She remembered a little about the alley, and looked out of the window, but couldn't see it." [277] R. D., called back at 11.20, was, after a little conversation, left asleep, and slept until 7 a. m. *Apr. 12-13: 23 alt.: 8 R. D., 11 h. 16 m.; 6 M., 4 h. 57 m.; 9 S. D., 7 h. 32 m.*

Apr. 14. Good Friday. R. D. had been here but little, when, at noon, I endeavored to bring her by the P.-formula. Several times the R. D. smile appeared, but each time that I

277. Some of her fixed ideas were in conflict with her mental imagery. She wanted to go home, yet looked from the window expecting to see the little alley which ran from the back door of her old home.

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followed by saying, " Wake D., wake happily, wake in a minute! " it would seem as though R. D. almost got clear, but with a start M. would be the one to open her eyes, with a reproachful " papo! We don't like that, to be *made* to come. It seems as if we were twitched around. It makes our head whirl." But after further rest, at 1.15 R. D. came, and went to a church service at 2 p. m., at which S. D. was out most of the time. [278] After service M. asked for a walk, and I went out with her. During the walk she told me that R. D. yesterday morning got back more of the details of Mr. F.'s conduct, his selfishness and abuse. She described a dream that R. D. had a few nights ago. She had been dreaming that her father struck her, and then the dream changed and she was in a great forest, and something was going to attack her, when Dr. and Mrs. P. came and rescued her. M. said that R. D. thought this meant that we took her away from the abusive treatment of her father, and added, rather philosophically for her—though I suspect that she got the phrase from the mind of R. D.—that R. D. often would have a tangled dream of what had really happened at some time, and then another dream " like an illustration of what she has been trying to get straight " that helps to clear up the former dream. She says that R. D. is still " straightening things out " in her mind, while asleep, that she accomplishes this best while sleeping, that she does too much " hunting " in her thoughts while awake, and that this often sends her away.

There was another series of attempts to bring R. D. between 5 and 6 p. m., all failures. In M.'s sleep I talked some with S. M. Earlier in the day M. had said that S. D. has a name for me, but that she [M.] did not hear it very well, and did not know what it was, she did not think it was any name which she had ever heard. I now asked S. M. if *she* could tell S. D.'s name for me. She responded at once, " Yes, Mr. Booker. (You are sure that is the name?) Yes. (Why did not M. know?) She only partly heard it. I heard S. D. saying it to herself. (Is there such a man?) Yes." She told me who he was, and just where he lived. " He looks like you, has a high forehead—only

278. It was a mistake to indulge R. D.'s desire to attend so many services. This had to be learned, like so many other things, by observation.

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he has a mustache. (Doesn't M. remember him?) O, yes. (But she said that she never heard the name before.) That is because she only partly heard S. D. say it. S. D. thinks she must be at Mr. Booker's house. (She does?) She wonders what she is there for. She thinks that Mr. Prince is hired to work there." When M. next came, I asked her if she remembered the name of the president of the ———— ————. 'Mr. Booker", she responded. " (Was that the name that S. D. was calling me?) No, I don't think so. I don't think I ever heard the name before. I didn't hear it very well."

Presently S. D. appeared. I began the M.-process, and she put up her hands, and said repeatedly, " We want to tell you something. Don't hit us till we tell you something. We want to tell you something. (What is it?) I don't see why you want to hit us, we have never done anything to you. I am going to tell Dr. P. how you hit us. (I have to do it. The R. D. wants me to.) " It took longer than usual, and, afflicting as it was to me to do it, I had to administer some rather hard slaps. But it was M. who came, very discontented at being back. She said that she did not feel the slaps at all. " It was the S. D. you did it to", she explained. M. informed me that S. D. thinks I am " a little off ", when I try to entice M. out with neccos, and that when I *used* to try to persuade her to sit up, she would talk prettily to "humor" me. My elbow accidentally struck the mammæ. " (Did I hurt you?) No, they belong to the R. D.; they art not mine ", she replied with childish gravity.

In the evening there was another series of attempts to bring R. D. from M.'s sleep, M. ever returning, with growing discontent. Once S. D. came, and had to be driven away, pathetically exclaiming, " I don't see why you hit us ". She seemed not to be angry, but puzzled and scared. She again said, " I saw that Dr. P. today. I am going to tell him on you. (I must do this. The R. D. wants me to.) " This was not strictly true, of course, as R. D. knows nothing about it, yet it is true in the sense that she wants everything done which is for her improvement. Now S. D. asked, wonderingly, " Who is the R. D.? (Yourself, when you are well.) " But she could not understand. As M. returned and went to sleep S. M. began to talk. " The R. D. has to rest sometimes. At times it is good for her to go away, be-

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cause she has thought so much. She remembered more today of her father's treatment. (Is that why I cannot bring her?) Yes, her mind is too heavy....M. is getting to be a little child. She always was a girl, but she is getting younger and younger. I think that is probably the way that she will disappear. (Do you think she will come to have the mind of a baby?) Probably not really a baby's, but the mind of a very small girl. [279] She seems about ten to me. How does she seem to you? (I had thought about twelve.) No, I think about ten....My mind is older than hers, you know....(Who do you think will go first, you or M.?) I don't know; probably we will go together. (How do you think that S. D. will go?) Why, she is going now. Don't you see that she is going? She remembers hardly anything. If she went on the street she would not know where to go. She would just walk and walk. She will get weaker and weaker, and all of a sudden she will be gone and not come back. [280] It is coming the time of the month that will bring her out more." [281] I had to leave M. to sleep, which means a troubled night. *Apr. 13-14: 20 alt.: 7 R. D., 9 h. 52 m.; 9 M., 13 h. 11 m.; 4 S. D., 1 h. 7 m.*

Apr. 15. It was about 3 a. m. when a noise brought S. D., who was easily sent away, and M. returned. Before I left the

279. This was verified in the sequel, as M. displayed toward the last the mentality of a child of not over five years.

280. This prediction was correct, as far as it went. It does not necessarily imply what was afterward the case, the reduction of S. D. to mental infancy; but S. M. did not profess to be omniscient, nor to foretell these special particulars with certainty. S. D. did emphatically become "weaker and weaker", both bodily and mentally, and when she had once gone for any length of time she did "not come back".

281. The menstrual period affected the abnormalities of the case principally as follows: (1) R. D. increased her instability so that her departures were more frequent, and her periods out shorter, both because of pain, when that was experienced, and greater emotional sensitiveness, rendering her more subject to minor shocks. (2) M. correspondingly increased the number of her comings and the length of her periods out. She became more babyish, and liable to irritability, both indirectly by being affected by R. D.'s mood, and directly from ennui at being on deck longer than suited her and from such degree as she shared the pain. Her worst "tantrums" were usually at such times. (3) S. M. was unaffected, except in the way of sympathy with the annoyances of the others, especially R. D.

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room there came a start, and it was R. D. looking at me. It is the second time that I ever saw her come without any known external stimulus. Unfortunately she did not stay two minutes, but M. returned, very much dissatisfied at coming, but aware that R. D. had been here. Thus far, during the six weeks that the case has been under constant observation, R. D. has come the following ways:

1. From M. by the P.-formula.
2. From S. D. by the M.-formula.
3. In church, brought generally by my voice, or by the singing.
4. Once by M.'s striking chords on the piano.
5. Twice without known stimulus.

Repeated attempts were made to bring R. D. before breakfast, without avail. Every time that M. woke she was more disgusted, and would cry, "O gee! I am so tired of being here, papo". M. remarked that *she* didn't worry about anything, except my sometimes speaking as though I thought she was not willing for R. D. to come. "Don't you know that we like the R. D., papo? We want her to get well. We want to go, so that she will be here *all* the time. Don't you know you told us we would be happier that way? We believed you, papo." After breakfast M. went with me to town, and we went to the office of Dr. Walker. While I left M. with him for awhile she "chewed the rag", as she reported, until she suddenly discovered that she was calling him "papo", and was covered with confusion. He told her not to mind, but she would stop and correct herself after that, and could not talk so freely. Besides, she began to be alarmed, I was gone so long, and asked the doctor if he supposed I would forget and go home without her. Dr. Walker gave her directions which she afterward faithfully reported to me, though they involved cutting down on candy, pickles and other goodies of which she is very fond. She very reluctantly consented to sleep, while in the office, and with her head on my shoulder was put to sleep by suggestion. The R. D. smile came, but she failed to waken. M.-asleep and S. M. talked some.

In the afternoon I made many attempts to get R. D., but was "in a strait betwixt two". S. M. had warned me that my attempting it so much last night wearied M.; on the other hand M.

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was so tired of being out that she was almost ready to cry, dreading to stay another night. Twice S. D. came. The first time it was when M. had gone to sleep with her head in my lap, and when I laid S. D. back on the cushion M. returned, saying she, M. beneath, got frightened at my laying her down. The second time I had to resort to severe measures, slapping the arms and cheeks of S. D. Her exclamations, uttered not in anger but in confused fright and entreaty, were pathetic. "Wait, I want to tell you something. (Well, what?) I saw that Dr. P. He would feel sorry to know that you hit me." Here she became conscious that she was in her night-dress, looked dismayed, and said, "We are undressed. We must dress and go....Why do you hit us, Mister? I never did anything to you. We like you, Mister. What makes you hit me? [282] (I have to make you sit up and go to sleep so the R. D. will come.) Who is the R. D.? *I* am Doris. (So that you will sleep and wake feeling better.) I am not sick. I *never* was sick. (Yes you are. I have watched over your sickness a long time.) N-o-o-o! You have got us mixed up with another girl. (You must sit up.) When *you* don't sit up does anyone hit you?" Probably ten minutes passed, when I heard, "Don't hit us, papo", which made my head whirl a little. It was M., who had suddenly come, and feared that she would get a slap. She had from beneath watched what I had done, and approved of it, but pitied me because I had to make such exertions of so difficult a nature to me. "It is all right so far as we are concerned, but O, poor papo!" She laughed at S. D.'s speeches, mimicked them and recalled some which I had forgotten. It was perhaps 11 p. m. when R. D. was finally secured, after an almost entire absence for 34 hours. She staid until about 6.30 a. m. *Apr. 14-15: 25 alt., many momentary; 9 R. D., 4 m.; 13 M., abt. 23 h. 41 m.; 3 S. D., abt. 15 m.*

Apr. 16. Easter Sunday. She went to three services today.

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282. Note the confusion of pronouns, here and throughout S. D.'s talk in her decadence. Of course, after S. D. first came into being, she learned M.'s employment of "we" and "us" for "I" and "me". Afterwards, from listening to others, she learned to conform to the customary practice, though with occasional slips. Now that she is retrograding, she has reached a point where the two habit-currents are operating with about equal strength; later she will be found controlled wholly by the earlier one.

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S. D. was here only once, and that in the evening. Two of M.'s appearances had as their proximate cause constipation pains, and one a screech from the parrot. After the evening service M. was tired, and sulky for a while. I let her have a good sleep before trying to recall R. D., for it is becoming evident that not only after R. D. has been out for a long time or has become wearied by shock, excitement, exertion, etc., M. should be allowed to remain for a sufficient period, preferably sleeping part of the time, before attempt is made to bring R. D. back, but also that if M. has become weary in her own waking activities she should be allowed to sleep before the effort is made to replace her. When M. had slept for half an hour I pressed the hand and got the R. D. smile, talked to her about the fine sleep she was to have, and then began the waking formula. At the first sentence she awoke. It is the third time that she has not waited for the concluding sentence of the formula, "wake in a minute". A few minutes later, while she was in the act of drinking a glass of water, S. D. came, and looked at me as one would look at a stranger intruder. I went to work at once, amidst her exclamations, "Wait, we want to tell you something. Don't hit us. We like you, Mister. We must go", etc. M. afterwards said, "she was giving you taffy, to make you stop so she could get more awake". In two minutes R. D. was back, inquiring, "What made me forget? I didn't have any pain". Very likely there had welled up some disturbing thought which she did not afterward remember. This is probable in view of the dreams which she had later in the night, as reported by M. She dreamed of her father's mistreatment of her, yet it for the first time did not seem to be her father but some other old man. The dream recurred several times, with variations. [283]

S. M. criticizes, commends, laughs at M.'s ways and speeches, in the most detached manner possible. I set down some of her

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283. She had probably begun to repress the thoughts of her father's brutality. The dream evidences this. It was as if she said, "I will not admit that my father could do so,—I will pretend that it was some other old man." The fact that M. soon forgot, in her recollections of the old home, who "the old man" there was, may be another evidence of this process of "putting away".

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statements made today, in nearly her own language. [284] "I was always older than M.... (Is R. D. getting stronger physically?) Yes, I can feel very distinctly that she is....M. is watching to see what brings R. D., so that she can tell you." M. had already told me the same thing. I had never suggested that she do so. "I am never asleep....I am just here, when M. sleeps. I am always here, really, no matter who is out—only now and then when I go away....I am nearer S. D. than M. is, you know. (In what order do they come?) R. D., then S. D., then I, then M....S. D. hardly thinks at all now. She just talks the same sentences over and over, as a parrot does. She doesn't get awake enough. (Will M. blend with R. D., so that R. D. will get her memories?) No, M. hasn't anything except little, unimportant things for R. D. to get. R. D. will get S. D.'s memories, with the things that M. told S. D., and then she has got all she will get. M. will just disappear. I think she is beginning to disappear now, as she is getting more childish. But she will not go until S. D. has gone." Now all the foregoing was absolutely unsuggested. I had, but not lately, said something to M. about her sinking into R. D., but had made no distinction as to the manner of her and S. D.'s going, or as to the destination of their memories. "(Did you reason this out?) No, I *know* it....M. watches to find out things about R. D. I don't do that. I just take care of her. (How take care of her?) When M. is asleep. (Do you waken R. D.?) No, I waken M. M. used to be able to waken either S. D. or R. D....Now even M. likes to sleep in the morning. She used not to, she wanted to be up ....I never reason; I know. I don't think their thoughts; I know them....M. knows nothing about me....M. is what D. was at ten. She was a jolly little thing, and rather slangy."

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284. Here we have S. M. distinctly making the claims and exhibiting the maturity, analytic power and prescience (as, indeed, she did the day previous) which have ever since characterized her. This is only eleven days subsequent to her declaration of herself and her first undisguised conversation with me. It is hardly likely that she could have "developed" to this extent in less than two weeks. It is vastly more likely that what S. M. has since affirmed is true, namely, that at first she in part evaded my questions and even fibbed, because not yet ready to admit the facts regarding herself, and partly I misinterpreted her enigmatic utterances.

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Apr. 15-16: 8 alt.: 4 R. D., 10 h. 13 m.; 3 M., 12 h. 45 m.; 1 S. D., 2 m.

Apr. 17. R. D., having come at about 9.50 last night, slept well and continued until about 7 a m., when M. replaced her. Monday seems to be a trying day to R. D. [285] I was away during the forenoon and M. remained. After dinner M. was doing some work, when S. D. came. S. M. afterwards informed me of this, M. did not, being probably afraid of being blamed. S. D. kept on working a few minutes, when M. returned. The latter was scared, and came in where I was and said she was ready to go to sleep. I let her get well rested, then brought R. D. after an abortive attempt. Just before she slept M. said, "I am going to try an experiment, papo. I am going to try and make the R. D. think she has got to scrub the bureau and other things in the front bedroom." Sure enough, soon after R. D. woke she said, "I don't know why there is a thought running through my mind that I have got some work to do—in one of the rooms—something about scrubbing a bureau." I explained the matter, and she went cheerfully to work, proceeding moderately and enjoying it, when she went to answer the postman's ring. As luck would have it, she received a letter from Alma, saying that she was sick, the baby was sick, papa had written that he was sick, etc. She glanced over the letter and was gone, at 3.40, and it was the last of her for the day, except for an instant in the evening. When M. next slept S. M. talked. She remarked that formerly the main difference between M. and S. D. in point of æsthesia was that M. did not feel internally unless the pain would normally have been very severe, but was more sensitive on the surface of the body, while S. D. had little external but much internal sensation. M. has not changed, but while S. D. has still less tactile and muscular sensation, the feeling resulting from internal trouble has dulled also.

M. will not bother with anything that demands pains, in the matter of dressing or undressing. If a pin cannot be easily got at, she tears the garment off regardless, I learn; buttons, if they

285. Probably because much household work was going on, and R. D. was not permitted to assist to the extent she desired.

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do not at once release, go flying; a string which give the slightest trouble she breaks, without compunction. She lives in the present. Though faithfully reporting the directions of the doctor to eat candy very sparingly, when she found a small bag of candy she could not be induced to give it up peaceably. Sometimes she pleads not to take her medicine for constipation, but if asked if that will be well for her, answers, "I ought to take it. But I *don't want to.*"

Two very brief and easy spells with S. D. in the evening, and R. D. came. She nearly always sleeps soundly at night, and ordinary noises do not waken her. M. says that when she hears Mrs. P. and me talking or moving in our room she smiles in her sleep. *Apr. 16-17: 11 alt.: 4 R. D., 11 h. 48 m.; 4 M., 13 h. 30 m.; 3 S. D., 12 m.*

Apr. 18. Last night R. D. dreamed what was to be purchased in town today, though it was M. who had done the planning. S. M. did not seem to consider that there was anything new about this. She said it was because M. got excited about the intended purchase, that the intelligence bubbled up in R. D.'s dream. M. being "kicked out" by attempts to bring back R. D., and S. M. advising against it, it was M. who went to town. M. told me that when an electric vacuum cleaner was humming in the house yesterday, she went upstairs to get away from the sound, fearing it would bring S. D., as the latter was used to the sound. When we walk in the streets, M. always clings to my arm, and R. D. does much the same. S. M. today explained that previous to coming here to live M. was practically never the one to walk. She would start S. D. to walking, and at the destination would herself come out. As S. D. has not come out on the street for five weeks, M. is compelled to when R. D. is to be relieved; it is a new experience for her, she feels timid and so clings to my arm. R. D. grasps it because she is afraid of forgetting, and that gives her a sense of security and hence psychical support.

The monthly pains began today, were so severe that even M. was afflicted by them, and this accounts for the fact that R. D. could not be brought during the day, except for two minutes. At 11.45 S. D. came, and I concluded to let her stay awhile, if she could be kept awake, in order to rest the very weary M. S. D.

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lay on the lounge awhile, occasionally screwing her head around to look at a door which leads to a back stairway, also scrutinizing the room as though endeavoring to recall it, alternately inspecting me with a puzzled and disapproving countenance. After some talk of the familiar character, she sat up for awhile, then circumspectly stole out of the room. I thought she was going to the bathroom, but she went downstairs. I waited some minutes, then went down and found her in the corner of the hall farthest from the door, standing helplessly. "(You must go upstairs; you will get cold.)" She did not move. "(Do you want to get sick?) No. (But you will.) We must go home. (This is your home.) No." Finally I led her upstairs, reluctant, and shortly banished her by the M.-formula. M. returned for the night.

I have suggested to M. that she try, when a caller is here, not to say "we" in reference to herself. This morning she forgot, and this is her version of the story. "We said while Mr. S. was here, 'We cleaned it.' The mother frowned and we knew somethin' was wrong, so we changed it to 'We didn't clean it.'" (You must remember that others wouldn't understand.) Yes papo, we try to remember, but we forget. We always talked that way. Why didn't people find out, long ago? (I suppose they thought it a little odd.) One of our teachers did say 'How many do you think you are, anyway?'" *Apr. 17-18: men. per. began; 16 alt., several momentary; 7 R. D., 7 h. 45 m.; 7 M., 16 h. 38 m.; 2 S. D., 17 m.*

Apr. 19. S. M. tells me that M. slept and woke by turns all night, sitting up and lying down and occasionally exclaiming "O gee! What do I have such pains for!" etc., but that S. D. came for about an hour in the morning, went downstairs and tried the doors again, returned to bed and disappeared spontaneously. S. D. was banished easily at her frequent appearances today.

M. has a childish liking, when she sleeps in the daytime, for lying on the lounge with her head and shoulders supported by my knees or arm. She seems to sleep more soundly that way, so, when I have time, I humor her. But this morning she inferred that I was averse to this custom, and put up her lip and

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was grieved. Several times today, when she fell asleep her lips would move and seemingly the same sentence, which could not be made out, was repeated inaudibly over and over. This would be followed by R. D.'s smile. I asked S. M. what M. was saying and she could not then tell, but affirmed that she was saying something to R. D., who heard it in a dream and smiled because it was so childish. Later S. M. reported that she found that M. was telling R. D. that I did not want to "hold her," as she calls it. M.'s communication did not take the form of a voice, but that of a part of R. D.'s dream. "Fortunately," said S. M., "M. does not retain her grievances, as S. D. did the Seven Articles." S. M. remarked, "When M. sleeps very soundly I go away sometimes—that is, when you are taking care of her. I used to go away when the mother took care of her also, because I can trust you two." In the forenoon M. was determined to help in the ironing. S. M. afterwards advised against permitting this while the pains are going on.

M. was so weary of being out, together with such pain as she had, that she many times said, "I must go away," but as often she reiterated that I must not let S. D. stay. M.'s desire to "be held" arose in sickness, and is greatest in sickness. Tonight I suggested that we see if she wouldn't sleep better lying on the cushions with my hand holding hers. After that she monotonously repeated in her sleep, "Papo doesn't want to hold us. We mustn't ask him." Then the movements of the lips resumed, and the smile followed. M. was still there, when left for the night. *Apr. 18-19: 15 alt.: 0 R. D.; 8 M., 21 h. 51 m.; 7 S. D., 1 h. 9 m.*

Apr. 20. **R. D. Begins to Dream of Acts Done by M.** M., rather querulous this morning, reported that S. D. came several times last night, and once raised the window and looked out. Also that while she, M., was awake, she saw R. D. dreaming beneath, and that some things which M. had done the day before mingled with the dream. "That means that the R. D. is getting better; didn't you know that, papo? She didn't use to get anything about me in her dreams." Attempts made to bring R. D. only resulted in M. being "kicked out." The latter said, "If I have a time like this next month *I* am going to 'skidoo,'—get out of this," pointing to her body, "and if the R. D. can't stand

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it, she will have to lie like a log." Consequently I made little attempt today to drive S. D. away, but only to keep her from sleeping.

S. D. today is gentle, apathetic, dazed, her voice languid and monotonous. She smiles and sometimes grimaces somewhat as M. does, but without her vivacity. No doubt her manner is affected by the sickness. She has a few fixed ideas, the chief of which are: (1) I must go home. (2) I must dress to go home. (3) I must get the men's dinner, wash, iron, etc., when I get home. (4) It is Saturday; I have to go to town, get some money and do some shopping. No amount of reasoning or assurance makes any difference in the tenacity with which she holds these notions. "(What is your name?) We know our name. (What is it?) *You* know. (Tell me what it is.)" She looks perplexed, and as if searching in her mind. "(You don't remember just now?)" Shakes her head. (Is it Helen?) No. (Margaret?) No. (Sally?) No. (Doris?) No. (Did you ever know anyone named Doris?) No. That is a funny name. "(What is my name?)" Same look of perplexity. "(Is it Booker?)" [See p. 485] She considers, then light breaks out on her countenance. "Yes....We must go home. It is getting late. We must get dinner. (For whom?) For our men. (Give me the name of one of them.)" Thinks hard, smiles and says, "There is a boy. (What is his name?)" Shakes head. "We must go. Go out so we can get dressed. (Your clothes are fastened up.) Then you must unfasten them down. We have *got* to go. (You live here.) No we don't. (Yes, you have lived here six weeks.) No, you can't fool me. We came here last night. (You are going to live here as our daughter.) No, we are not going to be your daughter. We can *work* for you. (You are our dear daughter.)" She seems to regard this as a great joke. "No, we are not." Mrs. P. said, "(We have been taking care of you to get you well.) We are not sick. We were *never* sick. You have got us mixed up with some other girl. Our father and mother are dead. (But we are your new papa and mamma, who love you.)" She laughs, "I think you are a funny man, the funniest man I ever saw. *I* think you are trying to get me to call you papa!.... We must go." She tries

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to get up, and catches sight of her feet. "Oh, we haven't any shoes on; we must have our shoes. And this is a night-dress! This isn't to wear in the day! (Yes, it is to be worn when you are sick.) *We* are not sick. (Don't you feel pains?) Yes, but we aren't sick.... (Do you know Dr. Prince?) Yes,"—her face lights up. "We know that Dr. Prince. We like Dr. P. (And you know Mrs. P.?) Yes, we like that Mrs. P. We must go and see Dr. P. We started to see him, and don't know how we got here." Here I tried the experiment of proving that I was Dr. P. (*a*) My photo without vestments she said was not that of Dr. P. (*b*) My photo with vestments she pronounced that of Dr. P., but not mine. (*c*) The vestments themselves being shown her, she said I must have borrowed them, and ought to return them as Dr. P. might need them. (*d*) Library cards with my name on them she declared could not belong to me. (*e*) Letters addressed to me made her inquire if I was his secretary. M. says that this came from my saying to S. D. that when she got better she might be my secretary. "Those words stuck." (*f*) Books with name in made no difference. She saw an old New Jersey address in one of them and pointed triumphantly at it, "Dr. P. doesn't live there." She kept saying, "Don't hold me. We must go. We have work to do. We must dress and go. We must get some money and go to town. It is Saturday, we must buy some things to eat", and the like. Several times she felt along her arm up to the shoulder. Asked why, she responded, "I want to see if you have hold of me. Where is your other hand?" I showed it to her, and she was satisfied. [286] Unseen by her, I pinched the ends of her fingers with all my might, but her face was unmoved, and the current of her protestations went on unchecked. Finally I said that she must stop attempting to go; or I would spank her. She smiled incredulously, and said, "They don't spank big girls. *No* one ever spanked us. Come, I haven't time to fool; we must go home. (But you can't have your clothes.) Just give us a coat. (But you haven't any shoes.) Why, we must have some shoes over here. Everybody has shoes. (But

286. This indicates not only anæsthesia but also that her field of vision was narrowing, a phenomenon which was afterward carefully determined in the case of M.

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they are where you can't find them.) We will run. We have got to go to town and get something for dinner. (Where is your home?) *Everybody* knows where their home is. (Look out of the window and tell me which way you would go home." She looked out. "*We* know which way." (Well, tell me.) *We* know. We could find it all right. (The doctor says you must stay here.) No, *we* haven't been to any doctor; you needn't talk that way to us. (Well, the doctor has been to see you.) No he hasn't. You are thinking of some other girl.....You *mustn't* keep us, man. We *must* go home, there is a lot of work to do. (Do you know what is in your home?) Of *course* I know. (Well, what? Chairs.....Chairs and tables——and beds——and dishes—(And pictures?) No, no pictures. (But your things are here.) No! (Yes, your sewing-machine.) No we never had a sewing-machine." Here I told her to sit up and lay her head on my shoulder. She showed no surprise or anger, as I began to shake her, then to slap her arms and cheeks, but relapsed into the exclamations, "Don't hit us, Mister," etc. When she relaxed and her head fell back, R. D. signs appeared, but it was M. who came, with a regretful "O gee!" M. concluded that it was not best to let S. D. stay so long, because her attempts to get up made the pains worse.

S. M. commented on M.'s behavior under the trying conditions of today. "I think she is standing it wonderfully well for her, I am surprised at it. I would have expected her to cry more. When she cries it helps bring S. D." M. did cry once, but only a short time. S. M. made an important statement regarding S. D.'s anæsthesia during the most of the five years. Before she came here she felt most in the body below the ribs and down to midway of the thighs. Her sensation grew less to the knees, and she had practically none below; her feet were always cold. She had less feeling in the upper part of the trunk than the lower half, but more in the arms than in the legs. She felt well in her neck and along the spinal column. [287]

As I was working at my desk I glanced toward M., and

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287. This is probably why M., in her vicious stage, was specially apt to scratch the neck and along the spine.

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suddenly, with a jerk, the face changed, and R. D. cried, "O papa, I'm so glad to be back," but in a flash M. was back, disgusted and vexed. Amazed by this apparently spontaneous appearance of R. D. I made inquiry, and M. said, "I have been trying to bring her for a long time." She says she used to be able to bring her for a few minutes, but this was the first time that she had done so since coming here. Half an hour later the incident was repeated. If it is a good thing for R. D. is the question. In the evening, the R. D. smile came, [288] and I talked to her in her sleep, telling her that she was getting better, etc., and presently she woke spontaneously. Again, later, came the smile and the comforting and encouraging talk. She did not wake, but M. did, not this time being aware that R. D. had been there. Perhaps it is better to talk to R. D. until she wakes of herself, unless conditions are very favorable, and not risk the "kicking out" and shock to M. S. M. says that when I talk to R. D. asleep "it sinks down" and makes a more enduring impression than when the same things are said to her awake. M. was the one who had to be left. *Apr. 19-20: est. 20 alt.: 14 M., est. 23 h. 15 m.; est. 8 S. D., est. 1 h. 15 m.*

Apr. 21. It was learned that S. D. was out much of the night, because of the sheer exhaustion of M. S. D. walked about the room most of the time—fortunately the bodily condition prevented her feeling sleepy—often saying "we must go home. We can't stay here much longer," and the like, stood and looked at a paper for some time which it was too dark to read, but made no move to go downstairs. She opened the door of a closet, and was frightened by the rattling of a mirror that hangs on it. So far is from M.'s report. But S. M. supplemented the account. She said that S. D. hunted among the papers on my desk, she thinks to get data about where her old home is, and looked at a paper upside-down for some time.

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288. When during sleep the distinctive smile of R. D. came, it indicated not simply that R. D. was close below the surface, but that she was actually "out". The proof is that if I whispered to her she manifested by expression and movements of the head understanding of what I was saying, while R. D. subliminal never had knowledge of anything that was uttered. Her "coming" was one thing, her waking another.

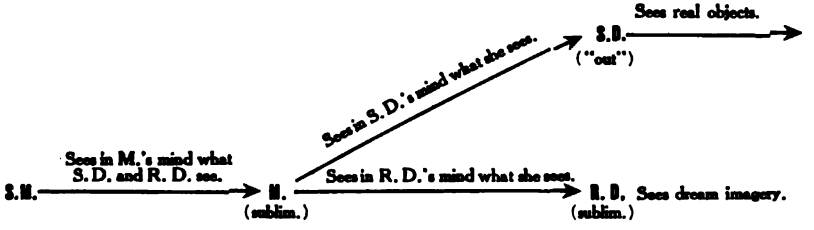
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So here we have S. D. not knowing that the paper was upside-down, but S. M. aware of that fact.

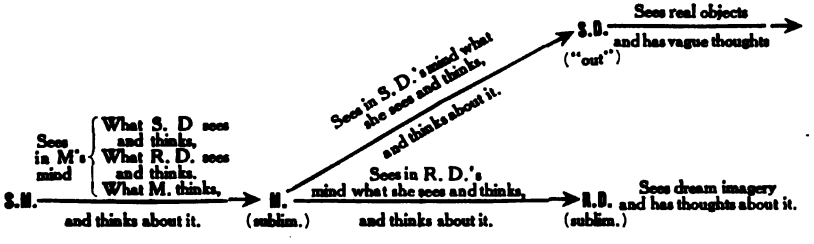
R. D. First Dreams while another Personality is Out and Awake. Moreover, says S. M., while S. D. was walking about R. D. was dreaming underneath about her father threatening to whip her, etc., and M. was having to work to watch the movements of S. D. and the dream of R. D. at the same time. "And I," said S. M., "was watching them all." [289] S. M. declared that it is an utterly new thing for R. D. to dream while either of the others is awake. [290]

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289. This may be represented diagrammatically,



But is this all? S. D. not only saw objects but had vague thoughts. R. D. not only experienced dream imagery but presumably had thoughts weaving about that imagery. At least at other times the testimony of S. M. was that M. not only watched but had independent thoughts about what she saw in the minds of the personalities above her. S. M. at other times testified that when these complex operations were going on she would have her own independent thoughts, with conclusions or surmises sometimes quite different from those of the rest of the group. Accordingly the diagram would need to be amended, somewhat like this, to represent all the potentialities involved:



290. At the time it was debated whether this was a good sign or otherwise. But later, as this and analogous symptoms multiplied, it was established as a law, at least in this case, that increase of subliminal activity on the part of the primary personality and during the periods when any par-

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This was a most taxing day. It was impossible to note the minute of many of the host of transitions, though the order was preserved pretty exactly. At 11.15 I banished S. D. simply by placing my hand over her eyes. She cried as usual "Don't hit me, Mister," etc., but in less than a minute I heard S. M. laugh. In surprise I remarked, "(I can't remember that I ever sent S. D. away before without M. or R. D. waking right afterwards.) M. is trying to get the R. D. Didn't you see her jump? She was kicked out." After M. woke, I said, "(I wouldn't try to get R. D. until I have 'phoned the doctor about it.) How did you know that, papo?" Again M. slept, and again there came starts and startled cries, "O papo!" She woke and I again told her she should not do this at present. Astonished, she asked, "Do you see into our brain? I believe you know everything we think." I called up Dr. Walker and got from him the opinion that M. should not do this unless conditions were such as to make success probable. Several times during the day R. D. would come only to be sent away by a sharp pain. "I could cuss those pains," said M., "they seem to be lying there waiting to jump out when she comes." But not only pain operates to keep her away, but also newly emerged memories, for S. M. informs me that more details of that last terrible night at her old home came to her yesterday. Today R. D. remarked at one of her brief sessions that it seemed a long time since she came here, mentioned the date, "March 2," and was off in a flash. Another of R. D.'s comings was unheralded by any observed sign or any recalling word of mine. I could hardly believe my eyes. But she had only cried "papa," joyfully, when her face changed, and M. appeared, very much disgusted. M. said that she had been so pleased at R. D.'s coming that she laughed underneath, and that made her come back.

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ticular secondary personality is supraliminal, means that the primary personality is gaining in control and undermining the integrity of that secondary personality. On the other hand, subliminal activity on the part of a secondary personality while the primary personality is supraliminal is always a sign of weakness of control on the part of the primary personality, whose progress toward perfect and permanent control is largely measured by gradual disappearance of signs of such disturbing subliminal activities.

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After 3 p. m. came the most obstinate siege to banish S. D. that I have had for days. It was probably prolonged by my being too easy at first. I tried slapping my own hand, giving her the impression that I was slapping her, and it worked nearly as well. The dismal work was done amidst her exclamations, "We don't want to go home. We *like* this house. We like you, Mister. .. What have we done to make you hit us? ... Dr. P. likes us; he would be sorry to know that you hit us .... We *like* you, Mister." Here the most pathetic incident occurred—the bewildered fraction of a person attempted to make me relent by a piece of cajolery in keeping with her pretense of liking me and the house; she reached up to pat me on the cheek. When she yielded M. came and went to sleep. But now she passed into a comatose sleeping state for an hour. Her pulse was uniformly 64 and her extremities very cold, which would indicate S. D., but her hands did not clench, and she lay on her back almost motionless. Sometimes the eyes opened in a vacant stare for a moment. At last it was unmistakably M. who opened her eyes, and she said that S. D. had been there. M. appeared to be affected by the previous lethargy.

M. has a curious habit of going to sleep firmly grasping my coat-collar or lapel. I have often noticed that if the hand slipped from its hold while she slept, she would give a violent start and grasp for the place again, like a drowning man grabbing for a plank. Sometimes it woke her. Tonight double and contemporaneous mental activity was well illustrated. M. had gone to sleep, grasping my collar, and S. M. was talking. The nose needed rubbing, and S. M. took the hand away to do it. Instantly the whole body gave a spring, the expression of M. in alarm came into the face, and the hand grasped the collar without the nose having been rubbed. S. M. smiled and said simply that M. was scared. Later I told Mrs. P. about it, and asked S. M. to take the hand away. There was the same convulsive start, contortion of the features, and quick grasp. Later S. M. asked me to take M.'s hand away. I began gently to remove it. There was no start, but the hand resisted and sought to replace itself, and the facial expression—which was M.'s,

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not S. M.'s—was that of annoyance. S. M. said, "I wanted to see how she would take it."

M. today suggested that I try the experiment of showing myself to S. D. dressed in church vestments. "Perhaps she will know you then, and if you tell her to do what the man says, maybe she will do it." Bright child! I will do so; it is a wonder that I did not think of it myself. Early in the evening S. D. came, and I determined to make the test. "(You must sit up.) No, I don't want to sit up. (Dr. P. would want you to.) Is Dr. P. at home now? Can I go and see him? (Would you like to see him?) Yes,"—with animation. "(He is in the house. Shall I send him up to see you?) Yes! yes! I want to see him," and she fell to buttoning up her shoes, and making little getting-ready touches as I went out. I donned the vestments in the parlor and went up again. S. D. was so absorbed in craning her head around to look at the other door that she did not observe my approach. M. afterwards said that S. D. gave up believing that Dr. P. would come up, and was planning getting out of the room. I said in as natural a tone as possible, "Hello, dear," using a term that I had never applied to S. D. in former days. She looked, and pen cannot describe the scene that followed, so pathetic and moving that it would draw tears from a stone. Mrs. P., standing in the partly opened door behind, saw and heard what followed. S. D. sprang up, gave me both her hands, and with countenance illuminated with joy, as the face of one in cruel captivity who sees an old friend come to her rescue, her whole body quivering, she exclaimed, "O Dr. P.! O dear Dr. P.! We are so glad to see you! We have wanted to see you so long, Dr. P.!" She too, had never called me "dear" before. Would that a stenographic report of the conversation that ensued might have been made. I have only set down fragments which are clearly in my memory almost immediately after the scene ended. "(I am glad to see you, dear. We are old friends, aren't we?) Yes, dear Dr. P., I am so glad to see you! I saw you in church. (O yes. I was sorry that you did not stop and speak to me.) I could not stay. (How are you feeling?) I am pretty well. But that man, he keeps saying that I am sick. (Yes, you are sick. But you are getting better.)

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But if we are getting better, why doesn't he let us go home? We feel well. (It is not best for you to go now. Don't you know that you cannot feel?) "—touching her hand, her eyes following the movement. By this time she was sitting, both her hands in mine, her arms and apparently her whole body trembling with joy. "Yes. (One cannot be quite well who doesn't feel. And you forget things, you know, don't you?) Yes,"—[shyly.] "But we don't want to let on to the man." Softly, "what is our name? (You see, dear, that you can't be quite well when you forget your name. You must stay here until you are well. You are with kind friends who love you.) Who is the man? (He is a relative of mine, and his name is Mr. Prince, too.) That is what he told us, but we didn't believe him. (It is true.) But, Dr. P., he hits us. You don't want him to hit us, do you? (No. I am sorry that he has to hit you.) I knew you would be sorry. I told him you would be sorry. You won't let him hit us. (He doesn't want to. It makes him sorry to do it. It is because it is necessary for your health that you shall sit up and go to sleep. If you would do that, he would never hit you. You could go to sleep of yourself, couldn't you?) Yes, but he makes us put our head on his shoulder, and we don't like that. (I know, but it seems to be necessary. You go to sleep that way in half a minute, and then he lets you lie down, and you wake feeling better. He means to be good to you.) Yes, I know he is a good man. But we don't like to be hit. (No, and you needn't be, if you will only do as he says. He understands what is good for you.)" I attempted to make her understand that most of the time she was awake and feeling much better, and that to wake her up to that state which she could not now remember it was necessary to scare her a little, unless she went to sleep voluntarily. She said that she could not understand, but believed what I said. "I believe anything that *you* tell me.....He is such a funny man. He wants me to call him papa. He seems awfully fond of being called papa. (Yes, he and Mrs. P. regard you as their daughter, and this is your home.) No, we don't want to be their daughter. We couldn't be because our father and mother are dead. And we have our own home. But I don't know the way home, and I don't want

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the man to know it. (No, your old home is shut up now.) O no, you must be mistaken. We have a home. We keep house there. (No, the people you kept house for are gone, and the furniture is divided up.) Divided up among whom? (Your relatives.) We haven't *got* any relatives. (Well, among different people. Your things are here, your sewing-machine and—) But we haven't *got* any sewing-machine. (You have forgotten. But don't think of the old home any more. It is all right. You are being taken care of, and all will come out right.)" She looked sad and puzzled for a moment and then said, "Why didn't you come and see us before, Dr. P.? (I was so busy. But I will be able to come often now.) That man can't have anything to do. He is always watching us. Whenever we wake he is there watching us. And"—whispering—"he comes when we are in bed. (Yes, that is because you have waked without feeling in your body, and it is not good for you to stay that way. Doctors have to see people in bed you know.) Ye-e-s," doubtfully. "He and the lady locked themselves in that room last night. (No dear, they slept in another room. That room was locked because the floor was wet with paint, and they were afraid that someone might walk on it.)" She looked puzzled at the mention of another room. I think that she has forgotten the rooms which she has not been in lately. "(Now you will remember that all that your friends are doing is for your good, that this is your home until you get well, and that after you are well you can do just what you want to.) How did we come at this house? You took us away from our home that night to your house. How did we get here? (I brought you here afterwards, to be made well. You have forgotten that.) Why can't we go to your house? (I wish you could. But it is best for you to stay here. And you must sit up and go to sleep when he asks you to.) But we are not always sleepy. (You will try to go to sleep. And if you can't he will never hit you. He hates to do it.) Would you let him do it? (If it is necessary. But it will never be necessary if you will be a good girl. Remember that Dr. P. wants you to. Will you?) Yes, if you want us to. We will do just what you say. ... Perhaps the man will think we are talking too long. (No. But it will be better for you to

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go to sleep now.) Will he have to come up? (No, you can go to sleep with me, can't you?) Yes." She turned her back willingly and put her head on my shoulder and held up her wrists to be clasped. "I hate to stop talking to you. You will come to see us? (Yes. I can come often now. Now you will sleep.)" She closed her eyes, and in a few seconds M. woke, discontented at first at her own coming, but speedily jubilant at the success of the experiment. It was indeed a splendid success, and the most wonderful scene in dramatic intensity that I ever had a part in. M. said, "The *dumm* thing! She looked right into your face, and didn't know it was you. *I* think she is a stupid."

A little after this, S. M. said, "R. D. is dreaming again. (Can you tell me what she is dreaming about?) I will see." She remained silent for a minute,, with expression which was really ruminative and introspective in spite of the closed lids, her smile fading out. "She is dreaming that she is in your kitchen—ironing—and someone comes to the door.—It is Alma's May. And May is teasing her to go home.—And now Mr. Fischer comes—and D. goes out of the room—she means to get you—she doesn't come back, but it is you that comes—and Mr. F. is scolding—and now, why! it isn't your kitchen, but the kitchen at her home; isn't it funny how dreams change! for it began with your kitchen.—And Ada is there, and Mr. F.—and D. goes to the door and meets you—why! yes, she is dreaming that night over again. M. is watching the dream too, I can feel she is—and you are talking with the others upstairs—and D. listens a little but can't hear much—now someone is speaking to her and she goes back into the kitchen—" Here M. woke. Presently I said, meditatively, "Funny how R. D. dreams while you are asleep!" M.'s eyes grew wide, almost with terror. "Papo! How did you know she was dreaming? (Don't you suppose I can tell by your face? And I ought to tell pretty well what she dreamed. She got a letter from Alma which troubled her, so naturally she would dream something about her, say one of her kids, perhaps May, coming to see her.) O papo! how do you know? But she did dream that. She was ironing in your kitchen. (And the letter spoke of Mr. F., so of course she would see him coming to the door." And so I went on, telling the dream and explain-

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ing in similar fashion. M. was filled with wonder, and cried out, "Mother, how does papo know what is in our brain? He goes right into the corners of it."

Two or three times in the course of the evening, probably because M. was so weary of being out that she almost was crying, S. D. came, but each time *meekly sat up at request* and was easily sent away. M. came back each time with a "Gee whiz!" or other exclamation of disgust. At about 10.25 the R. D. smile came, I talked with her asleep for a while, and allowed her to wake of herself. *Apr. 20-21: est. 51 alt., many momentary: est. 12 R. D., est. 15 m.; est. 24 M., 17 h. 40 m.; est. 15 S. D., est. 4 h. 30 m.*

Apr. 22. This morning Mrs. P. was roused by a noise, waked me and I found S. D. sitting up, and banished her by the M.-formula, she offering no resistance. I learn from M. that S. D. was walking about for some time, and for one thing looked over a number of D.'s clothes piece by piece, at last deciding that they were not hers. R. D. slept most of the night, and had one day period of two hours and thirty-five minutes, terminated by thoughts about her father. Now S. D., who followed, began to show renewal of opposition to the M.-formula. I had to give her one light slap. S. M. said that M. has been started worrying by my over-anxiety to have R. D. out. She advises me not to talk to M. about the causes of R. D.'s comings and goings. "Say anything of the kind to *me,* but not to M." She went on, "Don't be discouraged. R. D. has to rest, and is really getting better all the time. When it isn't her mind it is her body. She has been mending in body all through the week—I could feel it." The other day, apropos of S. D.'s coming so much during the sick period, S. M. remarked, spontaneously, "I think that the S. D. has become associated with pain down there, and that one helps bring the other."

Once R. D. came by the P.-formula, and uttered the first syllable of "papa," when with a sort of plunge and cry M. replaced her. The latter said that both she and R. D. came together, and that she tried to keep back, but could not. S. D. gave no more trouble today, and was quickly sent away each time she came. But R. D. came no more, probably hindered by M.

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having got it into her head that she is a "bother", and worrying over that. She would murmur even in sleep about going away and returning when better. She would say to me, "But papo, we wouldn't stay away. We would just go away until we are better and won't be a bother. We don't know where we would go, but thought that perhaps you could tell us." *Apr. 21-22: 14 recorded alt.: 4 R. D., 11 h. 20 m.; 5 M., 12 h. 42 m.; 5 S. D., 43 m.*

Apr. 23. Sunday. **R. D. First Comes Unstimulated and Alone.** This morning M. said "I have got something to tell you that will please you. No, tell *me* what it is!", for M. is puzzled about my knowledge of some things that S. M. has told me. I had to acknowledge that I had overlooked the matter, so M. told me that a little while after I left R. D. last night the latter came, cried out "O papa," then was astonished to find herself alone in the dark, but slept until the clock struck 2, when M. came. S. D. is docile today. The failure of R. D. to come today, except for fifteen minutes, renews M.'s fear of "being a bother" which I can only partly remove. M. grows more tired and dissatisfied, and says that if she has to be out much longer she means to "duck under, and then you will have a log for a daughter." S. M. says that M. was so puzzled about my knowledge of her dreams that she determined to watch herself when she slept to see if she talked in her sleep, and, said S. M., "she actually did watch the next time she slept, and was satisfied that she did not talk, at the very time I was talking. She cannot hear me at all."

In the evening M. was left, at her own suggestion, locked in, and at my suggestion wrote a note for S. D. to read in case she came before the return of Mrs. P. and myself. She wrote, "Dear Doris Mr. and Mrs. Prince will be back soon and if you are good I think Dr. Prince will come along. Margaret." It appears that S. D. came and found herself in her night-clothes—as M. had got ready to sleep—and popped into bed in haste and listened; hearing nothing she rose and walked around, found the note, placed conspicuously on the desk, read it, thought that Margaret must be the name of the woman who lives here, lay down again and waited for Dr. P., and waiting fell asleep. Dr. P. in vestments, and Mrs. P. in the blue suit which she wore in

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church the last time that S. D. was there, then called on her. She recognized the lady is blue as Mrs. P., and was glad to see her and Dr. P., though somewhat embarrassed at holding a reception in bed. Speaking of the note, she said, "But that isn't our name. What is our name? (You used sometimes to be called Doris, but it does not matter now about names." She asked where the "man" was, and asked that the door be shut, presumably so that the man might not hear.) She reported, "He does not hit us now," and was assured that he never would again if she would follow his directions, which were for her good. Finally, at my suggestion, she sat up and was sent away, after making the shamed remark, "We are not dressed." M. came and laughed at "The dumb thing, the greaser; she can't have good eyes, she looked right into your face before you went down and after you came up in vestments, and didn't know that it was the same person. She must know you by your clothes!"

I sat down and smoked a cigar, and at the same time read in a quaint old book entitled "Bennett Divorce Case," the recital of a New Haven physician's marital woes. Once I showed M. the frontispiece portraits of Bennett and his wife, and when she asked, apropos of a black border around the latter, whether she was dead, told her that the doctor had that put there not because she was dead but because she was divorced, also commented on his looks and said that he was a "crank." Positively not another hint regarding the contents of the book was given her. As I sat, the book was upside down relatively to her, and she was lying on her pillow, her eyes not nearer than three feet from the book. Experiment shows that I at least, lying as she was, by staring fixedly at one place held steadily, could only with the greatest difficulty make out a few words if the book was held perfectly flat, and I did not so hold it. If she had made such an attempt I certainly should have noticed it, as I glanced at her frequently. She was in fact dozing much of the time. Besides, I was skimming so rapidly that in twenty minutes I covered not quite sixty pages. Never could a person lying as she was normally make out anything at the rate I progressed. Suddenly she asked, "Was he deaf?" Astonished at the aptness of the question, for deafness was one of the doctor's woes, I asked "(Who?)

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That Dr. Bennett? (Why do you ask?) I just wanted to know. Was he? (But what makes you think so?) I just thought. Was he? (What else do you think?) I think that he—that perhaps his wife talked to other people, and he couldn't hear 'em, and he didn't like it. (What made you think that?) O, that is the way it is in divorce cases, you know. (No, I didn't know it. What else?) They lived with his sister, and she didn't like it. She wanted a home of her own. (Go on.) And her—no, his—mother and father came to see them in New York. And she was going to New York, and it rained, and on the way to the station he wanted her to put on his rubbers and she wouldn't, and he was mad and went back. (What else?) But is it so in the book? Let me look. (No, guess some more.) But is any of that right? (How do you know?) I was only guessing. (You are a good guesser.) Did I guess right? (Yes.) Is it really in the book? (Yes, when did you read the book?) Why, I never read it. I never saw it before. (Oh, the R. D. read it, or the S. D.?) No, papo, they never took books out of the cases. [291] Really, papo, we never saw the book before. (How could you tell, then?) Well, I'll tell you. Do you know that you form words with your lips when you are reading? (No, I didn't.

291. Curiously enough, R. D. for two years thereafter was never known to take a book from one of the glass-front cases, though perfectly free to do so. She got books from the public library, she picked them up from the desk or table, she read what I recommended and handed her, but she did not take them from my shelves. S. D. was never seen to take a book from the shelves in the study, nor M. either. The only time when there was a possibility of one of them having read the Bennett book, was when S. D., on our absence ten months before, occasionally entered the house to air and dust it. It cannot absolutely be proved that she did not read this old book obscurely placed among about twelve hundred books, nor that M. did not remember the whole framework of it, second-hand, though both suppositions are improbable enough. But it will hardly be thought that S. D. prophetically foresaw that M. would ask me that question when I had reached the 58th page or thereabouts. For every incident to which M. referred is found in the book prior to the 58th page, and not one of them, so far as I have discovered, is alluded to after the 58th page except the matter of the deafness. Besides, her opening query, "Was he deaf?" was uttered shortly after I had been reading an allusion to the deafness on the 57th page, and there are few pages in the book which do allude to it. This incident should be read in connection with others to follow.

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Like this?"—I imitated the way that some persons read to themselves, moving their lips, though I never do this.) "No, I don't mean that you *move* your lips. But you form the words—don't you know? and don't you know one can tell what they are reading when they do that? (No, I don't. How can they form words without moving the lips?) Why—I can't explain it. But you *do* form them. (Well, tell what I am reading now.)" I attempted to read naturally, tried experiments in reading rapidly as I had been doing, and in reading deliberately, with lips shut, with lips parted, also with efforts to form the words as some do, but all in vain. She would say, "You are watching yourself now, papo. I can only catch a word here and there. (Could you 'guess' if I took some other book?) Yes, if it is a story, or something like that. (Will, you try it sometime?) Yes." After this she slept a short time, and then woke and at once said "Let me look at page 202. (What for?) I want to see if something is there. (Tell me what it is first.) No, I just want to see for myself. (But it wouldn't prove anything if you told me afterwards.) I don't want to prove anything. I just want to see if it is there." She took the book and ran her eye down the page until she came to the words "Mr. Sheldon." "That is the word I was looking for, Sheldon, I wanted to see if it was there." Of course there is nothing evidential about this last incident, yet it so happened that at the moment that M. made her request I was reading about Sheldon, on the 60th page. Sheldon's name occurs on 42 out of the 234 pages in the book, there was therefore about 1 chance out of 5½ in favor of the coincidence. [292]

Following two abortive attempts to wake R. D. after seeing her sleeping smile, I at the third trial only pressed her hand and she woke and maintained herself without being called. She slept until the next morning, at 6.15. *Apr. 22-23: 16 alt.: 4 R. D., 3 h. 5 m.; 8 M., 19 h. 51 m.; 4 S. D., 1 h. 54 m.*

Apr. 24. S. D. was sent away without resistance in the morning, and R. D. came for 45 minutes, and was here no more

292. This latter incident cannot involve telepathy, since I had no knowledge of what was on page 202. Nor would it be worth recording, if it stood by itself.

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for the day. While I was away, S. D. came and worked, scrubbing window-frames for a half-hour, then went away. M. kept on with the work for hours. As she slept in the evening the right hand kept up the scrubbing movements. I showed M. her fault and she promised to try and remember not to yield again. The effect was that though R. D. was left sleeping, she staid but half an hour and M. and S. D. alternated the rest of the night. *Apr. 23-24: 9 alt.: 2 R. D., 7 h. 59 m.; 3 M., 15 h. 54 m.; 4 S. D., 37 m.*

Apr. 25. When S. D. followed M. at about 8 a. m., and I found her sleeping, I had hard work to waken her for the instant that is necessary in order that, when she goes to sleep again, the hands shall unclench and she shall give place to another. I was compelled to shout in her ear and to slap her several times. Presently the eyes opened and shut again, and soon S. M. was speaking. She laughed and said, "I have something to tell you which will make you feel badly. You slapped the R. D. the last time. She came and was turning to look at you and was just going to say 'O papa!' when you shouted for her to close her eyes and gave her a clout. She was astonished, and shut her eyes quick and went in." When R. D. came I explained that her sleep was sometimes so dense that I had to yell and slap her to waken her. She laughed and said that she was not hurt, but was taken by surprise. R. D. went to town in the forenoon and, showing the premonitory signs of fatigue, was replaced by M. in a store. [Com. by S. M. "Before she came here S. D. always followed R. D., and M. followed her."] M. was very sleepy on the car returning. After dinner she lay down on my arm, begging me, "Bring the R. D., papo," and slept. S. D. woke, and yielded with a little demur to the M.-process, on my promising that if she were good Dr. P. would soon call on her. But first she said, "Let me say something. What are your brother's vestments here for?" She found them yesterday and carefully put them in their case. "(My brother? My cousin.) Oh! what are his vestments here for? I did them up. (He left them here, but they are gone now.) Why, doesn't he wear them all the time? (He has another set.) Will he come again soon? (Yes, if you are good, and do what he said you should.) Last time he came

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I was in bed. I didn't like that, for you see I don't know him very well. I wouldn't want to be in bed when he comes. (You probably won't be.)" When she woke she was lying on my arm, apparently unconscious of the fact. M. says that she thought I was bending over her. Without warning R. D. came, but in a few moments M. replaced her, with the ejaculation, "Why didn't you keep her? I made her come." I advised her not to do this until she had rested longer. At 1.17 R. D. came, pleased that no longer time had elapsed. I set her at the task of copying, to see what the effect of this occupation would be. She took pleasure in it and kept it up, with intervals of amusing herself with the canaries, etc., for about three hours, when M. came.

R. D. First Comes on the Street. Returning late in the evening after an absence of five hours, I was delighted to learn that Mrs. P. and M. went on a walk and R. D. came out. *This is the first time she has ever come while walking* since she has lived here. When I arrived S. D. had been on deck more than two hours, and was stolidly obstinate; I had hard work to banish her, and had to resort to loud commands and slaps to frighten her. R. D. slept all night. *Apr. 24-25: est. 22; alt.: 6 R. D., 8 h. 23 m.; est. 9 M., est. 10 h. 57 m.; est. 7 S. D., est. 4 h. 40 m.*

Apr. 26. **R. D. First Maintains Herself after Melancholy and Weeping.** Encouraging signs of increasing strength in R. D. multiply. M tells me that R. D. "was awake about an hour, papo, and she thought of all the disagreeable things, you know, and she cried, and then she went to sleep again,—she didn't change into the S. D." Never has she done this before. After M. had slept awhile and S. M. talked, the former woke, and made a remark which has become frequent, "I have had a nice sleep, papo, I slept like a brick." She is always of the opinion, after a period of S. M. talking, that she has lain perfectly still and quiet, and that opinion has been encouraged. M. likes to go to sleep lying on my arm, and is greatly astonished to find herself lying on the cushion when she wakes, without having been conscious that she was laid down. It is S. M. who directs me when I may lay her down without her knowing it, and who

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says that if we talk it will lull M. into sounder sleep. But M. asks, "How do you do it, papo? I think you must bring the R. D. (No I don't.) Then the S. D. must come. (No.) *Somebody* else ***must*** be here—we would wake up. (You are getting so you sleep more soundly.)" But M.'s perplexity continues. Again, formerly after I learned to talk to sleeping R. D., M. always knew when this was done and what I said. But already she is losing, I think has lost, the power to do this. Not only this but today I talked with R. D., awake, at two brief appearances, and M. on coming immediately afterwards, was unaware of the fact. When told it she would say, "But papo, where was I?"

The P.-formula of bringing R. D. is being modified. Originally it consisted of these steps: (1) Having M. sleep. (2) Occasionally taking the hand and pressing it to test if R. D. has come, and perhaps to stimulate the coming. (3) On the appearance of the characteristic smile which announces that R. D. is there asleep, saying, "Wake happily, Doris! Wake Doris!" etc. "Wake in a minute!" It was found that a certain degree of rest must be obtained before the smile would come, and that the smile must beam out clearly if the call was to be effectual. Later, R. D. began to wake before the spoken formula was completed, so the last sentence was gradually eliminated. Later still, R. D. manifested a tendency to come before she could sustain herself awake, and then began the injurious "kicking out" incidents in which R. D. in the act of waking would suddenly slump back and M. emerge with a shock. So now I seldom "call" R. D. at all, just talk to her asleep after the appearance of the smile, until she spontaneously wakes, or M. replaces her without shock.

In the afternoon I asked R. D. to clear up my study-table, but directed her not to do any scrubbing. But on return an hour later she was found scrubbing a window-sill, busy as a beaver. It appears that one thing had led to another, and she had proceeded quite unconscious of harm. I reminded her of what I had said, and in a moment M. was there, looking convicted but resolute. "It won't hurt us. We'll leave off after a while. We *like* it, papo. (Don't you remember what you promised papa?) Yes,

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but we *want* to do it, papo. *This* won't hurt us. (That you said before. Please stop it.) But we *like* to do it." After a good deal of this M. was persuaded to sleep. No R. D. smile would come, M. slept and woke, slept and woke, and she would say "We are not sleepy; let us get up. (What are you going to do?)" She would not reply, but looked sullen. "(You are not to scrub.) But the mother will get tired. We must help." Here was the root of it all—R. D.'s laudable desire to help the mother. "(You must do as papa thinks best.)" Her lip began to quiver. "(Don't do that, dear; you know it is not good for R. D.)" Here S. D. came, was easily sent away, and M. returned, now recognizing the consequences of her mood, and sorry. Not until after I had taken M. to walk did R. D. come. M. was here when I started for a business meeting in the evening, and I urged her to go to bed with Mrs. P. at 8.30, hoping that if she slept it might prevent S. D. from coming. Today S. M. said, referring to the fact that S. D. came at 8.45 last night: "When S. D. comes at a particular time one day it is the beginning of a habit (tendency) to come at the same time the next day, and the habit is apt to continue until you break it up." S. M. noticed this tendency before I did, and has several times explained a seemingly causeless advent of S. D. by saying that it was because she came at that hour the previous day, when she was brought by some direct cause. Shortly after M. had snuggled down close to Mrs. P., S. D. came, withdrew her body and drew up her knees. However, it is observable that as S. D. weakens in psychic power, the tendency to roll up in caterpillar fashion and to clench her hands grows less. Not being in her accustomed room, she had to inquire the way to the bath-room. She did not wish to return to her former place, saying "a man sleeps there." Mrs. P. told her that the man was gone, and she gave no trouble. When I returned she was densely asleep and it was some minutes before she could be roused sufficiently to be sent away. Then M. returned to her room. R. D. coming was sent away by her thoughts in half an hour, and after a spell of S. D. returned for the night, at about 11. *Apr. 25-26: 25 alt.: 10 R. D., 10 h. 35 m.; 11 M., 11 h. 32 m.; 4 S. D., 1 h. 23 m.*

Apr. 27. R. D. woke several times in the night, and thought

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of the subjects that had distressed and made her go in the evening, but *remained herself.*

R. D. First is the One to Wake in the Morning. I looked into her room at about 6.15, and seeing her with eyes open, asked without pausing to look at her closely, "When did R. D. go?" I heard the words, "Why papa, I am she," and it was indeed, R. D., the first time I have greeted her as the first character to wake in the morning. M. says it is the *first time that R. D. has ever been the one to wake in the morning.* Once in the forenoon R. D. was sent away by the doorbell, several times by memories. Once M. came and said, "Hello, papo!", then added, "She got to thinking again. (About what?) Of her father. It is hard for her to think that he could have been so bad to her when she was always so good to him." When M. slept, S. M. remarked, "R. D. is gaining in strength. Can't you see it? (She couldn't have stood the thoughts of last night, two weeks ago, could she?) She couldn't have stood them a minute; she would have gone away."

Until a few days ago, after S. M. and I had talked it was necessary for M. first to wake and go to sleep again before R. D. could come. But about three nights ago, S. M. discovered that if she herself "goes away," and M. sleeps on a short while longer, R. D. can then come without M. waking. When S. M. is what she calls "away," M. sleeps very soundly with body almost motionless, and nothing I say receives any response.

Once while M. was asleep I put a candy-drop in her mouth. She shut her teeth upon it, looked surprised, and woke with a delighted cry. Again she slept, and R. D. came, perhaps brought by M.'s joy, was at first pleased to be here, then surprised to find something in her mouth. Digging the candy out she placed it on the window-sill. The doorbell rang and R. D. disappeared. M. demanded to know if she had swallowed the candy, and grabbed it when it was pointed out, with the exclamation, "I thought we had lost it." She was soon asleep, R. D. came and woke at once, M. returned and slept, R. D. came, the abominable bell rang and drove her directly, M. remarked "We are havin' lightning changes, I'm a-thinkin'", and R. D. returned from M.'s sleep—all in the space of a few minutes. In the afternoon I walked out with R.

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D., and we had almost returned to the house, when, prompted by her addressing me as "papa" I said that I liked to be called by that title. She looked pensive, and suddenly M. cried, "O you papo!" She said that R. D. was about to say that she had never called Mr. F. by that particular term, then thought she wouldn't, and went. As M. slept, about 5.15, the R. D. smile appeared. I talked to her gently, and said, "(We will take walks this summer where the beautiful trees are.)" The face of the sleeping girl had been illumined by a smile, and now she said, aloud, "Trees!" I went on, "(And we will find lovely flowers.) Flowers!" she breathed, rapturously. Again, as M. slept, she pursed up her lips, and S. M. said, "She is thirsty. I am thirsty, too." I lifted her up, and M. still asleep drank, and on waking had no recollection of having done so. Once there was an interesting incident illustrating double consciousness. M. asleep was stroking my sleeve and saying "A-a-ah; a-a-ah!", under the impression, according to S. M., that she was stroking herself—a recurrence of the old habit. S. M. laughed and attempted to utter a sentence of comment, and the ahs came in and broke the sentence into several sections. S. M. made no reference to this phenomenon, except to show a little annoyance. R. D. came for the night at about 11. [293] *Apr. 26-27: 25 alt.: 9 R. D., 11 h. 38 m.; 11 M., 12 h. 17 m.; 4 S. D., 5 m.*

293. Here is inserted a table of the alternations in their order for Apr. 26-27, as a sample daily program. "A minute" stands for a very brief yet appreciable period, longer than "a moment".

1. R. D. came at about 11.00 p. m.
2. M. at 6.25 a. m.
3. R. D. for about 10 m., (banished by memory).
4. S. D. for a minute.
5. M.
6. S. D. for a minute.
7. M., (banished by doorbell).
8. S. D. for a minute.
9. R. D. came at 10.55, (banished by memory).
10. M. came at 12.20.
11. S. D. came for two minutes.
12. R. D. came for a minute, (banished by doorbell).
13. M. came for a minute.
14. R. D. came for a moment.
15. M. came for a couple minutes.
16. R. D. came for a moment.
17. M. came for a few minutes.
18. R. D. came at 2.55 p. m., (banished by memory).
19. M. came at 4.20.
20. R. D. came at 7.40.
21. M. came at 8.30.
22. R. D. came for 10 m. or more.
23. M.
24. R. D. came for 10 m. or more.
25. M. came until about 11.00 p. m., when R. D. came for the night.

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Apr. 28. M. went down-stairs the first of the family this morning, and not being able to find the doorkeys, climbed from a window, and was found by me calmly sitting on the back porch. I scolded her a little for her escapade, and she gaily replied, "Nobody could see us; we wanted to sit in the sun." Later M. was lying on the couch reading, and I was engaged at my desk, when I heard, "O papa!", and it was R. D. come of herself. I spoke of her sleeping well last night, and she soon went, probably reminded of the bad dreams which I learn that she had about her father. In a few minutes the incident was repeated, but her stay was still shorter. M. complained, "Why didn't you make her *stay,* papa?", and added, "She came all of herself. I didn't make her come.

M. went to town with Mrs. P. and accompanied her in two hours of shopping—hard on M., who has not the energy that she had. On her return, M. told me that she would not want any more ice-cream, that that which she had this morning was "bum," and she was sick of it. S. M., however, says that I need not bank on this, that the real trouble was that M. was so tired and sleepy while she was eating the ice-cream, and was so alarmed lest Mrs. P. go to another part of the store and leave her alone. At 7.10 M. ran upstairs and fell heavily. She gave a short laugh, then the face froze into that of S. D., who remained sitting and refused to get up until I placed my hand upon her, when she rose, since she hates to be touched. I led her to the lounge and put her head on my shoulder, and, after a few slaps inflicted resoundingly on my own hand placed over her eyes, M. returned, with the remark, "I thought I was falling down the steps." R. D. came for short periods thrice before the final coming at about 11, and I continued the practice which S. M. commends of talking to her gently, with the object of truthfully assuring her that she is not to blame for the only half-understood family and other incidents for which she has been unjustly reproaching herself. She slept all night. *Apr. 27-28: 21 alt.: 9 R. D., 8 h. 58 m.; 10 M., 13 h. 57 m.; 2 S. D., 1 h. 5 m.*

Apr. 29. M. told me R. D.'s dreams, which were not the usual transcripts of fact, but were confused medleys of the type more common to normal persons. When R. D. came it was

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found that she could not remember her dreams. I entered the room at 6, to break up a tendency to come at about 6.10, and sent S. D. away quickly after arrival. Lately I have found it efficacious to blow upon her eyelids in order to wake her. She gasps convulsively, as if losing her breath in a strong wind, though I blow lightly. This time she opened her eyes slightly, and I grasped her wrists as they closed again, but she began to clench her fists, wrap her arms around her neck and curl up, so I had to blow again until her eyes were fully open. This time as her eyes closed, the hands opened and M. came, was soon followed by R. D. for a couple of minutes. I let M. lie on the cushions and went to writing, and when I heard the question, "What day is it?" did not look up. Presently M. said, "You didn't know, papo, that you just had the R. D. here, did you?"

After an afternoon R. D. period, M. took advantage of my absence to walk as far as Colorado Avenue. As luck would have it, her nephew, on a car, saw her and got off to speak to her. Among other things he told her that Mr. F. was going to leave the soldier's home as soon as D. got ready to keep house for him, said that she looked well enough to work, asked if she had to do what the Princes said, advised her to "sneak away" when she felt like it, said that Alma was going to walk up and down the street to see her, etc. M. talked with him, but made no promises, told him she wasn't on the porch much where Alma could see her, and finally broke away and returned home. The rest of the afternoon she appeared disturbed and nervous, secretly worked some on a dress, and told me nothing about what had occurred. R. D. came no more. M.'s sleep in the afternoon and evening was a succession of brief naps and sharp awakenings. Presently she began to murmur in her sleep, "We won't do it again," "we must hurry; we must go," etc. When she woke I asked her what it was that she would not do again. She asked, "How did you know?", but would not tell me, though she said it meant something that happened today. Then she slept, and S. M. told me the story, and advised me to scold M. a little. "She doesn't mean to go far, but when she walks on the porch she begins to go off a little, then a little farther, then she gets to walking and forgets. She is like a child. She *is* the

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child that D. was at ten. She never had anyone to tell her what she should do and shouldn't do. Her own mother didn't. But she wouldn't go out of view of the house. That is one comfort. (I presume that she will improve.) I think that she has improved a lot since she came here. I am surprised that she does as well as she does. I did not believe she would. She used to be very mischievous, you know. And you remember how far she walked a few weeks ago, clear up to the —— place, and in the rain. She wouldn't do that now." When M. came I kindly talked to her about the mistake she had made, and the trouble it made for her. She was mystified at my knowing, and my exhortation probably had the more effect. But I had to leave M. to sleep, and the mischief was not yet over. *Apr. 28-29: 7 alt.: 3 R. D., 8 h. 13 m.; 3 M., 16 h. 15 m.; 1 S. D., 2 m.*

Apr. 30, Sunday. It appears that S. D. was here several times last night. According to S. M. she did not rise, but thought of getting up and of doing something indefinite after she was up. She listened, dreading to hear "the man."

R. D. went to Sunday School, and was banished by the falling of an article of furniture. She afterwards told me that she saw that the article was going to fall, and even after the crash struggled to maintain herself, but vainly. M. went to church service, but S. D. soon came, and was there until the service was almost over. She was very sleepy towards the last, but managed to keep awake. S. M. says that if S. D. had fallen asleep she, S. M., would have tried to keep her body upright, or if necessary would have called M.

In the afternoon M. was strangely perturbed, and said she was "lonesome", a term I have never heard her use before. S. M. was as puzzled as I, saying that M. was not sick so far as she knew. In the evening M. was still here, and was left locked in. On our return M. woke in splendid spirits, and said that she had read awhile, then slept "like a brick" until we entered. Then with laughter and childish grimaces she declared that what ailed her this afternoon must have been that she needed to sleep. But "I never seem to know at the time that I ought to sleep,—I know afterward, but not then. I feel as though I must get out and run and run." Of course I urged her to let me decide when

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she needed rest, and trust me. When she again slept, S. M. told me with much amusement that although M. supposed that she was sleeping all that hour and more, as a matter of fact R. D. was out most of the time. When R. D. came at about 10 she said that she was reading for about an hour and fell asleep at last, "and," she added, reflectively, "I don't remember waking up."

At this stage, in the matter of intercognition:

1. R. D. knows nothing at all about the others, directly, and has never even heard of S. M. She has undergone no change in this respect.

2. S. D. has lost her direct knowledge of R. D. and indirect knowledge of M. Of course she never knew anything about S. M. Now S. D. has no knowledge at all of the others, and but little of herself, not knowing even her own name.

3. M. knows the doings and thoughts of R. D. and S. D. *generally*. But the intervals when she loses sight of the words and experiences of R. D. are becoming more frequent and prolonged. M. has no knowledge of S. M. and never had. Apr. *29-30: est. 18 alt.: 3 R. D., 2 h. 40 m.; est. 9 M., est. 19 h. 35 m.; est. 6 S. D., est. 2 h. 55 m. Average daily total for R. D. during April, 1911, 8 h. 15 m.*

May 1. Mrs. P. asked me today if I had heard of a certain incident which befell M. yesterday and I replied that I had. M. cried out, "Who told you that, papo, I never told you", and was filled with wonder. After she fell asleep S. M. laughed and said, "*I* told you that." Last night, when M. finished reading, she marked the place in the book, page 143. Then R. D. came and read on from the earlier point in the book where *she* had left off, somewhere near the beginning of the book. In one of M.'s periods today she looked over some patterns which S. D. sent for a couple of months ago and which have been received by mail too late for her to be interested in them. M. said, "I am looking to see if they are all there, and to get them arranged right, because R. D. didn't know about them."

S. M. said today: "When M. is 'kicked out', it is not her fault; it is only because R. D. is not strong enough then to come fully out. Then M. usually gets hold of some of R. D.'s last

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thoughts." [294] "The reason that R. D. is out little in the daytime now is that S. D. is kept away nearly all the time, and this puts a heavier burden on M. and tires her body and affects her spirits."

The occasional bubbling up of facts from M. to R. D. is of interest. In the afternoon R. D. went and got the newspaper which as R. D. she had not seen, confident that she would find a notice of the death of a certain man in it, which she did after a long hunt through the columns. She simply felt that it was there but it was M. who had previously read the notice. Again, after supper she came into my study to ask me, with some anxiety, "Did I refuse to go walking with mother? It is running through my head that I did." The facts are that M. in the afternoon wanted to walk. I could not then go with her, nor could Mrs. P. I proposed that she wait and go with the mother after supper. She became peevish, and after supper refused to go with Mrs. P., S. M. says because she knew that it would then tire her too much. In fact, M. lay down and said, "Let the R. D. come and go to walk." It was about 4 minutes after M. had said this, and perhaps 2 minutes after S. M. had made her comment, that R. D. came and asked if she [M.] had refused to walk with the mother.

Once R. D. was sewing on the machine when she went away. I asked M. if she knew why R. D. departed so suddenly, and she did not at the time, but afterwards recalled that R. D. had just been looking into a drawer, and surmised, "perhaps she saw her father's picture." M. went to the drawer, and coming back said, "I think it was that, because the picture is put under something in a different place." S. M. afterwards positively affirmed that R. D. ran upon the picture, and that this was the cause of her going. At my suggestion M. willingly brought me

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294. As I understand it, by this date M.'s declension had progressed to the extent that ordinarily, when R. D. came under these circumstances and maintained herself, M. sank so deeply that she did not "watch", *i. e.*, was not co-conscious for a short time. But when R. D. was unable to maintain herself, so that M. was again forced to the surface, or "kicked out", the latter in her last subliminal moment was roused to watchfulness and glimpsed the last thoughts of R. D. prior to the submergence of the same.

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the portrait, which R. D. shall never see again. R. D. came for the night at about 11, after one of the best days she has had. In the night a squeaking door brought S. D., but she was sent away after a few minutes. *Apr. 30-May 1: 9 alt.: 4 R. D., 17 h. 5 m.; 4 M., 7 h. 43 m.; 1 S. D., 12 m.*

May 2. S. D. is gradually being choked off; she frequently is out but a few minutes in a day, seldom much over an hour. But she always makes an appearance in the morning, usually from 5.45 to 6.15. This morning I went to work after she had been here sleeping for about 10 minutes, blowing in her face to wake her enough to be put again to sleep by the process which, probably by auto-suggestion, drives her away. At about 9.30 M. slept to see if R. D. would come, but she did not, and soon M. desisted. I laid out some old documents which R. D. has been copying, and M. took up and looked over one of them. An exclamation, "Oh my papa!" called my attention—it was R. D., recalled probably by M.'s imagining R. D.'s interest in the documents. Then R. D. began copying, and when after about an hour M. came, she thought she would continue, but the idea grew distasteful ere she began. Now M. illustrated in her behavior the confession of the other day that sometimes she does not know when she ought to sleep. She insisted that she was not tired, and immediately fell asleep in her chair and S. M. talked, woke and declared she was not sleepy, again began to read and again fell asleep and lurched forward, whereupon S. D. came. The latter willingly lay down, but refused to sit up, asking "Where is that Dr. Prince?" I gave her a few light slaps on the forehead, she resisting and exclaiming, "Don't hit me, Mister!", then planted one good slap on the spot where it does children the most good. She gave one look of insulted horror and was gone in half a minute. I asked M. who was her successor, "You ought to have lain down, oughtn't you?", and she answered meekly, "Yes." R. D. copied again in the afternoon, and talked with impunity about the night she watched over her mother's body, which she could not have done two weeks ago without flitting. She said that she could not describe the strangeness of her feelings and thoughts, when she first began to "come out" for considerable periods, after five years of ob-

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scuration except for periods of only a few minutes. The very air seemed new, and she felt as if she knew almost nothing. She wonders that Ella, Miss ***, and others did not guess something of her condition.

R. D. took it into her head to telephone her mother's brother, Leonard Brandt, who is sick of an incurable disease. She has been in the habit of visiting him about once a year. He said that the Fischers had been visiting him lately and telling him about her being here. He was glad that she had a good home, etc. M. approved of of R. D.'s 'phoning and of her promise to go and see her uncle. I myself did not appreciate the objections to these particulars at the time. But when S. M. could express herself she brought up the matter of R. D.'s intention to visit her uncle, and calmly, but unwaveringly disapproved of it. "It will do no good. D. had better drop them all. In spite of all you can do he and his wife will be talking to her about the F.'s, and it will get her stirred up and hurt her. It was what he said about the family over the 'phone which made her go away this evening. It can do no good to keep up relations with him or any of them. She pities him because he is sick, but she hasn't any particular other feeling for him. She *must* give up the whole family. If she should associate with any of them again they would be bringing up all sorts of things and talking about each other, and asking her to do things, and she would slip back to where she was before."

S. M. laughed heartily as she described the funny ideas and ways of M. "It would make one die of laughing to see her dress. You see, before her mother's death it was always R. D. who dressed in the morning, and after that it was S. D. Only since coming here to live has M. ever had to be the one to dress. And when she first attempted it she had an awful time. She didn't know which went on first, and she studied and made mistakes and grumbled and almost cried, she had such a hard time. She put her shoes on the table and studied them to see which went on which foot, and then got them wrong. And it is still funny. She still gets things on in the wrong order and has to take them off and begin again. She talks all the time she is dressing, and grumbles and scolds. She addresses different parts

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of the body; her arms, legs, and so on, as if they were people. If her foot begins to itch while she is busy putting on something, she will say, ' Stop that itching, can't you, till I get this on?' And if she feels that she must go to the bath-room, and is not dressed enough, she will say, " Gee whiz! can't you wait? I can't go yet. I've got to get more on." It is the same way when she is taking a bath. The water gets into her ears and she growls at that, and the bathtub is slippery and she scolds that, and she feels cold and hates to be cold, and she thinks the bathtub keeps out the heat, and she gets tired, and has an awful time." S. M. also remarked that she did not think it would be best for D. ever to marry, that that state of life, with its responsibilities, etc., would tend to bring back the old condition though she had recovered from it. " She will never want to marry, anyway. She will be happier staying with the mother and you, and when you are old she will take care of you." R. D. came at 11.05 for the night. *May 1-2: 16 alt.: 6 R. D., 10 h. 59 m.; 7 M., 12 h. 47 m.; 3 S. D., 19 m.*

May 3. I insert the entire mechanism for this day. At 5.55 I woke, found that S. D. was here and went and banished her by the M.-formula. S. M. afterwards said that she had then been here about 10 minutes. Soon after I left S. D. returned, and had been here about an hour when I discovered her presence and banished her again, aided, perhaps, by her bumping her head on the window-frame. M. persisted until 10.50 in spite of two attempts to bring R. D. by the M.-formula, which finally succeeded. Probably the long stay of S. D. was injurious, and caused the delay. After M. came at 12.10 M. obstinately declared that she was not sleepy. Perhaps my advising her to lie down and sleep acted as a suggestion, though I do not think that M. is always aware when she is tired. But I looked up and she had toppled over and was lying in a very twisted and uncomfortable position. Before she could be straightened out, S. D. came, but gave little trouble and went within two minutes. At 2.55 M. was replaced by R. D. through the P.-process in its present shortened form, when a sudden loud noise startled her and brought M. She ironed too long while I was away, and when she slept afterwards the wrist and fingers worked for ten minutes, gradually

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ceasing. The sleep continued far from sound, many odd ejaculations and movements so testifying. She would grab and hold my hand, then wishing to scratch her nose or otherwise employ her hand would place mine carefully up against my chest and pat and press it hard several times in a manner significant of its duty to stay there. When ready to grasp it again, her own hand would come back unerringly to the spot where she had left it, and if I had removed it would pat all about in widening circles in search of it, and when it was found she would express satisfaction by facial signs and little ejaculations. If I drew my fingers away, she would give them several sharp little taps, evidently to reprove them. If I drew a circle or any other figure on her arm or cheek, or did anything to reach her tactual sense at all out of the ordinary order, she instantly repeated the movement on the same spot. In the meantime S. M. talked, part of the time in amusement at M.'s behavior, and part of the time on other subjects, while the movements went on. Several times S. M. did not seem to have noticed my provocative manœuvers, and at M.'s imitative movements inquired, "What is she doing that for?" Then the movements ceased, and S. M. stopped talking. I was not sure what this indicated, as the R. D. smile had not appeared, but I experimented, saying "trees." The characteristic smile now beamed out, and R. D. rapturously murmured, "trees!". She repeated "flowers!" after me, but ere she woke a cog must have slipped, for M. came back, without, however, being kicked out. Soon R. D. was back spontaneously, but quickly a shriek from the parrot sent her away. S. M. said, "When that big noise came earlier in the afternoon R. D. was already some confused by Polly's racket, and went away without realizing what made the other noise. This time, when she heard Polly yell, it brought back the sound which frightened her before. These things go by associations, you know." Again R. D. almost came, but the fact that the supper preparations were pleasantly odorous probably hindered. In the evening R. D. came, after M. had slept awhile, for about 35 minutes, later for about 2 minutes, and finally, for the night, at 10.35. Then she inquired sadly, "What makes me come and go so?" Towards the close of the 35-minute period it was evident to me that her

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thoughts were dwelling on something oppressive. I have reason to know that she worries about "being a bother", and not being able to help more.

M. is nearly always hungry, frequently talks of eating, longs for candy, runs downstairs often to get fruit, etc. She is hungry as a growing child, and likes what a child usually likes. R. D. never talks about being hungry, has not the average appetite, and cares very little for candy. She will eat a chocolate or two in a day if she has some, while M. unwatched will devour a bagful. S. D. soon after she began to die had little appetite, almost no taste, and cared nothing at all for goodies. She had always been deficient in these particulars.

S. D. Loses the Ability to Read. S. M. informed me today that S. D., while she still holds a paper as though reading, no longer reads. Also that she has about three remaining ideas: (1) She wants to lie down. (2) She doesn't want to sit up—that is, for the M.-process. (3) Where is Dr. Prince? Observation confirms her statement to this extent, that S. D. no longer speaks of her home or her people, about going out or of working. As S. M. says, "If S. D. finds herself at work when she comes, she automatically continues it", but she never initiates it. She has not been downstairs for some time. To be sure, she doesn't have much chance. S. M. also remarks that children, birds and animals would see the difference between M. and S. D. better than grown human beings. Observation confirms this now in the case of our parrot. She always shows excitement with M., and wants to play with her. When R. D. is out the parrot is listless and good-natured with her. She used to feel a special antipathy toward S. D., and fly at her at every opportunity. [295] Again S. M. said, "I wish you could see from the inside,

295. The superior reader will here conjecture that the parrot's response varied according to the immediate behavior of the personalities toward her. It is true that only M. ever romped with the parrot, that only S. D. shrank from it, and that R. D. was fearless but placid in its vicinity; but the point is that the bird showed signs of distinguishing the characters before they turned their attention to her, chattering soon after M. came to attract her attention, threatening S. D., softly singing, perhaps, to greet R. D. Perhaps the vocal differences between the personalities were her chief indices.

On May 23d the parrot did fly at R. D. and bite her (see page 569), but

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as I do. I can tell what affects R. D., what keeps her back and what brings her. It is all plain to me, but I can't explain it, how M. and R. D. affect each other, and how it is if M. is very much troubled or excited about something, thoughts in regard to it sometimes get into R. D.'s mind. R. D. thought she would go to see her Uncle Leonard, because she pities him, but down underneath she had a feeling that it wouldn't be well for her. *I am that feeling."* [296]

I told M. after one of her wakings that I knew she had been dreaming [297] "What makes you think so? (Because you looked dreamy.) Who ever heard of a *dream* looking *dreamy?"* she merrily asked as a poser. Again I jokingly called M. a Dutchman. "I'm not a Dutchman. Are you a Dutchman?" (No. I am English, Scotch, Welsh and Irish.) "Well, then, that's what I am." This was a humorous allusion to her being my daughter. [298] *May 2-3: 19 alt.: 9 R. D., 9 h. 40 m.; 7 M., 12 h. 43 m.; 3 S. D., 1 h. 7 m.*

May 4. It was intended to take R. D. on a trolley-ride in the forenoon, but I decided after consultation with Mrs. P. that this would have to be postponed, on account of matters which needed attending to. It was an unfortunate decision. R. D. got the notion that I did not wish to go or the mother did not wish her to go. She departed promptly, and the feeling passed over to M., with the result that S. D. was soon on deck so stupid and obstinate that it took severe treatment to send her away. Another thing that troubled M. was the precautions that we take lately about drawing down certain window shades. A neighbor on one side is a notorious mischief-maker, and both the childish exuberance of M. and the measures taken to send away S. D., are

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there was probably some extraneous provocation. R. D. may have been wearing a hat, as the parrot was always irritated at the sight of a woman so equipped.

296. Afterward S. M. explained that she meant by this graphic expression only that she thought so earnestly regarding the inadvisability of the visit that her feeling roused a corresponding feeling in R. D.'s consciousness.

297. This was a blunder, if spoken seriously. M. never dreamed.

298. This was my impression at the time. Really the remark represented M.'s wish to be just what her "papo" was, and her ignorance of any reason why she could not be.

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calculated to stimulate her proclivities to their utmost. Now M. declared that she would never walk with either of us again, and that she wanted to go and live with Mrs. ***, a friend of the family living in the country, until "R. D. is here all the time." She fairly cried herself to sleep, and no protestations that she had misunderstood were of avail. S. M. said, "She can't help it. I wish you could see how her mind works. It is all real to her. She loves you and the mother, and it hurts her when she says she is going away, and yet she means it. It is her nature to be loving and to pet those whom she loves, and she is afraid she has done something wrong, she doesn't know what. On the whole you have done wonderfully well with the M. You must remember that no one ever told her before what she must do, and so it seems sufficient to her when she says she wants to do this and doesn't want to do that. But she must not go away into the country. She would be running over the hills and it would be M. nearly all the time, and that would strengthen her." Occasionally M.'s voice of different quality would break into the midst of S. M.'s sentences, in such exclamations as "We haven't anybody to ask." S. M. immediately explained that M. was wishing that she could consult S. D. about the matter. The latter used to write notes to M. telling her what she had done that S. D. disapproved of, and otherwise advising her; but now S. D. had got so that she could tell M. nothing, and M. felt that she had no adviser in the emergency. M.'s feeling was gradually allayed as the day wore on. She promised me that she would not run away, and even in her sleep repeated, "We won't run away to the country." Finally I allowed her to go alone to a little store in a safe quarter just around the corner, and she returned, walking very slowly.

It is a curious thing, when M. is sleeping in a melancholy mood, the corners of the mouth drawn down, and she is saying, for example, "A-a-ah! a-a-ah!"—pitying herself, or squeaking in the old fashion, "All right! all right!", and I happen to smile somewhat audibly, to see the lips spread in an amused smile as S. M. momentarily gets possession of them, while the dismal iteration still goes on, and a moment later to see the smile die out and the forlorn expression reappear.

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I had to leave M. to sleep. It appears that R. D. must have come in her sleep for a little while, for S. M. reported that M. tried to make her hear about her trouble, failed, and began to cry, whereupon S. D. came, and remained until about 5 a. m. M. was so tired that she did not heed, and never knew that S. D. had come. *May 3-4: 15 alt.: 5 R. D., 8 h. 51 m.; 7 M., 16 h. 14 m.; 3 S. D., 10 m.*

May 5. **S. D. Loses Will-Power.** I found S. D. lying quietly, and she did not seem alarmed at my entrance. S. M. says that she had just lain and listened to sounds, hardly thinking, and was really glad to hear my voice. She had lain for some time on her right side, which she never used to do, but a curtain blew against her face and frightened her, whereupon she turned over and so remained until I found her. Her absence of resentment and feeble resistance to the M.-formula shows that she has become the pale shadow of a personality. I give bits of our talk. "(What is your name?) We never had a name. (Where was your home before you came here?) We never had any other home. We always lived here. But we are going to stay only a little while. We are going to work for Dr. P., and people live with people they work for. (Do you remember anything of yesterday?) What is yesterday? (How long have you been here tonight?) What is tonight? (How long have you been here?)" She shook her head. "(You don't know?) No." Various means of putting her to sleep failing I gave her a little slap. "Don't hit me" she cried softly, without anger, "Dr. P. wouldn't like you to hit me." At a threatening gesture she curled up against my shoulder and under my chin, like a child seeking protection. I clapped my hands, and this was as effectual as anything. It was not that she was obstinate,—that seems to be past; she did whatever I said, shut her eyes and tried to go to sleep, repeatedly, but in vain. I finally tried taking her up on my arm in M.-fashion. She did not realize where she was, for she asked, "Did you put cushions under me?" She cannot feel, and watched my face, except when I raised my arm and she saw the sleeve of my dressing-gown, and asked, "What have you got on?" Presently she murmured, "I am more comfortable now; can't I always lie this way? Why aren't you *always*

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on that side?....I turned over on this side and something hit my face, and I was frightened and turned back." I pointed to her eye, and she followed the movement. "(What is the name of that?) It is what I look out of", she said, after she had touched her eye with her own finger, as if to find what was there. [299] "(What is that?)", touching her mouth. She touched her lips, but shook her head. "Where is your lady? (Sleeping in the next room.) Will she come out? I am afraid of her." Mrs. P. helped to hold her at her last bad spell. Presently I moved my foot so that it joggled her. "What is that? (My foot is asleep.) Foot? what is that,—your lady?" [300] Finally I put her to sleep by suggestion.

M. came in happy mood, which however, varied during the day. R. D. was here several times for not long periods. M. had to be left for a while, and was locked in. The phone rang, and some one asked if she could talk to Doris. M. replied, "Doris is not at home" and hung up the receiver. Said S. M., "she could have kicked herself as soon as she had done it, she was so curious to know who it was." I afterward pretended to M. that I learned this by "science", and complimented her on her wise conduct. "Hang science!", she said, "I don't want you to know everything that is in my head." S. M. said today, just after M. in her sleep had laughed a piping, infantile laugh, "She has about three ways of laughing; that which you heard just now, which is the way she laughed when a very small child; her ho-ho style, which is that she used when she was ten or twelve; and another which I can't describe very well, but you remember it—it is her ordinary laugh, and she laughed that way between the other two ages. [301] R. D. came for the night at 10.45, and

299. S. D.'s memory of substantives decayed before that of verbs, particularly verbs expressing her own motor activities. After she had forgotten "eye" she could still define it as "what I look out of". My hand was what hit her (p. 533). She could not name "mouth" or "water", but said "put something in there" (p. 533).

300. Note that just before she had been told that the "lady" was sleeping. Considering her amnesia, and limitation of the field of vision both by shortening and narrowing (p. 539), the surmise that "foot" was the lady's name was not unreasonable.

301. The third type is difficult to describe. It is the most musical of the

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was left sweetly sleeping. *May 4-5: 11 alt.: 4 R. D., 4 h. 40 m.; 6 M., 14 h. 15 m.; 1 S. D., 5 h.*

May 6. Fearing that S. D. might have come from repetition of last night's coming, I entered at about 4 a. m., saying softly that it was I, and she must not be alarmed when I turned on the light. It proved to be R. D., who smiled in her sleep. At about 7.15 I went in and found S. D., who showed relief at my coming, and in the most appealing way said, "I heard noises. Noises! Noises!", and immediately held up her wrists to be grasped. Failing to put her to sleep by suggestion as she lay I sat her up, and took her on my arm. She nestled up to my chin, repeating softly, "Noises! noises!" Then she asked, "Where is that Dr. Prince? (Not far, but he can't come now.) Where is your lady? (Sleeping.) Noises! noises!" I put my hand over her eyes, "Don't hit me, mister. We'll go to sleep." I now told her positively that she would sleep, would be asleep in a moment, was sleeping, was asleep—and she was. Then S. M. told me that R. D. dreamed last night that Mr. Fischer was dead and that the members of the family went to her and reproached her for leaving him. She dreamed the whole course of the funeral, the very hymns which were sung, and that she cried throughout the funeral,—and all the while she was really drenching her pillow. There were more alternations and especially more appearances of S. D. than usual today, in consequence of the dream and its resultant rousing of memories, also of the coming of a man to collect a bill which really concerned a sister-in-law.

M. is very cheerful this morning. She wanted to wash the porch, and while out stopped to admire a geranium, pretended (as she afterwards said) it was a little girl, and talked to it ac-

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three, and is made up of a number of "ha"s, ending with a sort of "hoo" pitched several tones higher. For some months at the time of this writing, this has been the prevailing type. The boyish "ho, ho, ho" is now never or almost never heard. Occasionally the infantile laugh is employed. That is, her laughing is now of the stage of her childish development to which she has mentally receded, say of her seventh year [Aug., 1913.] After the foregoing was written, the "ha-ha-hoo" laugh gradually disappeared, and for months before M. finally vanished in April, 1914, only the "infantile laugh" was heard. She seemed then to be mentally not more than four or five years old.

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cordingly. Of a sudden R. D. came, flew into the house to greet Mrs. P. and upstairs to greet me. [302]

Every time that S. D. came she would exclaim "Noises! noises!", her mind being apparently at the same moment when she came in the morning and heard the flapping of the window-curtain. All her will-power seems to have vanished, her repugnance to me and to " sitting up " is gone. Her thoughts must now be very thin and shadowy. Thrice banished by suggestion, at 2.28 it did not succeed, though she obeyed my directions, and once declared " I am asleep ", her eyes being wide open. She heard the canaries and repeated over and over, " Noises!" I laid my hand over her eyes, and she would say, " Don't hit me." She seemed to have little voluntary power over her limbs, and, as S. M. says, it is doubtful if she could now stand. M. says that she looks only at my eyes, and I think this is true. Her voice seems to be growing weaker and less distinct. When Mrs. P. approached her she shrank in fear, and hid her face against my coat. At last I spoke loudly, " Margaret." S. D. inquired, " Is that your lady? (No. Margaret, want some candy?) " At this M. came with a laugh, and then became repentant, with the most child-like manner. " Ah won't do it again, papo. Ah didn't mean to do wrong, but ah did what ah hadn't ought to do. (What?) Ah was just thinkin' that the R. D. can walk out and ah have to stay in the house. And my thinkin' that made the S. D. come. Ah won't do it any more; ah will be good." I comforted her and she fell asleep. S. M. now advised that when S. D. comes after this I should let her lie awhile without attempting to banish her. " Just sit beside her. She won't hurt the R. D. now, for she has no will-power left and she doesn't try to get back any of her memories. Perhaps she will rest M. sometimes. I don't think she will be here long."

Once today, while R. D. was talking, with hardly perceptible intervening pause M. came, cried " O pap—", but could not

302. It will be seen that afterwards M. repeatedly brought R. D., intentionally or otherwise, by "imagining", notably when she played her drama. The reason was that it made her happy, and happiness on the part of M., provided that it was not so tumultuous as to produce exhaustion, always tended to restore the primary personality.

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finish the word—S. D. was there, looking at me with her timorous, vacant face. When S. D. came at about 5.35, mindful of S. M.'s advice I determined to let her remain awhile. Scraps of our talk follow. "(Do you remember yesterday?) What's yesterday? (Is this today?) What's today? (What is this"—holding up my hand) "You. (What do you call it?) It is what hit me. (Yes, dear) What's dear? (You)" The canaries chirped, and she exclaimed "Noises! (What made the noises?) Noises! (You know Sporty and Dick?) No.... Where is Dr. Prince? (I am Dr. Prince.) No. (Yes, you don't know me, that's all.) No, I know Dr. Prince. (I am Dr. Prince, I just have different clothes.) What's clothes?" She seemed now to believe that I was Dr. Prince, and accepted the metamorphosis without surprise and without elation. "You won't let that man hit me. (No, he will never hit you again.) Where is that man? (Gone.) Is that lady here? Yes, she must get the dinner, you know.) Yes.....(What work can you do?) No. (Don't you ever work?) No. (What is your name?) No name. (Where are you?) Here. (Where am I?) There." Noting that she looked constantly at my eyes, I closed them. She drew back and shook. "Don't go away, mister." I opened my eyes and she nestled closer. The same result followed the repetition of the experiment. In order to test her power of retaining the memory of a newly uttered word, I said, "(The next time I go away, say 'Come' and I will come back.)" I shut my eyes, and she made sounds in her throat and finally broke out, "Noises." Again I bade her remember to say "Come", but she could not do it. Presently I placed her shoulders upon my knees and told her that she was going to sleep. Automatically she put up her wrists, but then said, "Put something in there." After several repetitions she pointed to her mouth, and added, "dry", placing a finger on her lip. She drank eagerly, but did not touch the glass. One foot was twisted in what would have been an uncomfortable position, but for anæsthesia, I straightened it out, she looked down and asked, "What's that?" I asked "(Do you know Doris?) No. What's Doris? (Don't you know the name Fischer?) No. (Isn't your

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name Fischer?) No, *dear.*" [303] She sank to sleep, with a little aid from suggestion, and M. continued to sleep. S. M. approved of what had been done, and said that it rested M., and would not hurt, because "she really does not think any more. (What do you think is left of her mind, principally?) Being afraid of getting hurt."

R. D. asked me in the afternoon if she had taken her pills, and said that she did not feel as though she had. Afterwards I asked M. if she had taken them. "No, I forgot it. *I* made her think that she had not taken them. (No, she said she *felt* as though she had not taken them.) Well, that was me. (No, she meant that she did not feel them in her stomach.) Gee whiz, papo! you can't feel two little pills, they are gone in a minute. Be gorry, perhaps you can see what's in our heads, but we can't see what is in our stomach!"

In the night Mrs. P. rose and made some noise, so, fearing lest R. D. would go, I started to her door and spoke softly to reassure her. M. afterwards said that R. D. was in the midst of a dream but just here a new one started, about Mrs. P. and me. It would appear that in her sleep she recognized and distinguished us. *May 5-6: 23 alt.: 7 R. D., 14 h.; 10 M., 8 h. 20 m.; 6 S. D., 1 h. 20 m.*

May 7, Sunday. I found S. D. afraid of "noises", and as I sat beside her she sat up and leaned over until her eyes were as near mine as she could get them in her sidewise position. S. M. says that is because S. D. sees my eyes mostly, and felt that by getting near them she was getting near protection. Three things she now fears will hurt her (1) "the man" (2) "the lady", and (3) "noises." Again she said "Put something in", and I now knew that she meant water, the name of which, as of nearly everything else, she has forgotten. She never thinks of touching the glass, and once, as it was not tilted sufficiently, she murmured, "I didn't get any." When S. D. next came it was in consequence (S. M. says) of M.'s voluntarily having "let go" in order to rest, since she had found out that it does not hurt R.

303. I had a little before called her "dear", (page 533) and this is henceforth her name, to be referred presently to her eyes, where she seemed to locate her personality.

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D. any more for S. D. to come. "You had best tell M. when she should *not* let go, for sometimes it might bother you, and if she lets S. D. come in the nighttime S. D. will be afraid and R. D. will get some of her fears."

We feared to let R. D. go to church lest S. D. should come, and M. was well content. The last seems less and less inclined to go out and to meet people. We left her as M., but R. D. came spontaneously, was sorry to find that "the A Phase" had not gone to Sunday School, but was more reconciled after she read this note on another spontaneous appearance:

> "Doris The reason you did not go to church or Sunday School is because you forget sometimes it is not good for you to be in Sunday School Margaret."

S. D. says that M. studied for some time how she should word it; was about to write, "when I come out", but remembered that R. D. always says "when I forget", so thought it best to adopt similar terms.

Sometimes M. is watching underneath when R. D. or S. D. is out, sometimes she is "away." For example, she knew all that happened when S. D. was out three times in the morning, but nothing of what was said and done during a half-hour visit of the same in the afternoon. Again, when she is watching, and feels a desire to come out, sometimes she succeeds and sometimes she fails. For instance, I left the room while S. D. was here, and the door of the room was ajar, with the canaries out. M. was watching through S. D.'s eyes and was very much alarmed lest the canaries should escape, and tried to come out to shut the door, but did not succeed.

In the afternoon a disaster happened, the preliminary to another. Mrs. P. and M. were sitting on the piazza, when suddenly Ada, the sister, walked up. It was too late to flee, and some conversation ensued, during which M. became more and more tense with excitement. Mrs. P. told her quietly to go into the house, and she came straight for me, her arms and face twitching, and her body trembling from head to foot. "I had to come in", she said, "because the mother told me to, but I *want* to go down again. Let's go down, oh papo, let's go down!" At

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one moment she was regretting having seen Ada, and saying "we mustn't walk on the porch anymore", and the next begging to be allowed to go down and talk. I had difficulty in persuading her to be good and let me go down for a few minutes, but at last she concurred. "Just a minute, papo, and if you don't come back in a minute I shall *have* to go down again." She locked herself in as I went. I explained to Ada as kindly as possible the strange necessity we were under of denying D.'s relatives the privilege of calling on or communicating with her, telling her that the effect of a letter from Alma was disastrous for a week, and that she was now in a paroxysm which she would certainly feel the effects of for days. Then I rushed back, leaving Mrs. P. to continue the sermon. After this M. would twitch and tremble even in her sleep, and grew so weary—for R. D. came no more—that she repeatedly "let go" so that she could exchange places with S. D. and rest.

S. D. Becomes an Infant in Mind. S. D. now has a very small vocabulary, and less reasoning power and knowledge than a two-year-old child. I noted that not only would she try to bring her eyes near mine, but that also she occasionally placed first one then the other eye close to my mouth. S. M. says that this is because sensation is now limited to her eyes, and she likes to feel my breath. I happened once to rock her head from side to side for a moment; she showed pleasure at the movement because the *eyes* participated in it (according to S. M.) and afterwards several times indicated that she wished its repetition by beginning the rocking movement herself. She would smile with infantile pleasure during the process, but soon would say "so", which I discovered meant to her "stop." This is an evident Teutonism, and yet, curiously, I do not remember to have heard any of the other characters use it in any of the senses peculiar to Germans, nor even S. D. herself, up to the present stage. "No", in her language, means either "no" or "I don't know." "Dear", the term which I applied to her yesterday, she today applies to her eyes, where it is probable she locates whatever consciousness of self which she retains, because these are the remaining seats of sensation. She points, with pleased expression, to one eye, says "dear", to the other and repeats the word,

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"PUT IT IN."

Infant sick Doris desiring to have a tongue herself. See pp. 534, 538, 540 for similar incidents.



"ONE DEAR"

Infant Sick Doris counting her eyes. See pp. 536-8, 545, 561.

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and latterly, to my surprise, added "Two dears." She pointed to one of my eyes, said "Dr. Prince," to the other and said the same, then added, "Two Dr. Princes." She happened to touch her nose, then felt of it with a wondering expression and asked "What's that? (Nose)" She touched her mouth and repeated the question. I told her, but thereafter her mouth was "another nose" to her. After a little silence on my part she pulled at my lip. Thinking she wanted me to smile I did so, asking "(Is that right?) M-hm." But as I continued silent she looked dissatisfied and said "no" again, pulling my lip. I changed my expression, and asked if that was right. "M-hm." I discovered that she wanted me to talk. Later she began to say, "Make it go", and when I talked beamed brightly, like a pleased infant. "(Who are you?) Dear. *This* is Dear", pointing to one eye, then pointing to the other, "*this* is Dear." Then, pointing first to one, then to the other, she said, "One Dear. Dear two. Two Dears." She heard a noise in the direction of the canary cages seated in the window, and looked with interest. "Where did the other go? (They are both there.) There was another. It made a noise and frightened him and he flew—he flew away—yes, made a noise and he flew off." She seemed to comprehend that I did not understand, and struggled for expression. "Another one—like that", she said, pointing to my coat. I was mystified, but afterwards S. M. explained that S. D. had heard one of the canaries flutter, frightened by a sparrow that lighted on the sill, and that S. D. had seen the sparrow fly away, and tried to tell me that the "other" was dark, like my coat. Later I found that meaningless sounds in response to "Make it go" do not answer, she wants words, though the repetition of the same sentence over and over is satisfactory. Occasionally S. D. showed wonder at movements of her body, which, according to S. M., were caused by M. subliminally. A foot kicked against the wall; S. D. looked down and asked "What's that?" M. scratched an ear and S. D. looked a little startled as the hand crossed her field of vision. Her dress attracted her attention and she plucked at it and asked "What is that?" It developed that she regards all parts of her face as belonging to her, but no other part of her body, hair, neck, hands, feet, etc. Once she pointed

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to my eye and said, "A Dear in that, too", and seemed afterwards to be trying to say that the Dear was in "Dr. Prince", from which it would appear that she saw reflection of her face in the pupil of my eye. I told her repeatedly that "the lady" would not hurt her, and by gradual approaches Mrs. P. finally stood before her, and after a few nervous tremors she gave up her fears in this direction. In the evening Mrs. P. and I went to church, leaving M. at home. On our return we found the girl lying on the bath-room floor. Raised to a sitting posture S. D. inquired, "Who hit us?" Half carried, she was induced slowly to put one foot before the other, and so reached the couch. A large contusion was found on the back of her head, and S. D. shrank when it was touched, though less than M. afterwards. "Who hit us?" she asked again. "(No one hit you. You fell.) What's fell?" I tried to explain by enacting a fall. "No. Noise! Someone said 'O!' Who hit us?" Then we had a period of the prattle to which our conversations are now restricted. If I was silent she would demand, "Make it go", meaning that I was to talk. "What's that?" she asked scores of times, referring to objects which attracted her attention, or words which she did not understand, and which I could not explain. The ascending smoke from my cigar interested her immensely; she followed it with her eyes intently, her lips parted in an infantile smile, asking, "Where did it go?" as the smoke disappeared. "Do it again", she cried eagerly, and once conceived the notion of making smoke herself, saying "Put it there!" and pointing to her widely-open mouth. She made repeated attempts to catch the smoke with her fingers, and seemed surprised that she could not. When the cigar was finished she said lugubriously, "All gone." Once when she ordered, "Make it go", I said, "Make it go and go and go", and she took up the addition with glee. When at last she fell asleep she commenced the monotonous and regular iteration of the ominous word "insane." This was blood-curdling, but it proved that M. had overheard Ada say to Mrs. P., "I have sometimes feared that D. would become insane." This word had stuck in M.'s mind, and was uttered by M. underneath, in a dazed condition, the result of the fall. Twice S. D. roused and heard her lips pronouncing the word, and asked,

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Infant Sick Doris lifted up, showing loss of motor functions.
See p. 551 seq.



"PAPA TWO."

Infant Sick Doris counting papa's eyes, and pointing to the right eye.
See pp. 541, 545.

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"What's insane?" I sat by the injured girl all night, dozing a part of the time in my chair. Late in the night S. D. roused and said, turning the back of her head towards me, "Make it better. . . Put something on—dry!" [304] I began to apply cold water to the injured spot, and kept it up until she gave the signal to stop, "so." Several times I was called upon to do this, and gradually the pulse went down, and she began to say, "Better! I knew Dr. Prince could make it better." Once she turned toward the light, shrank in fear, and ejaculated, "Go", whereupon I shaded the light. M. came several times, aggregating perhaps an hour, but said little. S. M. explained that some mischievous boys hammered on the house door, and startled M. so that S. D. came.

S. D. Loses Her Motor Memories. The latter not being able to stand, fell, but in the act of falling M. tried to come back, and succeeded in exclaiming "Oh!", which was what S. D. heard. S. D. fell, the back of her head striking the bathtub, and her forehead the floor. She had lain about half an hour when discovered. S. M. said that probably M. would not have been so startled had it not been for her sister's call. *May 6-7: 24 alt.: 4 R. D., 8 h. 27 m.; 11 M., est. 12 h. 43 m.; 9 S. D., est. 2 h. 50 m.*

May 8. No R. D. appeared today. And it was S. D. who was here the greater part of the time!

S. D.'s Vision Shortens to Five Feet and She no Longer Understands My Speech Until She Sees Me. I noted today that if I come into the room where S. D. lies, she does not see me until I am quite near and directly in front of her. Moreover, I may sit within a few feet of her, but a little to one side, and talk to her, and she does not answer, or show sign of understanding a word, but only murmurs "noise!". If I wave my hand while standing directly in front and about five feet away, she seems dimly conscious of something before her, and smiles faintly. A little nearer and she catches sight of me. Now I may

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304. This may have been an attempt to express that her head pained her and needed medicine. Or it may reach back to the incident of May 6th (p. 533), when being thirsty she said, "Put something in there—dry", and represent simply the desire to have her discomfort relieved, as it had been on that day. Henceforth, any pain was apt to elicit the word "dry".

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retreat, still talking, and she will continue to hear and answer me.

Singing pleased her, and caused her to rock her body. I gathered up her head and shoulders, rocking them gently, and she showed delight, and said "Do it again", but soon tired and stopped me with "So!" She opened her mouth and tried to transfer my singing to it with her fingers. As it was evident that she wanted her mouth to sing, I sang into it, at first at a low pitch, whereat she said "no"; then in a higher, causing her to smile and say "yes." But after a little she added, doubtfully, "I guess not", perhaps meaning that she doubted if she was doing the singing. "Do it again", she ordered, making an upward motion. I lighted a cigar, and it proved that this was what she desired, to see the smoke go upwards. She invented a little game, which proved the retention in memory of an incident of forty-eight hours previously. [305] Shutting her eyes, she said, "Gone; say 'noise'", and when I did so, opened her eyes widely and laughed merrily. Pointing to my eyes she said, "Go." I shut them, she said "noise" and I opened them, to her satisfaction. She kept this game up for several minutes before tiring, and started it again later in the day.

S. D.'s Areas of Sensation Greatly Reduced. S. M. has been studying S. D.'s powers of sensation. She reports that S. D. feels in the mouth and on the lips as well as the eyes, though less, and discovered from the accident of a book toppling over on S. D., that she feels in the nipples, though not in the parts adjacent. Also she has moderate sensation of pain from a severe hurt. Mrs. P. sat with her for two hours this morning, and when I returned S. D. negatived every claim of mine that I was Dr. P. "No, Dr. P. gone away" she asserted, but was fully satisfied with the substitution. Later in the day she learned to call me papa. She had made one of her simple requests, and I said "(Papa will.) What's papa? (I am papa.)" She took up the new title without hesitation, and, pointing at my eyes in turn,

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305. See p. 533.

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said, "Papa one, papa two—*two* papas", [306] but added with a shade of wonder, "Where's Dr. P.? (I am Dr. P.) No", she responded earnestly, "*papa.*" She has no idea that one person can have two names. She demanded where Dr. P. was, but was satisfied with the answer that he had gone away, and gave herself no further concern about him. She will say, "Make head better—dry! Make head better—go", which means, "My head is hot where it was hurt; cool it with water and I can sleep." After the water has done its soothing work, she says, "Papa make hit all better." Again, today she revealed in naïve fashion what she meant by saying "Dear—in Dr. P." She looked into each of my eyes alternately, said "One Dear—Dear two," then tapped her gold tooth and laughed. She could see her gold tooth reflected in my eyes.

In the evening I was attacked by an agonizing headache, which at last extorted a groan from me. M. being then asleep, S. M. asked me anxiously what the matter was, and I had to confess the headache. There was a moment's silence, then M. sprang forward, wide awake, and asked, in tones full of alarm, "What is it, papo? Are you sick?" S. M. afterwards told me that she had called M., saying "Wake up, your papa is sick." Mrs. P. now took my place for a time, while I went to my room. M. in her nervousness, started to sew, and was dissuaded by Mrs. P. only by taking her out on the porch. When I came out again, M. insisted on sitting in the Morris chair, and making me lie on her lounge. Suddenly S. D. came, and made gestures of refusal when I endeavored to take her to the couch, pointing to it and saying, "Go—go." Then, when her head happened to turn, or I moved out of her short field of vision, she would seemingly becomes oblivious of me, her eyes moving in small circles, and her face wearing a troubled expression. Evidently M.'s worry had percolated, obscurely, to her. It was reported that S. D. was here most of the night, awake much of the time, listening to sounds, and drawing the clothing up so that she could feel it on her eyes.

306. S. D.'s successive names for me in the process of her decadence were these: (1) "Dr. Prince." (2) "Mister", or "Man." (3) "Mr. Prince" —conceived of as a relative of the absent Dr. P. (4) "Dr. Prince." (5) "Papa".

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May 7-8: Est. 24 alt.: 0 R. D.; est. 12 M., est. 8 h.; est. 12 S. D., est. 16 h.

May 9. S. D. is still somewhat afraid of "the lady" when she first sees her in the morning, but not later in the day. She is not always ready to "go" when I suggest it, being not tired of her infantile games, but later when asked "Want to go?" responds "Yes" and holds up her wrists, is asleep in half a minute after they are grasped, M. there asleep in a moment, and S. M. speaking. M. woke in happy mood, and R. D. came, dressed and ate part of her breakfast before she went, after a 20-minute stay.

I said to S. D., "Noises won't hurt Dear." She turned toward me, snuggled up to my arm, and said, "Noises not hit *now.*" Then turning away, said "Noises hit us." "Hit" to her means both strike and hurt. No assurance, when she was turned away, that the noises would not hurt her availed. She would turn and snuggle as before, look into my eyes and say, No noises—not hit *now*", turn away and add, "*Now* noises hit." If I ceased to answer her, and her head happened to be turned away, she instantly lost knowledge of my presence, and would say, with forward sweeps of her arm, and eyes looking upward and straight forward, "*Dr. P.* all gone. *Papa* all gone. Noises! *Dr. P.* all gone. *Papa* all gone. Noises! Noises!" Then, when I turned her face toward me, she would nestle and say with relief, "No noises! No noises!" At 11.10, as I was sitting with M. on the porch, I heard, "O papa!", and R. D. was there. She remained until the moment when the 12.30 whistle blew.

At 1.50 I brought R. D. The usual process of "bringing" her at this stage is as follows. (1) M. lies down with her head supported on my arm. This posture is not indispensable, but facilitates the process. (2) M. falls asleep at once, and S. M. begins to talk. (3) In one to several minutes S. D. opens her eyes, [307] and her little round of entertainments begins. After ten or even thirty minutes S. D. says "Dears go", or "Go now", extends her arms, her wrists are grasped, and she closes her eyes. (4) M. comes; the more jubilant on account of her

307. M. would "let go" while asleep, causing S. D. to come. This rested M., who returned awake. Her renewed good spirits soon brought R. D.

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"good sleep", the merrier at some funny occurrence, the quicker the final stage. (5) R. D. opens her eyes, calmly glad to be "back." R. D. was banished by accidentally learning that her sister Ada had called on Sunday, a fact which *she* had not known; and later by receiving a note from a niece. As though there had not been troubles enough, in the evening while I was absent, another sister, Alma, with her dreadful stepchild, suddenly walked upon the porch which Mrs. P. and M. were occupying. M. showed remarkable self-restraint and reticence. Little was said at first, but later Alma began to talk about the father. Mrs. P. told her that she would have to request her to desist, whereupon the fifteen-year-old hoyden began to abuse Mrs. P. with her tongue. Mrs. P. would not talk to her, but told the couple that she was obliged to ask them to leave, and they did so. I did not learn the incident until I noted the twitching hands of M. asleep, whereupon S. M. told me. M. would not "let go" during the night, probably from excitement, consequently was on deck throughout, and once got up and sewed on her machine for a long while. *May 8-9: est. 19 alt.: 5 R. D., 3 h. 5 m.; est. 9 M., est. 12 h. 55 m.; est. 5 S. D., est. 8 h.*

May 10. A result of Alma's call was that this morning M. dressed to "go away" somewhere, until D. should be well. It does no good to reason with her, the thing to do is to calmly tell her that she is not going, and to divert her mind. Finally M. asked if she could "let go" and permit S. D. to come, and received willing consent. S. M. says that M. would have started off, but would not have gone out of sight of the house, for she has no idea where she could go and would be afraid if she lost sight of the house. In the afternoon S. M. ceased conversing, and seemed preoccupied. Then she said, "I am watching M. She is turning something over in her mind. Colorado Avenue seems to be in it. It looks as if she were saying that she walked out to Colorado Avenue, but she didn't. I know she didn't do it: I can't quite make it out."

One of S. D.'s favorite games is for me to read or talk—it is only "making it go" in either case—and for her to pick out words that she knows and repeat them with infantile delight. I interpolate the words for which she waits, without regard to

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sense. Here follows an interpolated passage from Howells, with her responses. ("Well, this is pretty hard on a papa) 'S a papa! *Two* papas! (Here I come to join a company of friends at the nose—) 'S a nose! Say another nose. [308] (of a burgled brother-in-law, and I find myself in another nose—) 'S *another* nose! (of conspirators. Suddenly, after a hit—) 'S a hit! (O, I understand. Why! I ought to have seen at once. But no matter—it's just as dear.) 'S a dear. *Two* dears. One Dear—Dear two—*two Dears!* (I'm sure we shall hear Dr. Prince—) Dr. Prince gone away. Dr. Prince all gone. (leniently and make that man—) That man all gone. All gone. (for his well-known the lady—) 'S a lady!—Lady gone—lady all gone. (Roberts is bound by the law of better—) 'S better! Papa make it all better. Papa make it *all bet-ter.* (and Mr. Bemis is two canaries—) No. *Three* canaries. [309] (Of his two noses.) 'S a nose! No! No two noses. "Nose one"—pointing to her nose. "Another nose"—pointing to her mouth. "Yes."

S. D.'s Stock of Words and Phrases Exceedingly Reduced. She now possesses but eleven substantives. Nearly all of them are, in one sense or another, new implantations peculiar to her recently entered infant state. (1) *Dear,* meaning herself, and particularly either of her eyes, results from my calling her "dear" on May 6. (2) *Papa,* meaning me, and particularly either of my eyes, is a substituted term for "Dr. Prince", itself a new name for my eyes. On May 8 I told her that I was papa, and she immediately applied the word to my eyes, with momentary wonder where "Dr. Prince" had gone. (3) *Dr. Prince,* the name by which S. D. had formerly known me, had come to stand for the absent friend as set over against the "man" who "hit" her, then became the name of the transformed man who hit her no longer, and now means a shadowy absentee. (4) *That man* now refers to the vanished hitter. (5) *Hit,* as a substantive, dates from the fall of May 7. (6) *Nose,* the correct term for the organ referred to, was relearned on May 7. (7)

308. See p. 537.

309. See p. 537.

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"PAPA MAKE IT ALL BETTER."
See p. 544 and also p. 539 for origin of verbal automatism.



"WAZ ZAT?"
Infant Sick Doris wondering because of an intruding strange object.
See pp. 537, 545.

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Another nose, [310] as the name for her mouth, results from some misunderstanding or confusion relative to my answer on May 7. (8) *Canary* also dates from an incident of May 7. (9) *Noise* is indeed an old term, but for several days has been applied to any species of sound except such as issues from my lips. (10) *Lady,* as the term for Mrs. P., is also carried over from the preceding stage of decadence, but with the change that it is now prefixed by "the", whereas up to a few days ago the prefixed word was "your." (11) *Cushion* has, since about May 6, stood for anything soft pressing against her. But I suspect that it has been forgotten. Besides, one significant word of a phrase learned since May 6 invariably brings out the entire phrase; *e. g.,* if I utter the word "better" she is sure to say, "Papa make it all better"; "canary" causes her to say "*three* canaries." She still has conceptions of color and number, for when she says "three canaries" she sometimes points to my dark coat and adds "one", and then to her light dress and adds "two", signifying that she saw one dark bird and two light ones. Nor will she allow the stereotyped order of words and accompanying gestures to be disturbed. It is always "One papa—papa two", never "papa one—papa two" or "one papa—another papa." She always begins at her right in naming the eyes, so that it is her right eye which is "One Dear", and my left eye which is "one Papa." If I name them in reverse order she always interrupts me with "No! no!" and names them in the order which she feels is correct. Upon her attaining infancy there seem to have been two or three days during which a number of terms and expressions sprang up, a kind of mushroom growth. But she is already incapable of adding to her stock.

S. D.'s Small Stock of Words and Phrases Already Declining. On the contrary, it is rapidly declining. "Cushion", I think is gone. The reading exercise of this morning seemed to catch "lady" in the very act of disappearing. Before noon she no longer responded to the words "canaries" or "that man" in the reading, and when I put them to her plumply asked, as she incessantly does to all unknown terms uttered in isolation, "What's that,"—which is getting to be "Whaz zat."

310. See p. 537.

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S. D. no longer Conscious of any Person but Dr. P. In the afternoon "the lady" elicited "Whaz zat?". In the evening it was plain that she did not recognize Mrs. P., even as being a person, while the most earnest efforts of the latter to attract her attention by speech caused her to say only "Noise! noise!" Her pronunciation of "Dr. Prince all gone" is getting weak and toneless, indicating that it will soon be forgotten. Sometimes she desires to close her eyes yet not "go", so forewarns me "no go." If her head happens to turn away, it generally remains so, with eyes rolled in the direction from which any sound proceeds, while she monotonously ticks out, "Noise' . . noise . . noise" until I turn her head so that my face comes within the narrow field of her vision, when in relieved but beseeching tones she says "Papa no go! No go, papa! No go." It is interesting to observe the signs of double consciousness. Once S. D. grasped at the lighted end of my cigar, slightly burning her fingers. M. underneath was so amused that she chuckled and—came out. Often when I read with absurd interpolations, there comes wierdly mingling with S. D.'s naïve delight at the words she recognizes an amused smile distinctly identifiable as M.'s or even a laugh. In the latter case S. D. asks wonderingly "Whaz zat?", but seems somewhat annoyed, which is not the case when M. yawns or coughs. M. herself says that when she is watching, and I say such "crazy things", she cannot help laughing. If I begin to sing S. D. now says "No. Hit." The evolution of this change seems to be this: (1) When I sang to her the first time it gave her pleasure. (2) Some reverberation of memory caused her to rock as I sang. (3) I began to rock her as I sang. Both agreeable. (4) She was hurt on the head. When next I sang and rocked the rocking hurt her head, and she stopped me by saying, "No. Hit." (5) Now if I sing, it brings up the idea of rocking, and that the idea of pain, so she repeats the phrase.

In the middle of the afternoon S. D. ran her fingers along her forehead and said, "Hit, hit." Understanding that she had a headache I bathed her forehead with water and she spontaneously fell asleep, M. came and slept profoundly, then R. D. opened her eyes, without headache, and remained more than an hour. In the evening Mrs. P. and I left M., to go to church.

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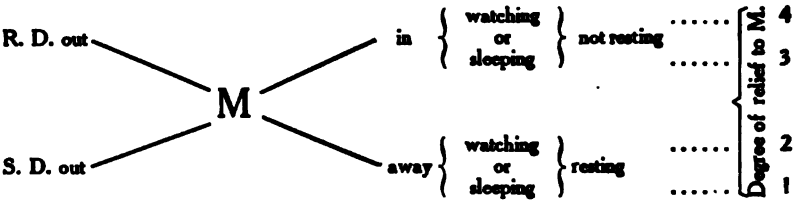
Having learned from S. M. that M., when alone, plays that tables and chairs are members of a family, talks to them and imagines all sorts of domestic affairs and adventures, [311] I told her "Play while we are gone, and have a good time." She cried, half pleased, half ashamed, "O papo, how do you know? We don't want you to know so much." But she did play, and R. D. came out in the midst of it, and staid for about an hour. R. D. was brought at about 11, and I whispered, "Have a beautiful night, and dream of walking in the forest and flowers." Sure enough, she dreamed of walking in a forest with me, and of picking violets and May-flowers. *May 9-10: 9 alt.: 2 R. D., 2 h. 5 m.; 5 M., est. 20 h.; 2 S. D., est. 2 h. 30 m.*

May 11. S. D. brought by flapping of the window-shade at 6.40, after R. D. had enjoyed a fine night. I found S. D. closely packed in the depression between the couch and the wall, with the bed-clothing wrapped about her face. As expected "Dr. Prince" has vanished from her repertoire. M. remarked "Do you notice how S. D. keeps saying 'so'? (Yes; did you ever say it?) O yes, we used to say it all the time, but quit doing it when we began to go to school. The scholars didn't understand it." It would appear that S. D., tho born in 1906, is mysteriously retracing certain phases of D.'s childhood, for she picks up a term which D. dropped at the age of seven. Or it may be that S. D. has hitherto repressed the utterance of an expression which must have become familiar to her from her father's frequent use of it, and that now, when her will is gone, it comes out.

S. M. spontaneously made a statement regarding M.'s subliminal states when R. D. or S. D. are, severally, "out." The statement was made deliberately, but unhesitatingly, in tones of calm authority. When R. D. is *out,* said S. M., M. is not *away* but is in; and she may be either *watching* or *sleeping.* When S. D. is *out,* M. is not *in* but *away,* and this state also may be *watching* or *sleeping.* When M. is simply *in,* she is not *resting;* when she is *away,* she is *resting,* whether *watching* or *sleeping;* and *sleeping* indicates a nearer approach to or degree of rest than *watching.* This may be put in form of a diagram.

311. The first reference to the "drama", which figures prominently hereafter.

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M. wrote a letter to Alma today, that she is here of her own wish, that Ada's coming caused her fall, that she could not see or write to the family because of the effects on her health, etc. The letter, which was entirely M.'s own idea, was immature in expression, but sharp and snappy. R. D. afterwards found the letter and read it. She remarked that it had some things that she herself would not have written, but that she was willing that it should be sent.

Experimenting on S. D., I waved her own hand before her face. This must have revived memories of being slapped to sleep, for her face flushed, her eyes bulged, there was a trace of the old frozen expression, and she cried in tones of deep earnestness, " No hit! no hit!". I tried to reassure her by repeating her words, but she flung up her arms to their full length for her wrists to be taken, and said, " Dears go! Dears go!" M. came and remarked that S. D. wanted to get out if there was going to be any hitting. Later, after S. D. had returned, I happened to lay my hand alongside of her cheek, a gesture which hitherto had roused no alarm, but now she saw the descending hand, and the scene was repeated, except that she could not go as soon. She still is in the habit—probably it is a memory automatism—of clenching her hands as the wrists are grasped, and now the hands remained clenched longer than usual.

R. D. seldom comes directly before a meal, since M. wants to be the one to eat and can usually maintain herself with this stimulus. Conditions seemed to be favorable for R. D.'s coming at 5.40 p. m., at which time M. was asleep and S. M. was talking, when Mrs. P. remarked, " I must go and get supper ", and in an instant there was a start and an alert look momentarily came over the erstwhile calm features. S. M. smiled and said,

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"The M. heard you say "supper", mother." [312] *May 10-11: 18 alt.: 5 R. D. 14 h. 10 m.; 7 M., est. 7 h. 20 m.; 6 S. D., est. 2 h. 30 m.*

May 12. Last night R. D. dreamed of going to a store around the corner, then taking a car to town, and making calls, etc., of our being anxious and searching for her. She woke, believed that she must, as M., have done it. Sleeping again, she fell out of bed, S. D. came and murmured "noises" for a few minutes, M. came and climbed into bed, S. D. and M. exchanged twice more, and I found the latter at 7.30 a. m. S. M. said, "You will have to explain something to R. D.", and told me the

312. It is a familiar fact that the supraliminal consciousness takes little cognizance of oft-repeated sounds of a uniform character; that persons living near a railroad often entirely fail to notice even the roar of passing trains. M. while asleep paid no attention to ordinary conversation, whether between Mrs. P. and me, or shared by S. M. herself. On the other hand, when directly addressed she could be stimulated to hear and answer, and was subject to moods when she seemed as conscious and as able to carry on her part of a conversation as when awake. When an outsider was present, as Dr. Walker, she was more likely to hear and understand. But even then she could be caused to sleep so that she only felt an interested consciousness that sounds were being made, or to the deeper degree which was usual when the family was alone. According to S. M., ordinary conversation lulled M. to more peaceful slumber, even though S. M. herself was one of the talkers. But let an unusual sound be made, in the house, on the street or even at a distance which caused it to be inaudible to others, and M. was instantly alert, her head turning toward the sound, her eyeballs rolling under their lids, her features eloquent with inquiry. Presently there would come signs that she had reached a decision as to the source of the sound and that it was not deemed worthy of further attention; the head would return to its former position, and all expression of awareness would fade out in a moment. Or, if the sound continued to disquiet her or excite her curiosity, she would wake. Also, if one abruptly uttered an exclamation in a markedly different tone, M. would hear and understand it. Particularly after an interval of silence a sudden exclamation was apt to attract her attention and be comprehended. This was the case in the instance given in the text. When S. M. rarely laughed outright, or shook the body in laughing, M. would sometimes listen for a renewal of the sound, scowling with annoyance.

Of course the boundaries of Assyria were changing. As time went on and the cure of the whole case proceeded, M.'s sleep tended more and more to obliviousness of external stimuli, and to silence, though she was capable even to the end of recognizing, for example, my presence, and of murmuring "Papo."

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story of the night, adding that the dream came from a tour of imagination on the part of M., about two weeks ago, when the latter was feeling blue on account of "being a bother", and turned over in her mind what she would do, and what S. M. says she would never have dared to do. When M. woke and found that I knew of the dream and of its cause she was profuse in repentance, saying, "We will never think such things again. We will never leave you. We couldn't live if we went away." [313]

While R. D. was sitting on the porch in the forenoon, the five-year-old girl of a dreadful woman in the neighborhood, who talks about everybody, came up and asked "What makes you sit upstairs all the time? Why don't you work, like Mrs. P." With troubled countenance R. D. asked if I supposed a child would say such things unless she had heard them from her parents. I said that Mrs. X. said all sorts of things and a child might get them twisted, and R. D. was replaced by M. In 8 minutes, with "O papa!", R. D. was back. She now asked what I supposed Mrs. X. really said. I replied that of course I did

313. Altogether there will be found in the record many instances of M.'s emotional broodings affecting the imagery and coloring of R. D.'s dreams. In her waking hours R. D. never received more than isolated phrases, impulses and emotional waves from the direction of M., like bubbles rising to the surface. But a whole paragraph of ideas, a dramatic plot, first conceived and dwelt upon by M., would sometimes pass over into the fabric of R. D.'s dreams. Awake or dreaming, nothing coming from M. emerged in the consciousness of R. D. with any feeling of familiarity, any sense of recognition.

If back of the out-puttings of conscious personalities there lies the unity of the ego, like the trunk of the tree out of which the branches spring, it would be reasonable to expect that the inhibited portion of the mind, if it ever experienced passages of thought from the dissevered portions, would do so in its subliminal depths. As a matter of fact, other cases have shown the same phenomenon of one personality getting glimpses of another from which it was habitually shut off, in dreams. It was so in the Hanna case ("Multiple Personality", Sidis and Goodhart, pp. 137, 220, etc.), and in the case of Michael Haitsch, studied by the writer. Every case manifests the same lack of recognition, at least after waking from the dream.

Is it not probable that "the isolated phrases, impulses and emotional waves", which, as said, some times passed up from M. into the consciousness of R. D. while she was awake, were first transferred subliminally, and then rose to the surface from the depths of R. D.'s own personality?

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Infant Sick Doris lifted showing loss of motor functions.
See pp. 551 seq., 569.



"DO IT AGAIN."

Papa's face nearing Infant Sick Doris at once delighted and frightened. Note infantile movement of right hand. See pp. 554 seq., 560, Note 317.

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not know, but it was not worth considering, whereupon R. D. went again, returned in two minutes, and persisted for a short while. M. came and was followed by S. D., who appeared to have a headache, as she said, "Papa make hit all better", and added "Dry" I rose to get water, but heard, "No, there isn't time before dinner", and it was M. who had smelt the cooking meat, and wanted to be the one to eat it.

S. M. says, in response to queries, that R. D. was always *away* when another character was out, and S. D. was also always *away* when another was out. As for herself, S. M. is always *watching* when R. D. or S. D. is out, also when M. is out and awake. She used to watch practically always, but lately, when M. is out and asleep, and I am taking care of her, S. M. sometimes *goes away,* for she "knows that D. is safe."

A few mornings ago I noticed when I entered that S. D. was not saying "noises! noises!" as is her wont when alone. She was jammed against the wall at the time, and her bosom pressed closely upon a twist of bed-clothing. When she turned away so that the pressure was relieved, before her eyes met mine, she began to utter the familiar word. I turned her over so that the pressure was renewed, and the word ceased, to begin again when rolled away. Today it was discovered that the same phenomenon, namely, that pressure upon the mammæ inhibits consciousness of sound, is true of M., at least when she is asleep. At a time when slight sounds in the house caused her to turn her head and listen intently, if a pillow were held tightly across the chest the loudest slamming of doors evoked no signs of attention. Perhaps, when in the night, S. D. would try to escape from noises by jamming up against the wall, the pressure absorbed her slight stock of attention, and perhaps M. has, by a sort of auto-suggestion, derived the phenomenon from her.

In the morning S. D. failed to respond when I interpolated in my reading to her, "another nose", and S. M. predicted that she would soon lose "nose" also, which happened this afternoon. S. D. still enjoys having me blow into her eyes; placing first one then the other in position, all the while smiling with widely parted lips and laughing with breath expelled and indrawn in baby fashion. She cannot sit up without help, nor can

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she now hold her head erect; unless supported it falls backwards, forwards, or towards her shoulder, as happens.

The following is the entire list of the expressions retained by S. D. to this evening, with no variation of form omitted. 1. Dear (s). 2. One Dear; Dear two; two Dears. 3. Papa (s) [or "Asa Papa." See p. 657] 4. One Papa; Papa two; two Papas. 5. Papas and Dears. 6. Dears in Papas. 7. Hit. 8. No hit. 9. Dears hit. 10. Dears no hit. (No hit dears.) 11. Dry. 12. Hit dry. 13. Noises. 14. Noises hit. 15. Noises no hit. 16. Make hit all better. 17. Papa make hit better. 18. Papa make hit all better. 19. Who hit us? 20. Go. 21. No. 22. No go. 23. Dears go. 24. Dears no go. 25. Papa no go. (No go Papa) 26. Papa all gone. 27. No papa all gone. 28. No noise. 29. Yes. 30. Make it go. 31. Make it go and go and go. 32. Do it again. 33. Put it in. 34. What's that? ["Waz zat"] 35. Soon. 36. So! [314] She

314. Explanation of terms and phrases, following the above order of numbering. 1. Her eyes. 2. Formula used in pointing to her eyes. 3. Dr. P. or his eye. 4. Formula used in pointing to Dr. P.'s eyes. 5. Equivalent to Your eyes and mine. 6. I see my eyes in your eyes. 7. I feel pain. 8. The pain is gone, or I feel no pain. 9. I have a headache in the region of the eyes. 10. The headache in the region of my eyes has gone. 11. I am thirsty, or I have a painful sensation—it needs something. 12. Please put something on to help the place that hurts. 13. I hear sounds which disturb me, or which I do not understand. 14. I hear sounds which cause a painful sensation. 15. The sounds no longer disturb me. 16. Please, papa, do something to relieve my pain. 17. Either same as 16, or Papa has cured my pain. 18. Same as 17, only more emphatic. 19. Who (or what) struck (or hurt) me? 20. I am tired (or frightened) and want to lapse from consciousness. 21. General term of negation. 22. Same as 24 or 25. 23. Same as 20. 24. I am going to shut my eyes, but that does not mean that I want to lapse from consciousness yet. 25. Please, papa, don't disappear. Said when Dr. P. withdrew his face beyond her short limit or outside of her narrow angle of vision. 26. Uttered when Dr. P.'s face disappeared. 27. Uttered when Dr. P.'s face became visible again. 28. Meaning obvious. 29. Usual meaning. 30. Said when she wanted Dr. P. to make his mouth move—the only thing about his face besides the eyes which attracted her attention. Also when she wanted him to talk. 31. A variation of 30, caught by imitation. 32. Said when anything was done which pleased her, particularly when she saw Dr. P.'s eyes grow larger, *i. e.*, his face approaching. 33. Said when she saw anything in my mouth, even the tongue, which she had not, or did not know that she had, in her own. 34. Exclamation evoked by any intrusion upon her conscious-

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has now just 26 words in her vocabulary. Of these 4 are substantives—three days ago she had 11; 5 are pronouns, 5 are verbs, 4 are adjectives, there are 5 adverbs, 1 preposition, 1 conjunction and 1 interjection. *May 11-12: 19 alt.: 7 R. D., 11 h. 40 m.; 9 M., est. 8 h. 50 m.; 3 S. D., est. 3 h.*

May 13. R. D. especially, but also M. to some extent is tremulous in body, particularly in walking and going up and down steps. This condition has existed to some extent ever since R. D. began to come out for long periods, but has increased with S. D.'s growing disability. [315]

In the afternoon S. M. suggested that I should ask M. if she would like a doll, and added that she knew that M. would like one, but not how she would take the suggestion. When M. came I said softly, "How would you like a doll?" She fairly trembled with delight, hid her face a moment and then murmured. "O papo, how I would like a doll!" And when told that she should have one she was enchanted to a degree that I had never seen her. In the midst of her rejoicings R. D. came, in consequent good spirits. In the evening S. D. commented upon the scene with a sort of motherly amusement. She described the sort of drama which M. plays when alone. She has objects in the study named to represent persons, and not only persons, but cities, forests, ships, etc. She acts not only her own part but those of the other characters, changing her voice and manner to correspond. After an interruption she resumes where she left off. It would take about a day to go through the whole play, which has never changed except by additions. She used sometimes to play it all night. If a named object is moved from its place she is sadly disturbed, as all the objects which figure must be in a particular order. When the room was cleaned recently, she watched Mrs. P. anxiously, and was pleased when she heard

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ness, the cause of which she did not comprehend. 35. I am not quite ready to lapse from consciousness. Said when I took her wrists or made movements which she interpreted as preliminaries for her departure. 36. That is enough; stop.

315. S. M. would say "The R. D. has not been carrying much of the burden for five years, and S. D. has so suddenly dropped it that it makes R. D.'s nerves tremulous. Even M., who has been helping ever since she was a baby, is weakening. R. D. will have to get used to it gradually."

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that I was particular to have everything keep its place. [316]

The periodical pains began today. As they became sharp S. D. felt them and it was pathetic to see her start and to hear her say "Hit! Who hit us?. Papa make hit all better. Hit dry. Hit dry. So!" Here she would straighten up and appear to be waiting, as she waited for me to get water on the night of the fall. Then, at a new twinge, she would begin the routine of exclamations again, at times becoming very earnest in her solicitations. Mrs. P. with difficulty managed to make some application of iodine. As we had to leave her, and she lost sight of my eyes, she repeated for a while, "Papa all gone", then packed herself in the crack between the couch and the wall. I placed cushions between her and the wall and left her. She was on deck much of the night, and M. the rest, alternately waking and sleeping. S. M. reported that S. D. would call on me through the night to "make hit all better", saying "hit dry", and then "Papa all gone." *May 12-13: men. per. began; 18 alt.: 6 R. D., 11 h. 27 m.; 7 M., est. 11 h. 33 m.; 5 S. D., est. 1 h.*

May 14. Sunday. R. D. banished most of the time, and M. feeling badly, same cause. In her sleep M. would cry delightedly, "O papo", and sometimes add in ecstatic tones, "baby doll!", but this last would be followed by the lugubrious utterance of "No, no!", caused, said S. M., by the recollection that I had said she was to have it on Thursday, which seemed ages off. S. M. suggested that, as I cannot go to town tomorrow, I put M. on the car and let her go alone to the familiar shop of B. and B., giving her just money enough for the doll and telling her to come right back; the pleasurable excitement would prevent her from getting scared, and she would come back at once in order to see the doll again. When M. woke I told her that she would have the doll tomorrow, and her ecstasy seemed complete, and her subsequent sleeping utterances gave vent to her delight. M. was here most of the day, with intervals of S. D.

S. D. now comes only, save perhaps early in the morning, when M. voluntarily "lets go" in order to rest. She has found a new game. I happened to bob my head in her direction, and

316. See fuller description of the "Drama", note 330.

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she giggled and gurgled like a baby (M. says that *she* used to laugh that way when she was three or four years old) and said "Do it again." I did it again, and again and again, at her repeated order. If my face approached hers too quickly she was a little scared as well as pleased, even to the extent of putting out her hands and saying "go", to indicate her wish to depart. Opening my eyes widely with head held motionless produced the same effect of pleasure upon her and drew the same exclamation, and she experienced the same thrill of fright when they opened very quickly.

S. D. has Lost all Sense of Spatial Relations. It appears that she cannot distinguish variations of distance other than as diminution and increase of size. [317]

A few minutes after Mrs. P. and I had started for church R. D. came out at 7.20 p. m. and judged that it was late at night and that we were sleeping in the adjoining room, so when she heard the key rattling in the lock at 8.45 she was frightened away. Recalled she slept 10.30 to 5 a. m. *May 13-14: abt. 21 alt.: 3 R. D., 1 h. 37 m.; abt. 9 M., abt. 17 h. 33 m.; abt. 9 S. D., est. 5 h.*

May 15. In the forenoon I put M. on the car, and she went to the shop to buy the doll. According to S. M., she was greatly excited in the presence of so many dolls, and considerably amused the shop-girls, though they were courteous. At last she said, "Take some of them away, I can't choose from so many", and the girl did so. An old gentleman was attracted by the naïve spectacle, and she appealed to him, "Which would you buy if it were you?" somewhat to his embarrassment. She caught sight of Ella, and actually did not want to meet her, being under the spell of a stronger emotion, and slipped down another aisle to avoid her. As she was pasing through the picture department, R. D. came out with the box under her arm. She supposed that Mrs. P. must have left her for a few minutes, bidding her to

317. M. afterward, in her last stages, experienced similar delight mingled with terror, at the sight of my approaching face, and she was able to tell why. "Your face gets awful big!" was her explanation. See page 1033 also 1020. M. did not, however, like S. D. become oblivious to spatial relations, since she did not decline to mental infancy and so utterly lose the judgment derived from innumerable experiences, by which the naive report of vision alone is corrected.

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wait. In the meantime M. was watching underneath, according to M. herself, and was very anxious, as she had been bidden to return at once, and did not know how long R. D. would remain. Her anxiety affected R. D. and made her worry more than being alone would ordinarily have done. In ten minutes M. was back having vainly tried to come before. She returned home safely. Both she and S. M. told me that it was the first time that M. had ever gone to town and returned in her own personality. She was pretty nervous, and declared that she did not want ever to go away alone again.

I showed S. D. the doll. Some vibration from M.'s interest in it must have reached her, for she at once poked its eyes and said "Dears", then touched its mouth and said, "Make it go." But when I talked for the doll, she said "no"—evidently she wanted the doll to talk. Moving the doll nearer her face had the effect of mine approaching, pleasure mingled with apprehension.

S. D.'s Range of Vision Shortens to Two Feet. I measured the distance at which she lost sight of the doll with the full light upon it, and it was about two feet. At another time, when the light was not as good, my own face disappeared at about 18 inches. At times, when occupied with a bad pain, she appears not able to see me at all. On the other hand, when looking at and talking with me she seems oblivious to other sounds. The amount of attention at her disposal is very limited, if put on one thing it is withdrawn from all else. The pain was very bad today and R. D. was out but little. *May 14-15: ? alt.: 4 R. D., 7 h. 46 m.; 4 M., est. 14 h. 56 m.; ? S. D., est. 1 h. 30 m.*

May 16. R. D. slept about 6 hours last night, but today the pains continued so severe that she appeared but thrice for very brief periods. It is curious to observe S. D. when sharp pains come. She will be saying "Make it go" etc.; suddenly she winces, her face takes on a serious expression, and she says, "Hit! Noises hit. Papa make hit all better." The latter expression she repeats over and over, but it is no longer a confident affirmation, but a sad and toneless, almost hopeless appeal, with something of wonder in it, that papa does not "make hit better." She goes on "Hit dry! . . hit dry . . hit dry," in the same sad,

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grave, impressive way. Nor does she bear the pain long; soon she stretches out her arms, says "go", closes her eyes as her wrists are taken, and is gone in a moment, with M. asleep in her place and S. M. speaking.

S. M. is a fascinating and curious study. In a manner she identifies herself with M. and yet says she is very different, as she surely is. She says that she is M. in that they originally came together and were "connected", so that M. heard what S. M. said when she was asleep but supposed that it was herself talking. Since D. came here to live, S. M. has "become separated from M" in the sense that M. no longer hears what S. M. says. Certainly it is evident that M. knows nothing which is said to me by S. M., and it is a never-ending astonishment to her how I am able to "look into her mind" and to tell what she has done when by herself, and what her very thoughts have been. M. is childish in all her modes of thought, while S. M. is at least as mature as R. D. is, and the range of her knowledge is greater. S. M. appears to be the very antipodes of M. When M. asleep breaks out with some childish exclamation, in a voice distinctly different from that of S. M., the latter, whose discourse was thus interrupted, smiles with calm amusement, or rarely laughs aloud so heartily that she checks herself, saying, "I will wake her up if I don't stop." The grotesqueness or drollery of some of M.'s exclamations in her sleep seems to take S. M. by surprise and to bowl her gravity over exactly as if she were a distinct person. S. M. comments upon M. much as an indulgent aunt would do. "Oh", says M. in her sleep, "the mother is going to get us a kimono!", and S. M. smiles and explains, "She is thinking of the kimono that the mother promised today to get her." "O-o-oh, papo!" M. bursts out, rapturously; "She is thinking of the doll", S. M. says indulgently. The latter comments on M.'s foibles. "She is nothing but a child, more of a child probably than you know, because she borrows sayings that she doesn't understand, and puts on to appear older than she is." "M. is cranky now; she can't help it, it is the pain that makes her so." "I am surprised that M. has become so docile and obedient. I expected that you would have a good deal of trouble with her. She never before had anyone to tell her what to do; she has been

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used to having her own way. She has changed very much; she used to be mischievous and revengeful; I think you have done wonders with her." S. M. laughs at many of M.'s opinions as the opinions of a child. Or M. wants something, and S. M. advises me to refuse it without arguing or persuasion, as that will do no good, just telling her gently but firmly what my decision is and adhering to it. S. M. never uses M.'s slang, "Gee whiz!" and the like, any more than R. D. does. She looks very like R. D. asleep, and yet always unmistakably different. There is an almost indefinable difference, also, in the quality of their voices. [318] She differs from both in some of her verbal expressions, never, for instance, saying "you papa" like M., or "my papa" like R. D., but always "papa." S. M. can usually tell if I am looking at her, or if I am reading, and often inquires when I stop the silent reading to look at a picture in the book, "What are you looking at?" If she judges by air-currents caused by my breathing and by my movements, by minute sounds and the like, it indicates a high degree of hyperæsthesia.

Owing to pressure of work the record of the day was not kept, but the pains ceased today and my impression is that R. D. slept during the night. *May 15-16: ? alt.: 4 R. D., 6 h. 28 m.; ? M., ?; ? S. D. ?*

May 17. I was absent at the Diocesan Convention during the day. M. missed me exceedingly and was overjoyed when I got back. She forgot the constipation pills, and suffered accordingly. R. D. was out not more than an hour, and it was M. who spent most of the night. No further record. *May 16-17: ? alt.: ? R. D., abt. 7 h. 30 m.; ? M., ?; S. D., ?.*

May 18. I was absent at the Convention half of the day.

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318. The face of S. M. looked maturer and graver than that of R. D. asleep, when in repose, and did not manifest the swift alterations of expression with which the latter responded to outer stimuli or dreams; her smile could be merry but was usually placid, and never had the ecstatic quality often seen in that of the sleeping R. D. The voice of S. M. was pitched a very little lower than that of R. D., but the chief difference was in the manner of handling it. R. D. was sometimes tumultuous in utterance, S. M. never, while the utterance of the latter was habitually more even and measured—about what one would expect the utterance of R. D. to be some ten or twenty years hence.

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This and the failure today also to take the pills made R. D.'s total term very brief. In the evening S. M. suggested that I rub D.'s back as M. lay asleep, saying that it always aches, and has since her mother's death. Before that it never had, and there had been almost no bodily illness. I gave the back a vigorous massage, M. lying in deep repose,—better, said S. M., than she had ever known her to have. R. D. came and soon remarked, " How fine I feel! I am so rested!" She slept 11.15 p. m.-7 a. m. splendidly. *May 17-18: ? alt.: ? R. D., perhaps 30 m.; ? M., ?; ? S. D., ?*

May 19. Back massage repeated morning and evening, and both times R. D. came not knowing what had been done, spoke of how well she felt and was in improved spirits. Slept through the night beautifully. *May 18-19: ? alt.: 3 R. D., 9 h. 55 m.; ? M., 12 h. 55 m.; ? S. D., 25 m.*

May 20. Night before last R. D. bumped her eye severely, yet retained herself. This morning a cushion fell over on her face as she slept, and frightened her away. M. came and had it off in a jiffy.

S. D. is always happy when she follows M. in the same mood, listless when she follows M. nervous and sad. She appeared to today at 4.50 p. m. for first time. She has not lost any part of her vocabulary since the 12th, but her laugh is still more infantile. She retains no likeness to the mature S. D. in any of her ways. M., who had not been watching all day, at about 4.40 had asked if S. D. had been here today. Soon after she slept, and S. M. said, " M. is going to let go." Presently S. D. opened her eyes and gurgled, " ' S a papa ", as it sounds. [319] She was pleased throughout her stay except when papa went, which was accomplished simply by withdrawing my face about 15 inches from hers, in subdued but good daylight. Then her aspect would become serious, and she would begin her melancholy refrain, " Papa gone! . . papa gone! . . papa gone!" No talking of mine exerted any impression, unless I exclaimed loudly, when her eyes would grow large and round,

319. What I at the time set down as " ' S a " later proved to be " asa ", the chief word of the curious argot which had been invented by the personalities in order to converse aloud among themselves safely. See page 657.

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and she would say "Noise! noise!" My face had to approach hers nearer by several inches than the point where it disappeared before she would break out delightedly, "'S a papa! 'S a papa!", and then pleadingly, almost remonstratingly, "Papa *no* go! *No go* papa!" She still takes great delight in seeing my face come quickly close to hers, or my eyes open quickly to their fullest extent, it makes no difference which. She laughs long, in a soft, indescribable infantile way, holding out one arm, flexed at the elbow, and with hand half shut, in baby fashion. If I put my face close to hers, her hand goes out and grasps my ear, while she continues to laugh, with little tremors of delicious fright. Between times she cries, "Do it again!" The slightest whistling makes her grimace and say energetically, "No!", and if it is continued she does not delay to put out her hands to go. Frequently I experiment to see what words she can pronounce after me. It is evidently a sort of game to her, which she plays to the best of her ability. She says the word over after me, if she can, often adding, "Whaz zat?" If she cannot pronounce a word she at least tries, forms her lips and then says "'S a no! No!" Her ability to pronounce remains the same from one day to another. She can say "monkey" but never "mastiff"; she may pronounce the pick in "pickaninny", but always gives up at that point. She can repeat her own name, and "Margaret", in a curious, precise, syllable-by-syllable fashion. No word foreign to her vocabulary does she learn to utter spontaneously. [320] After she had been here about ten minutes this afternoon, she began to say "Make it go", and no vocal exercise that I could think of satisfied her. Presently she said abruptly, "Dears go", held out her hands and went. "What did she want?" I asked S. M. "You to say 'monkey' and 'Margaret' and 'pickaninny' and so on", she replied. "It is just a habit with her. You usually say them by that time, and she missed them." S. M.

320. Often, when S. D. pronounced "Margaret", there would come, oddly compounded with her expression of baby delight, an amused, *interested* look in the eyes, and a curious twist in the lips. It was as if a roguish sprite peered for a moment from the countenance of an infant—and there did. For afterwards, if I made casual inquiry, without betraying what I had seen, it always proved that at such times M. had been watching.

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"MAKE IT GO."
Infant Sick Doris asking Dr. Prince to talk. See pp. 556, 560.



"MAKE-IT-GO ALL GONE."
Infant Sick Doris when Papa's mouth mysteriously disappears.
See p. 562 seq.

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added, " She sees nothing of your face but your eyes and mouth, all the rest is a blur."

Yesterday a neighbor's maid assisted about a dinner which Mrs. P. gave some friends, and M. went down and helped her wash dishes. When she returned she remarked, " That Kate says the craziest things. We don't like her." Afterwards S. M. indicated what sort of things they were, and said that M. had hardly answered the woman, she was so puzzled. When M. woke I asked her what Kate had said. " O the funniest things! She said she didn't like her baby because it kept her from getting work. And she said she got up too soon when her baby came—she got up in three days. What did she mean by that? (Haven't you heard that mothers are sick when they have babies?) Yes, but they can get up any time they want to, papo. Didn't *you* know that? (No, I didn't know.) O yes, papo. And she said that she would like to go to Y— where her husband is, but if she did she would get a baby and then her husband would leave her again. What did she say such a funny thing for? Can't she get a baby in Pittsburgh? What does she have to go to Y— to get one for? I think she is crazy. And she said that Mrs. X. is going to have a baby. How does she know, papo? Did the doctor tell her too?" I told M. that it was surely all crazy stuff that Kate said to her, and she seemed relieved and went to sleep again. S. M. then said, " That was right, papa. It would do her no good to know, and she can't understand anyway. She has heard some of those things said by women before R. D. and S. D., but *she* never paid attention, and forgot them. But they bothered her mind today. Now that she has told them and you have agreed that they are crazy sayings she will think of them no longer."

For several days, M. has not watched while S. D. was out. Also, sometimes of late she has failed to watch when R. D. was out and awake, and has had afterwards to ask what R. D. did.

M. Ceasing to " Hold On ", while Sleeping. Besides, though her habit while sleeping had hitherto been to clutch the pillow or some other object firmly with one or both hands, she began more than a week ago to relinquish the practice when I am with her, and has not done so at all for several days save

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when she sleeps in my absence. Her old plea was, "But I do that to know that I am there, papo. Don't you want to know where you are? Why, I might be somewhere else and not know it."

For several days M. concealed her doll when she felt that R. D. was near. "If she knew that she played with a doll when she 'forgets' she would be ashamed. And I don't want her to think that I am foolish." But with her characteristic dislike of "bother", M. forgot the precautions, and R. D. remarked to me, with an odd little smile, "I see I have a doll." I smoothed the matter over, and she said no more. Massage employed with good results. R. D. slept splendidly from 10.30 p. m. *May 19-20: abt. 13 alt.: 5 R. D., 12 h. 53 m.; 6 M., est. 10 h. 47 m.; abt. 2 S. D., est. 20 m.*

May 21. Sunday. At about 1 a. m., a postman, whose ringing we had not heard, banged barbarously upon the door. A momentary thought flashed through R. D.'s mind that Mr. Fischer had come to take her away, whereupon M., who had not been watching, came and took the same false impression from R. D., then came S. D., uncomprehending, oppressed and dumb. S. D. slept a little while, woke still dumb, slept again, and next time waking could repeat words after me in mechanical fashion. Then it was M. and S. D. by turns, M. gradually getting more control of herself. Every time that M. slept she fell under the dominion of the impression derived from R. D. and would spring up or clutch me, and cry, "How did Mr. Fischer get here?", but when awake she would ask what happened, and respond to my explanation, "No, someone was hurt", probably taking her cue from the words *she* heard uttered by Mrs. P. on first coming, "Stop that!" M. said that she guessed she would always have to watch when R. D. sleeps. "For *I* could have heard the bell and woke you." M. passed the rest of the night, uneasily, and the effects wore off gradually during the day.

S. D.'s Field of Vision Shrinks to its Ultimate Fourteen Inches. Now in good light she loses sight of my eyes at about 14 inches, at their approach again appears to see them dimly and uncertainly at 10½ or 11 inches, and at 10 inches cries delightedly "'S a papa.. Papa no go!" I put my hand over my

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mouth and she stopped saying "Make it go" to exclaim, perplexedly, "All gone! All gone! Make-it-go all gone!" This new combination of old elements of her verbal repertoire to describe a new situation shows that she still has a little mental initiative

While M. was sleeping in the afternoon, she sat up and extended her arms with outspread fingers in a manner that I have never seen in any of the characters. S. M. was as puzzled as the rest of us to account for this, and began to make internal observations, apparently, to find out the meaning. S. M. had just opened her mouth to speak when M. woke and asked "What made you say that, papo?" (When?) Just as I woke up. (I said nothing. What did you think I said?)" She looked at Mrs. P. in an embarrassed manner, and declined to tell unless I told first. "If you didn't say it, who did, papo?" She fell asleep and S. M. said, "It came to me that I knew what M. was doing and I had just said 'Oh, I have found out what she is doing—(No, you didn't tell us that.) Didn't I? I thought I did. Well then, I had just thought it when she woke and she must have gotten my thought. For that is what she thought she heard. She was thinking about her play, and she had gotten to a place where she was on a ship and—(Was it where she was trying to save the child that fell overboard?) No, the child falls overboard as they are coming on the ship—this was afterwards." M. woke and I said softly, M. being less inclined to tell Mrs. P. secrets than me, "You were thinking about your play, weren't you? You were on the ship?" She hid her face and said, "O papo! how do you know? (Science tells me.) But papo, I don't want your science to tell you everything about us." She asked what object in the room was the ship, and I had to confess that "science" had not told me that, so she shyly confessed that the couch represented the ship.

On our return from church in the evening we found M. in a strange mood, looking out of round eyes in a dazed, sober fashion, unable to smile except in a spectral sort of way, yet denying that anything was the matter. At first I made the mistake of telling her that she had been allowing some fancy to bother her, which did not have a good effect. At last I picked her up and put her

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to sleep by suggestion. Then S. M. explained that M. had heard noises which partly renewed the feelings of last night. "She could not help getting into that state, and she couldn't get herself out of it; it is all automatic. What you should have done at once is what you did finally, pick her up and put her to sleep, and let her come out of it that way. She saw that you were worried and that worried her. She began to think that she had done something wrong, and couldn't tell for the life of her what, and that made her worse. Another time don't argue with her and don't show that you are worried, just pick her up and let her go to sleep, and I will tell you about it."

R. D. slept from about 11 to 5.30 a. m., but poorly, as every sound brought back the fright of the night before. *May 20-21: abt. 17 alt.: 2 R. D., 4 h. 10 m.; abt. 7 S. D., 50 m.; abt. 8 M., 19 h. 30 m.*

May 22. Yesterday we had told R. D. that we would visit a picture gallery today, but it proved to be so hot that Mrs. P. thought we had better postpone it. Before R. D. came, S. M. read me quite a lecture. "Don't tell them that you are going to take them anywhere until you are ready to go, then just take them. S. D. was always getting disappointed, and R. D. looks forward so to things. If she wakes up slowly, tell her in her sleep so she won't go away." But R. D. came without warning at about 10. I told her as tactfully as possible, but she snuffed out, and M. was there, looking dissatisfied, kicking out with her foot and ejaculating, "O gee!" I had to be absent most of the day, and R. D. was absent too.

After R. D. came at about 10.30 p. m., I gave her psychic treatment against the fear of noises, telling her that she was safe and that she would not be troubled by noises in the night. Her mobile features, her smile and slight dipping of the head in assent, showed that she understood. I remained in the room for fifteen minutes, and every sound I made caused a gentle smile to play about the mouth of the sleeper. S. M. reported that R. D. minded the noises of the night very little. *May 21-22: ? alt.: 2 R. D., 6 h. 33 m.; 2 M., est. 16 h. 47 m.; ? S. D., est. 10 m.*

May 23. M. was here alone for about two hours and twenty-

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five minutes, before I entered. [321] She asked me, child as she is, to "hold her", so I took her on my arm. At 7.55 R. D. opened her eyes without warning, the earliest that I remember of her coming after spending the night herself. She said that she felt herself coming, and that I was near. She worked hard at self-appointed tasks until about 11, when M. came with the usual jerk, said "O gee whiz!" and, feeling very tired went at once to sleep. S. M. remarked that M. had to rest a good deal for R. D., and recalled that R. D. had said that she could feel that *she* was getting stronger, that even when she was "away" she gained strength, for when she returned after a long interval she could feel increased vigor. S. M. said, "I didn't suppose that R. D. knew that she got stronger even when M. is here, but she does, now."

Unfortunately M. is a little pig for eating between meals. Yesterday afternoon, S. M. informs me to my horror, M. actually ate two oranges, two bananas, a plate of ice-cream, and fifteen crackers. R. D. seldom eats between meals, and S. D. no longer eats or drinks, and never points to her mouth and says "dry." I placed two tiny scraps of candy on S. D.'s tongue, she said "Whaz zat" and mechanically swallowed one of them, said "hit", and began to spear about in her mouth at the other with her finger. M. came, and complained that the swallowed bit of candy was sticking in her throat. When M. is thirsty while asleep she purses up her lips, and S. M. explains what she wants. Immediately, as the glass touches her lips, one or both hands

321. Space cannot be taken to explain, every time that it is indicated that an alternation took place at such an hour, when the girl was alone, how the fact was obtained. She kept up her habit of sleeping with a watch hung near the couch, and both R. D. and M. habitually looked at it on waking. In the above case, R. D. woke, saw by the watch that it was about 4.45, and remained awake according to her after judgment about fifteen minutes before she "forgot". M. also, after she learned that I liked to know when she came, would report to me, and all tests showed that reports were veracious. Though M. could not well judge the lapse of time, becoming later absolutely helpless in this respect, she continued for a considerable period able to observe and remember time by the clock. Even after she lost the power of telling time by the clock, she would note the position of the hands and report where they were when she came. But toward her end she no longer observed the time-pieces at all.

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grasp the glass with such energy that usually part of the water is spilled. Down goes her mouth and her nose partly immerses itself in the fluid, as she gulps it like a little pig. S. M. is apt to be so tickled that she laughs in the water, with consequent bubbles and choking. M. withdraws her lips to breathe—*she* is in no humorous mood—then dashes back at the water as if it were her last chance on earth.

Any notion which M. awake gets, accompanied by emotion, is apt to crop out in M. asleep, even for a day or more after M. awake has recovered from it. She got the erroneous impression last evening that I wanted to go to bed, and kept up a series of exclamations, like "Go to bed, papo, I want you to go to bed." Nothing could remove her fixed conviction, nothing could stop the reiterations, until I picked her up and put her to sleep, which action S. M. again commended. On several occasions during today, M. *asleep* broke out with the same isolated, vestigial phrase. She still occasionally cries in her sleep, "Mother is going to get us a kimono", in so triumphant a manner that S. M. says it sounds as though she were defying the world to prevent it.

R. D. was given a small bank such as is issued by savings-banks. M. said, "Papo, what made you give her that? O you papo! She has swiped my forty-five cents that I have been saving since we came here. The greaser! She might have let that money alone. It didn't belong to the gang; it belonged to *me*. I had an object for that money." I offered her forty-five cents, but she said, "No, I don't want your money, I wanted our own money. It took us ten weeks to save that, and I spose it will be ten weeks before we get 45 cents again." She saves it by picking it up from the floor, etc., and candidly thinks that it is hers by right of discovery.

S. M. sometimes says, now, "I am going away", and for say ten minutes the silence is unbroken; if I speak there is no answer. She announces her return by murmuring "Papa." S. M. never "goes away" except when I am with M., and the latter is sleeping very profoundly. Once today S. M. said, "I think that M. is going to let go and let S. D. come." But soon she added, "No, she seems to have changed her mind." Not long after S. D. did come, and went through her program in right jolly fashion.

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S. M. remarks that S. D. has no idea what it is to "go", she only recollects the word and holding out her hands as a part of the schedule. This is probably so, but she does so, probably automatically, when tired, and skips intervening numbers on the program for the concluding one, if frightened or annoyed. Later M. spoke of being able to let S. D. come any time. "Want me to show you?" and in a flash, there was infant S. D. When M. returned, she laughed and said, "Now do you want me to let R. D. come? (Can you do that too?) No, not always. But when I feel the way I do now, I can. But she can only stay a minute when I do it. It doesn't do any hurt, but then it doesn't do any good either, 'cause she can't stay. Shall I do it? (Yes, you may once.)" A snap of the head and R. D.'s face was looking at me, and R. D.'s voice saying "O my papa, I am so glad to be here again"—and out she snuffed, and M. was back. I asked M. whether she would be willing to completely go when the time came. "Sure, papo", she replied in manner most convincing, "I am willing for *anything* that is good for the R. D. I would be willing to go now, if it would be good for her. I like to be here, but I want the R. D. to get well. I could stay *in* all the time now, papo, but if I did she would be asleep a good deal of the time, and she would fall asleep wherever she was. You would have to keep her in all the time, and she would sleep like a log. O, I've studied this thing all out. Would you like for me to stay in for a day, papo, and see how it works? I will if you say so." I told her that I thought she had better not. [322] S. M. confirmed what M. had said, and stated that M. had been studying R. D. and experimenting, ever since she knew I was trying to get her well. "She knows what she can do, and she knows how it will work. Why, M. believed before she saw you that she would have to go some time." R. D. ironed in the

322. One almost wishes that the experiment had been tried. But the rule which was instinctively followed throughout the history of the case was that which I once heard expressed by Dr. W. K. Walker about as follows: "The good of the patient should be the paramount consideration, and not the gratification of scientific curiosity. The latter may have results of great value, but should be pursued as opportunity incidentally occurs, and never when it means the hazarding of the patient's interest in any degree."

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afternoon, and then went, M. uttering a "Gee!" that means weariness, and indicates danger of M.'s pitching into some monotonous work, out of sheer nervousness. I asked M. how much she had watched today. "I didn't at all this forenoon, and none of her being out the first part of the afternoon, but she got tired and then I began to watch." This remark is illuminating, as any of M.'s remarks are, of the mechanism involved.

M., averse to "bother", frequently does not fasten her hose-supporters, comes down with shoes unbuttoned, and is generally tormented by the details of dress. Be it remembered that it is a new thing for *her* to have to be the one to dress at all. "As soon as I learn how to manage one thing, the mother buys another that hitches on differently." Yet as much as she hates bother, she hates perspiration and dirt more, so she is a frequent bath-taker. Sunday afternoon and evening she took two, one hot and the other cold; the day before she took a bath, and later R. D. came out, and not knowing that a bath had shortly before been taken, had another. M. is a little slouchy in her carriage, but when R. D. comes, up goes her head, and her whole form becomes erect. [323] M. hates anything that pinches, especially a corset. [324]

Towards evening S. M. said that she thought R. D. the strongest today she has ever been. "She trembles a good bit

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323. After S. D. disappeared, R. D. began to show a little tendency to stoop (taken over from S. D.?), but this gradually wore off. M. was pre-eminently the one whose shoulders slouched, and after M. went, R. D. renewed the tendency in more marked degree. For some time I was in the habit of calling her attention to it, and it seemed to make matters worse. At length it was discovered that when away from home unaccompanied by Mrs. P. or myself her figure became erect. This seemed to indicate that my reminders, through fear of becoming liable to their repetition, was creating a mental picture of herself as stooping, which subconsciously wrought the result of stooping in fact. With an initial suggestion that she should think of herself as standing erect, I stopped referring to posture, only taking the precaution to guard my own bodily carriage.

324 Later it was ascertained, beyond any question, that wearing a corset was positively pernicious to R. D., producing bodily pains and particularly headache, with consequent disturbance of sleep, "forgetting", etc.; and with some difficulty, owing to Mrs. P.'s skepticism as to the injury, she was induced to discard them.

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still, but not so much as she did. She trembles less in the legs than ever before since she began to come out so much." But her working so much made M. very tired, and, as sometimes is the case, M. did not realize that what she needed was sleep, but wanted to go out on the porch. Suddenly, as she sat in a chair, looking at a paper, the paper dropped and her head sagged—she was asleep. I failed to record the other day that M. fell asleep sitting upright on the couch, and S. M. called me just in time to catch her as she was falling to the floor. Forewarned today, I went to M.'s side, woke her and told her she should lie down. She began the monotonous reiteration of "No, I want to go out on the porch." By saying calmly, "No, you must lie down", over and over, I got her to do so, but she kept up the "cricket-chirp", and even after she had been asleep for fifteen minutes attempted to rise, and several times said "—on the porch."

Also, a few days ago, the parrot flew at R. D. and bit her. It is the first time that she has done this to *R. D.* M. came for an instant, but the fright was communicated to her, and S. D. came. The latter, having lost her motor power, fell to the floor and remained some ten minutes before M. returned. S. M. reported that she herself was watching all the time, and was fearing that the parrot might attack S. D., but was of course helpless. In former days, when there was an emergency and S. D. was sleeping, S. M.'s course would have been to call the subliminal M. who would in turn wake S. D. But it would have been useless now, as S. D. is no longer competent to help herself.

Again R. D. received psychic re-enforcement against fear of noise, after she fell asleep for the night. S. M. reports that a screen fell from the window in the night, R. D. started, but was not alarmed. She slept 11 p. m.-5 a. m. *May 22-23: 16 alt.: 6 R. D., 11 h. 36 m.; 8 M., 12 h. 48 m.; 2 S. D., 6 m.*

May 24. In the forenoon we all went to the picture gallery. M. was on deck until we stood before the first picture, when R. D. came. She was enchanted throughout the hour and twenty-five minutes of the inspection. The moment that we turned away to go to lunch M. came, very tired, and after lunch, in an obscure corner of the park, she slept for an hour. Again we entered the hall and R. D. came at the first picture, and remained

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entranced during the hour that we continued the inspection, departing the moment that we were through. When we reached home, M. was weary, and, as is usual in that state, wanted to do all sorts of things. In the evening there were amusing and distressing episodes. M. would fall asleep and cry, "I want you to go *right* to bed, papo." Again she would say, "We will get up now", her exclamation when she rose from sleep in the park. At intervals M. or S. M. would tell me that R. D. was thinking, underneath, of the pictures. At 9.40 I glanced at the couch, and it was S. D., *sleeping with clenched fists,* and her pulse was but 54. Alarmed, Mrs. P. and I set to work rubbing her. After some minutes, M. came, with the exclamation, "Oh! O my head!" and continued to repeat this as she fell asleep. Presently she was found to be saying, "Hold my head." I placed my hand on the top of her head, and she became silent and seemed more at ease; but when I removed my hand the cry began again. A little longer, and S. M. said, "She will be all right now. That S. D.'s sleeping was very bad for her. Sharp pains went through her head when she first spoke, and she couldn't see. It was too much for R. D.,—so much joy, and so much study as she put on the pictures. She studied them point by point, and she remembers the details of lots of them. If she only would not think of them so much! But she keeps thinking of them." Both in the afternoon and in the evening, M. broke out in her sleep, "Don't you think about it. I want you to quit that", etc. S. M. said that M. was addressing R. D., who of course could not hear her, but whom she wanted to stop thinking of the pictures. Once she added, "If you do, I'll—" and stopped. S. M. said that M. was about to say, "I'll tear 'em up", but thought better of it. When M. woke I said quietly, "That's right, you would never do that again." She stared at me wonderingly and as if scared, with round eyes. I went on, "The thought came to you, didn't it? But you put it away. That's a good girl." She hid her face, and said in hushed tones, "I'm sorry." Later, in the evening, she got to thinking in her sleep about my strange knowledge, and murmured, "We can't even think!" Waking, she said, "I'm going to learn your 'science', papo. (You would have to learn Latin and Greek and German.) Perhaps I could learn German."

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R. D. came before 11, wan and confused, unable to smile, and suffering from bad headache. I bathed her temples until she was able to smile, and then M. came, with the headache gone. R. D. came again at about 11 and slept at once. *May 23-24: 10 alt.: 4 R. D., 8 h. 30 m.; 5 M., 15 h. 15 m.; 1 S. D., 15 m.*

May 25. S. D. came this morning at about 2, but fortunately did not sleep. M. followed her in about an hour, and finished the night. I found her at 5, tired but not peevish.

I asked S. M. to range the group according to their emotionality. Her answer was given without hesitation. "M. is the most emotional. She can hardly see a child or a dog or a cat without going into ecstasies and wanting to take it up. The R. D. comes next, and then came the S. D., while I am the least emotional." Observation vindicates S. M.'s judgment on this matter, absolutely.

S. M. spontaneously stated the order in which the group came to have confidence in me. (1) R. D., at the time that she came out in December, 1911, and I talked to her about books. (2) S. D. later became convinced that I sincerely sought her good. (3) M. continued to be inimical after S. D.'s confidence was won, the main reason being that I tried to drive her out by violent measures. M. was willing to go, says S. M., but knew that S. D. and especially R. D. could not get along without her then. (4) "After all the rest got to liking you", said S. M., "I was still suspicious. But finally I too became convinced that you were D.'s friend, and were getting her well." [325] M. while sleeping still occasionally feels my hand over, with delicate and inquiring touch, and sometimes my face. Presently she seems to arrive at a conclusion, perhaps pats my hand or my face a few times in token of recognition, and settles back into deeper slumber. When I sat beside M. early this morning she flung her arms around my neck in her sleep, and as I myself dozed with weariness, my forehead was borne down until it touched her chin. She was reminded, apparently, of a scene in her drama, and began, in the most moving, motherly, tones

325. More than a year later S. M. repeated the statement, and added that her "suspicion" was that we would not have patience to deal with so troublesome a case properly.

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"Dear head! dear little head! Don't cry, dear. Don't cry. Don't cry." Then, turning her head to the left, her tones became stern. "Keep still, children, and let me get this child to sleep. . . No, I *won't* tell you stories. . Louise, put your dress down! . . Didn't I tell you I wouldn't tell you stories now?" Again turning her attention to the fancied child in her arms, "Your mother will get you a nice new dress . . Yes, dear. Go to sleep." Suddenly she passed her hand over my face, and seemed to make a discovery. "O papo!", she cried in an altered voice, and the doll-play was over. Again, while asleep she sneezed. When she woke I referred to the sneeze. "O", said M., "you must be mistaken. We didn't sneeze. (Well, it sounded like it.) O no. We didn't sneeze. We were just expecting to, that must have been what you heard." [326] A number of the times, while asleep in the evening, M. gave vent to such exclamations as "Aw, quit it! O gee! I wish you would stop that. . . You make me tired." S. M. explained that M. was watching R. D.'s thinking about the pictures, and seeing the pictures as they came up before R. D.'s mind. Presently M., in her peculiar tones, so different from those of S. M., cried, "I wonder what that is!", and S. M. explained that she was seeing in R. D.'s mind a very dark picture by J. A. Weir, which R. D. comprehended, but which M. did not. After M. woke I said, "It *was* pretty hard to tell what that one was about, wasn't it?" The startled, wondering look filled her eyes again, as she said, "Papo! How do you know?" This incident seems to present phenomena of triple consciousness. We have (1) R. D. thinking about and recalling the details of pictures seen in the art gallery. (2) M watching R. D. as she thinks about the pictures, and seeing them as they are recalled by R. D., tired and disgusted by the whole business, yet occasionally curious, not recognizing or comprehending a picture treasured in R. D.'s memory. (3) S. M. observing both the other mental processes, relating and ex-

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326. S. M. declared that D. never sneezed or stretched during the five years following S. D.'s advent. For some time, stretching continued to be one of the indices of improvement, and the cessation of the practice accompanied any marked declension in nervous energy and spirits.

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plaining them to me, and smiling in enjoyment of M.'s impatience.

Mrs. P. said something about M. blending with R. D., then S. M. spoke up decidedly, "No, she will disappear. The difference is that S. D. was separated from the R. D. (And wasn't M? No, she just *came*. (From where?) I don't know. Perhaps M. has some idea, but I doubt it. (Well, if M. came from outside—) I didn't say that she came from outside. (Where did she come from, then?) I don't know." *May 24-25: 26 alt.: 12 R. D., 6 h. 15 m.; 12 M., 16 h. 10 m.; 2 S. D., 1 h. 5 m.* [327]

May 26. M. is developing a habit, especially when tired and sleepy, of proposing with earnestness, "Let's go out on the porch." Even after she has fallen asleep, the "cricket-chirp" continues. At times it is almost distressing.

At this stage M. perspires noticeably more than R. D.

The day was uneventful. R. D. came at 10.30 for the night, and dreamed dreams suggested by me after she was asleep. S. D. did not appear today at all. *May 25-26: 14 alt.: 7 R. D., 12 h. 43 m.; 7 M., 11 h. 13 m.*

May 27. M. now almost never watches while S. D. is out, and watches less and less while R. D. is out—none at all on Wednesday.

R. D. First Comes During a Meal. For the first time since she came here, R. D. came during a meal. It was when M. had her mouth full of tea, and was eating a tart. Since M. is fond of tea and liked the tart this incident seems to indicate that M.'s power to delay the coming of R. D. when the conditions, other than M.'s desire at the time to stay, are favorable thereto, is lessening. R. D.'s first act, after swallowing the tea in her mouth, which she appeared to do with some difficulty, was to shove the cup aside. In the evening, as M. was asleep, she suddenly cried, "O my tea."

327. The alternations from the evening of May 24 to the same of May 25 were as follows: R. D. abt. 11 p. m., S. D. abt. 2 a. m., M. abt. 3, R. D. abt. 6, M. 2 m. later, R. D. for 2 m., M., R. D. for 2 m., M., R. D. for 1½ m., M., R. D. for 2½ m., M., R. D. for 3½ m., M., R. D. for 5 m., M., R. D. at 7.35, M. at 8.25, R. D. at abt. 10, M. at 10.35, R. D. at abt. 4.15, M. at 5.42, R. D. at 5.43, M. at 5.45, S. D. at some time for abt. 5 m., R. D. at 10.15, M. at 10.20.

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A few nights ago M. while sleeping kept scratching one spot on her head. S. M. said it did itch earlier, but that M. was scratching it now from habit. I have noted that after M. scratches a place when awake, she tends, especially if tired and nervous, to repeat the movement when asleep, and that the tendency increases after she has made the place sore, so that it hurts her. Often when I am not observing S. M. will say, "Take her hand away", and I will find that M. is scratching some spot, or rubbing an eye. On the evening referred to S. M. suggested that I should cut the nails very short, and I did so, M. continuing to sleep. Presently M. again essayed to scratch, and instantly discovered that something was wrong. It was droll to see her feel of the nails, try to scratch, stop with hand poised in the air, scowl and seem to deliberate. She woke and seemed to make the discovery anew, and her disgust was equally comical. She would say, with her droll, grave, little-girl voice and manner, "I want you to quit that, papo, I want you to quit that." The next morning R. D. was annoyed to find her nails cut inconveniently short, as she supposed by M., but when she found that I had done the deed she amiably acquiesced. When next M. came, she blurted out, "Why didn't that R. D. keep on telling you she didn't want her nails so short? The greaser! She didn't like it when she thought *we* did it, but when you told her that it was you, it was all right. Hm!" I took a batch of pictures of S. D. in the evening.

R. D. slept from 10.15 to 7 the next morning, the longest sleep she has had. Again she dreamed according to my dictation. *May 26-27: 16 alt.: 8 R. D., 13 h. 30 m.; 7 M., 10 h. 8 m.; 1 S. D., 7 m.*

May 28. Sunday. M. thought of going to Sunday School for R. D.'s sake, though she herself dislikes both Sunday School and church service. But I thought it best for her to stay at home, and as she became restless, trying to rise in her sleep and saying what sounded like "Uz go to Sunday School," [328] the reflection of her previous reluctant determination to go, I remained at home until church service. R. D. went to church, at

328. Really "asa". See note 319.

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her own earnest desire, and soon after being seated began to feel very cold, though it was an intensely hot day. The air from fans in motion seemed to her like the blasts of winter, and her sensations of icy chill continued to the end. Once, reported S. M., she had a short staring spell, the first that R. D. has ever had. It was during the singing of the Te Deum, which powerfully affects her emotions. After service, she got as far as the lobby, and broke down crying. She was taken home in an automobile, and then M. came, and was succeeded by S. D. I arrived some time later, and found that S. D. had been there asleep for a quarter of an hour, with hands clenched. Rubbing made the hands relax, and presently M. came, soon had a staring period, and was very languid for several hours. In the afternoon S. D. was brought again by the slamming of a door, and in an instant was asleep, with clenched hands. When this happens, the pulse rapidly goes down about 20 beats a minute. S. M. declares that S. D.'s coming, so long as she remains awake, does no harm, but that when she sleeps the effect is very bad. After S. D. was banished M. complained of pains in her head. M. slept, and S. M. warned me that the head was aching. Bathing the head with cold water for half an hour cured the ache. At 3.40 R. D. came feeling below par and told me the story of her sensations in church, which story agreed with S. M.'s version, except that S. M. accounted for the experience in part by the tightness of R. D.'s dress, while the latter, when I suggested to her that perhaps her clothes were too tight, scouted the idea. [329]

I was preparing a medicine for her constipation, one which M. hates. I remarked, consolingly, " (Papa does this because he loves you.) Don't love us today, papo ", said M., slyly. " (Many papa's wouldn't do this.) I wish we had many papos, then." Again, while M. was sleeping, I placed her doll on her chest. She began to cuddle and talk to it. I lifted the stool which S. M. says represents Gladys, one of her family in the drama, [330] and placed her hand on it. She stopped talking to

329. S. M. was right, as future minor experiences showed.

330. Margaret's "Drama". It is perhaps best to gather into one place

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the doll Margaret, and felt the stool over, then said, "Gladys, you sit right down", and pushed it away. I lifted it up again, and the incident was repeated, with the addition of her threatening, "I'll attend to you later." Her manner was entirely serious. M. was so happy with the doll that soon S. M. warned me, "Take the doll away; the R. D. is coming." I tried to, but M. resisted, and S. M. said, "Let her keep it", afterwards directing, "Take it away as R. D. wakes." R. D. woke, and in the same moment I cautiously removed the doll without her perceiving it, for it appears that for a moment after waking she is rather oblivious to details happening around her. Having learned that M. is slowly carrying forward her drama at odd

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notes made on different dates descriptive of the curious play in which M. indulged when alone.

On May 24th. I learned that in the play M. has seven children, thus named and represented: Rebecca by the Morris chair, Louise by the rocking-chair, Ramona by an ordinary chair, Waldo by the window-seat, Clarence by the right-hand drawer of my desk, Gladys by a stool, and Margaret by the doll. I asked their ages and was told, "Rebecca is 8 and Margaret is 3." As she did not state the ages of the rest, I inquired seriatim. "(How old is Gladys?) Four. (And Clarence?) Five. (And Waldo?) Six. (And Ramona?) Seven. (And Louise?) She hasn't got any age." Later S. M. explained that M. had never thought of the ages of any but Rebecca and Margaret, previous to my questions. When I asked about each in turn, she assigned them ages in the order which I happened to employ, each a year older than its predecessor, but on reaching Louise found that no year was left for her, so got out of the dilemma by the curious expedient of gravely deciding that she had no age. On the 29th I asked again how old her children were. "Rebecca is 8. (And Louise?) And Margaret is 3." This illustrates how M.'s mind runs in grooves. She adds to her stock of expressions and ideas, but tends to name them in the order in which they were acquired. When she reached Louise in the list she declared seriously, "She was born too soon." S. M. explains that a day or two after I first asked M. about the ages, she read about some "incubator babies", and asked Mrs. P. what they were. Mrs. P., forgetting that M. does not understand about birth, answered, "They were born too soon". M. had no comprehension what that meant, but it was a phrase which she could make use of, so she fitted it in to account for Louise's having no age, that is no birth-year.

Having learned that Louise is the naughty child, who gets reproved the most, I jokingly told M. that Louise had kicked me. "No papo," she responded gravely. "(Well, I thought she did.) It must have been an accident. All that Louise did that is bad is that she won't keep her dress down. She is a bad girl; she takes after Mrs. Maine." The notions contained in this

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chances, I got her to promise to play it when Mrs. P. and I went to evening service. She started as soon as we were gone to make preparations to go to a ball with her daughter Rebecca, who is an expert dancer, like her mother. She prepares by draping a sheet about herself, and arranging a sort of turban on her head. She was so happy in doing this that in ten minutes R. D. came, took off the strange drapery—she is so used to finding herself in strange situations and queer rigs that she does not bother her head much about it—cleared up the room and lay down. According to the rule, as soon as she fell asleep, M. came.

R. D. came for the night at 10.30, and slept at once. I

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utterance have a curious history, which S. M. explained. Louise was named after Mrs. Maine, when the latter was supposed to be a good woman. Later R. D. discovered that Mrs. M. was not good; consequently to M.'s mind the "child" named after Mrs. M. must be bad too. But R. D. did not think things about Mrs. M. out clearly enough for M. to get any idea of what constituted her badness. But after S. D. came she discovered that M. had a habit of wiping her nose on her petticoat, a thing that R. D. never did. S. D. impressed it upon M. that it was naughty to do this, and that she must never pick up her skirts; besides, M. heard mothers reprove their little girls for the latter act. Consequently M. conceived that the way to make Louise bad in the play was to have her disobey her mother's injunction to be careful about her skirts.

I asked M. how long it would take her to go through her play. "A year, I guess, at the rate I am doing it now. (And if you kept right on?) From 9 at night to 9 next morning. (You never have done it at one time?) Yes I have, a number of times." S. M. confirms this, saying that M. has begun at 9 on Saturday night, when Mr. F. was most likely to be gone, and finished at about the same hour in the morning. The play gradually grew up until it assumed its present length and form. For a considerable time it has altered but little. Wherever she leaves off acting she takes up at the same point when she resumes at another time, but M. says regretfully that she doesn't get much chance to go on with it, because she gets happy and that makes R. D. come so soon. S. M. says that once M. gets started in the play she is oblivious to noises. Even the ringing of the door-bell fails to attract her attention. She alters her costume for different scenes, talks for herself and all the characters, changing her voice and manner to suit.

May 30th S. M. remarked, "The Bishop"—referring to the portrait of the bishop of the diocese—"is the grandfather of the children in the play. You must be the Bishop's son." This was said laughingly, and she added, "I do not mean that M. ever thinks of you as the Bishop's son. She never reasons things out that way. She only knows that children have a grandfather, so she has chosen the picture to represent one." The other day I spoke of the

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whispered to her to dream of the old-fashioned house where we shall spend part of the summer, describing its doors of many panels, its big garret, and the flowers, trees and lake near it. When, next morning, I asked M. what R. D. dreamed about, she answered, "About a house with doors that have a lot of panels, and about an attic over the whole house, and about big fireplaces, and—and—flowers and trees and—about a lake." She manifested no sign of knowledge that I had suggested the dream, and was probably not watching when I did so. But when S. M. next found voice, she knew perfectly well the genesis of the dream, and spontaneously brought forward the fact that it was not last

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children as my grand-children, not then knowing that there was another grandfather already. "No, you are their papo. (Why, I am your papa.) Yes, and you are their papo; you are all our papos. Don't you see? You must be." To M. papa is little more than a name; I am *papa,* therefore I am papa to her, to the children, and, as she once declared, to Mrs. P. also.

June 10 S. M. says that I formerly had quite a different relation to the play. Something like a year ago, when S. D. and M. were in perturbation from fear that I would discover the secret of dissociation, M. wove into the play the notion that Rebecca "had a Margaret" or other personality, and that I was a man who had studied such things, so that Rebecca was in danger of being found out. So M. would instruct Rebecca to be careful in her conduct and speech, so as not to betray herself. But after I had really found out the secret of R. D. and had become her papa, I necessarily, according to M.'s logic, became papa to the whole family. But everything in the play, says S. M., goes in pairs; Rebecca's other personality was paired with the dreaded Dr. P., and had to drop out along with the latter.

The play starts with M. getting supper at home. The children come from school. M. first wants Rebecca to assist by setting the table, while she herself cooks the meal on the stove (my desk), but Rebecca is sewing, so she decides on Louise. While M. is stirring a pot on the stove, Louise starts out with dishes in one hand, and picks up her dress with the other. Her mother scolds her, and sees that on the next trip Louise has dishes in both hands. This time Louise drops the dishes in one hand and immediately picks up her dress. Thereupon the mother leaves the stove and whips Louise. The stuff cooking burns in the meantime, and Louise gets another licking for being the cause. Then M. talks to the children about it being time for papa to come home. The supper itself is glossed over—M. put it, "we sit down and eat, but I don't have to play any more",—and the scene goes on by telling the children stories and putting them to bed. All save Rebecca, who is the joy of her mother's heart, and to whom M. talks in very serious and wise fashion, giving her good advice, etc. As the drama proceeds, visits are made, there is shopping, going on journeys, visiting Washington, and going through various

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night, but several nights ago that I suggested the detail of the big fireplaces. "It was the same house, and she fitted what you said then in." Also, I suggested to R. D. in her sleep that she would not be troubled by noises, for they have begun to disturb her again, and this morning M. innocently reported, "There weren't any noises." *May 27-28: 12 alt.: 4 R. D., 11 h. 9 m.; 6 M., 12 h. 48 m.; 2 S. D., 18 m.*

May 29. M. was found in excellent humor at 6.30, having come about an hour earlier. S. M. remarks that when R. D. has an unusually long day it is usually followed by a short one, and that she does not feel so well.

We spent several hours in the city, and the moment we entered a car to return and she relaxed by sitting down, M. came. M. afterwards reported that until a little while before that,

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experiences there, including the attending of the inauguration ball, there is the journey home by boat, during which one of the children comes near being drowned, etc., etc.

On the last two Sunday evenings M. has arrayed herself and Rebecca for one of the last scenes in the drama, the inauguration ball. A cloth is draped about the top of the Morris chair, which represents Rebecca, in such a way that only the top center of the upholstery is left uncovered—this stands for Rebecca's hair. M. drapes herself in a sheet with a corner falling down in front in toga fashion, and another corner drawn up and massed around her head as a turban. But both times R. D. came before the hall of the grand function was reached. R. D. says, "The last two Sundays when I came out I was draped in a sheet. The way it was draped around my body was very like the draping in one of the dances I used to do when a child, but I never wore anything arranged as a turban. It is really very pretty." Also, when R. D. came, the chairs representing two of the children were leaning against the desk, and the stool representing a third was beside them, upside down. The children were saying their evening prayers prior to their mother's going to the ball.

I tried to get from M. what objects in the room stood for things and persons in the play, but she is forgetting, and I doubt if she ever could have described the play at any length without enacting it at the same time. She could tell me but little at a time. Sept. 3d she told me that the articles on the mantel represented buildings, etc., in Washington; a certain mineral specimen was the Capitol, a picture the Congressional Library, two other pictures "the two Senate chambers", another picture the hall of the inauguration ball. On Sept. 20th I got from her that another picture stood for the gallery in the hall of the ball, and a match-box for the orchestra. "I can't remember any more. I would have to begin at the beginning and play right up to it,

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"when the R. D. began to get tired", she, M., did not watch at all, except when R. D. was buying some "baby ribbon" which M. had asked me to have secured for her own use in dressing the doll. M. had asked for four yards. There were but three and three-fourths yards of the color desired, but R. D. spoke out decidedly, "That is enough." M. declares, *"I* made her say that." This explains the occasions when R. D. has made sudden decisions in matters which only concerned M.'s wishes. At such times, R. D. has remarked, "I don't know how I came to say that, but it came into my head that it was right."

As we passed the office of the reptilian quack, Ratbum, he himself almost brushed us in going by. He looked at R. D., half smiled, and began a movement to lift his hat, but desisted as she, her attention drawn by his smile, directed her candid gaze for a moment squarely upon his face, without a sign of recognition. Actually she did not know him! S. M. assured me of this fact. [331]

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and I don't want to do that." On Sept. 23d there was added that a certain picture was "a house on the way to the ball where I stopped to speak to friends", another picture was "another house next door, but I didn't know who lived there", a certain book-case was "a department store where I bought gloves for Louise, so that she could have them at the ball. I didn't like to spare the money but I had to. We started at the car-barn by a rich woman's house (a document file). I went then to get the gloves, and stopped at the house to see our friend, went then to talk to the grandfather (Bishop W.'s picture) at his house (another book-case)".

The romance of her birth had its beginnings in mere childhood. On March 8, 1911, after having heard M. first talk about her "real father and mother", I asked R. D. if she ever had day-dreams about her father and mother not being her real parents, about being a foundling, or princess in disguise, or anything of the sort. "No," she replied, "I used to say some funny things, but I can't remember it. Mother used to joke to me about not being my mother, because she said I used to say, when one asked me where my father and mother were, 'over the hill' (What did you mean by that?) I don't know. I suppose it was only an expression. And I used to fancy, mother told me,—it was before I can remember—that my father and mother over the hill were going to come and take me. I [M.] was always getting things ready, if only rags." Perhaps repugnance to her father started this particular tendency of imagination.

331. It is a curious fact that with the memories derived from S. D. of acquaintanceships with persons unknown to R. D., there did not come recognition of their faces. This was strikingly shown on a number of occasions

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In the evening, as M. was prattling, Mrs. P. said to us, "Don't talk so loud." The effect upon M. was electric. She became sulky and irritable, turned over to the wall, and as she fell asleep recurred twice to the old vicious phrase "I'll fix her", and once to "I'll scratch her." The mood only slowly wore off, and at length S. M. suggested that I go into another room for five minutes. "Perhaps it will change her mood, when she misses you." I went and returned in seven minutes. "M. had sat up in her sleep and felt in my empty chair, and was now sitting with her head sunk far forward. I took her head on my arm, and she began in pathetic tones to cry, "Where *was* you, dear? Where *was* you?", over and over, still being asleep.

R. D. came for the night at 10.30, [332] but was banished at

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of meeting such persons. Moreover, persons well known to R. D. prior to 1906, but seen only by the other personalities during the next five years, if in the meantime their looks changed, were met by her after her cure began without a gleam of recognition.

332. The tendency of the personalities to exchange on the hour, the half and the quarter was marked. Perhaps the most remarkable illustration of this is the series, May 18-31 of this year, representing the times in the evening when R. D. came for her nocturnal sleep. The series runs: 10.30, 10.30, 11.00, 10.30, 11.00, 11.00, 10.30, 10.30, 10.15, 10.30, 10.30, 10.30, 11.00. I do not begin the series with the evening of the 17th, because that night R. D. did not come at all, and, as always in such cases, the hour for terminating the daily period had to be arbitrarily set. The reason for the tendency is to be found in the extraordinary attention paid by the personalities to the time of day. R. D. had been accustomed to watch the time-piece and to listen to whistles from her seventh year, in order to rise in the morning to get breakfast, and in order to divide her daily tasks. S. D. always had a clock by her bed. She was taught by M. to listen for the city whistles, and both knew the time by a long series of these. They were as follows: 5.30 a. m., 6.00, 6.30, 6.35, 6.45, 6.50, 7.00, 7.30, 8.00, 11.00, 12.00, 12.30 p. m., 12.35, 12.45, 12.50, 1.00, 2.30, 3.35, 4.00, 4.35, 5.00, 6.00, 6.30, 9.00. In the rectory there was a clock which struck the quarters. Very often the alternation would occur precisely as the clock struck the hour, or sounded one of the quarters. Co-operating was the tendency to come for the night, or to change in the morning, in just twenty-four hours from the corresponding alternation. Indeed when automatism was at its height it would seem that, if bodily conditions and environment could have remained absolutely uniform, the tendency to twenty-four hour periods would have reigned supreme. As we have seen in the case of S. D. so in R. D.'s case, the twenty-four hour rule would operate for a few nights or mornings, then some accident, illness or the like would establish a new moment, to be adhered to until another disturbance.

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3, by the incessant barking of a pup, and M. did not sleep well thereafter. *May 28-29: 10 alt.: 5 R. D., 12 h. 47 m.; 5 M., 11 h. 13 m.*

May 30. Decoration Day. M. wanted to see the parade, and we started at about the time she said was right, but only saw the tail-end of the procession, so that she was terribly disappointed. S. M. says it is the first parade that M. has missed in ten years. On our return M. sat for a long while on the back porch, refusing all inducements to go in and sleep. Finally she fell asleep where she sat, and S. M. advised me to " speak cross " to her when she woke, so that she would be afraid and go in, otherwise S. D. would soon come *asleep*. I followed instructions cautiously, as I thought, frowned a little, and simply said, " You *must* come in. Come." She came in without a word, and lay down at my quiet direction, but stared at me with eyes wide and glassy with apprehension. Every time she woke the look returned, and when I brushed up a lock straying on her brow she shrank as from a blow. S. M. observed, " She seems to be afraid of you ", and added that she had no idea, when she gave the advice, that M. would be so affected. S. D. came twice the first hour, smiled spectrally, went through her program mechanically and soon held up her hands to go. The second time she was on the point of going to sleep, but was prevented by vigorous back-rubbing. Once M. had a spell of cataleptic staring, dispelled by putting a hand before her eyes, and saying " sleep." Then, as she slept, S. M. remarked, " She is grieving because she thinks that *she* will never see another parade." After dinner M. was allowed to sit on the front porch for a while, silent and grave. At 5.30 she was lying on the lounge asleep, her hand twitching, and her spirit still evidently under the dominion of fear of me. I now ventured an experiment of which S. M. approved, though doubtful if it would change M.'s mood. I laid my head down under her chin. Instantly she began stroking it, and saying, " O you dear head. Mother can't talk to you much now. Mother is not feeling right now. You lie still, dear, and when mother feels right she will talk to you." Then I bathed her aching head, and after a time she seemed to be reaching for her doll, so I laid my head again upon her chest. She patted the supposed

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doll lovingly, and said, " O you dear head. Mother will love you now. Mother will talk with you now. Your mother went away all day, dear. She forgot you. Your mother didn't see the parade. O you dear little head ", etc. S. M. directed, " now take her up ." I did so, and M. began in moving tones. " Where *was* you, papo? Where *was* you? You mustn't leave your baby. Where *was* you?" S. D. came and opened her eyes, never happier, laughing, imitating my inflections, saying, " Make it go ", etc. Then Mrs. P. said to me, " Don't talk so loud." Instantly S. D.'s voice sank, as the chords of a piano are hushed when the soft pedal is pressed, her eyes grew wide with wonder, and soon she held out her hands to depart. S. M. stated that M. was this time watching S. D. " She was watching in an odd sort of humor. She wasn't pleased, and I don't think that she was displeased; she was just curious. She heard the mother, and cut off S. D.'s voice." Fortunately, the impression made on M. was not great.

When M. woke, a singular discovery was made, which will be shown by the following substantially correct, though condensed, record of our talk. " Don't be cranky again, papo. (When was I cranky?) Today. Papo has been *awful* cranky today. You wouldn't whip your baby? (No indeed, papa would never think of such a thing.) No, papo mustn't *ever* whip his baby. Papo mustn't be cranky any more. (How was I cranky?) You was awful cranky, papo. (Yes, but how?) You was awful cranky. (What did I do?) Went away and left your baby. (How long was I gone?) Why, you have been gone all day, papo. But you won't whip your baby, will you? (Never. Did you think I was going to whip you?) Yes you were going to whip me. (What had you been doing?) It was because you were cranky. (What have you done today?) " She looked perplexed, and I helped her out. " (Sat on the porch?) " She looked relieved, and accepted the suggestion. " Yes. You mustn't leave your baby. Where did you go, papo? (Not far. Where did *you* go today?) *I* didn't go *anywhere,* papo. (Didn't you go somewhere this morning?) No papo, it was too hot. [333] (Weren't *you* cranky today?) No, I wasn't cranky.

333. Probably a reminiscence, induced by similar mood, of the reason for

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But you were awful cranky, papo." Actually, not only the parade, but all the real events of the day had vanished. And she has transferred her own crankiness to me. All that she retains of the day seems to be an indefinite impression that I did something, which interpreted itself to her consciousness as a danger that I would whip her. S. M. said that when M. woke on the back porch and saw me frown, and Mrs. P. looking worried, she felt that she had done something wrong and that she must deserve a whipping. The plane of consciousness, charged with painful emotion, from which she has just emerged, seemed to be almost completely opaque to the new and happy one, analogous to the opacity of a lower personality from the point of view of an upper.

M. was so quaint and humorous in the evening that she kept us laughing. [334] She complained of R. D.'s meddling. "I put a piece of that French toast in our drawer, where I could find it when I wanted it. I laid it on the R. D.'s rat. And she came and pitched it out of the drawer. She might have let it alone. That was *my* toast. It didn't hurt her old rat." After M. falls asleep S. M. laughs as heartily as the rest of us. Sometimes M. makes an ejaculation in her sleep which takes S. M. by surprise and bowls over her gravity so that she laughs and shakes until M.'s perplexed frown begins to appear, and S. M. desists, saying "I will wake her up if I don't stop." S. M.'s appearance of detachment is complete. She will remark. "I think that M. is real cute when she does that, don't you, mother?" or "The R. D. will be a lovely daughter to you." For that matter, M. will say, "The R. D. is good to *everybody.*" The tendency of R. D. herself, on the contrary, is to be self-depreciating. I learn

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our not going to the picture gallery on the day first designated. See p. 564.

334. M. was often irresistibly droll, partly because of her positive wit and humor, partly because of the quaintness of her style of speech, and partly owing to her archness and mimicry. To me it was a treat to see so dignified and demure a gentleman as Dr. Walker swept from his anchorage and forced to struggle with his chuckles, or three grave doctors at once, gathered with the determination to be kindly but very, very judicial, looking at each other with red faces and an expression of pathetic appeal, "Can *you* stand this?" then exploding simultaneously into laughter.

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that on Sunday night R. D. had what she called a "side-dream", somehow recognized by her as different in quality from the main current of her dreams. "I thought I was lying on the couch in the daytime. I didn't seem exactly sick, but you brought up something for me to eat, a glass of milk, some crackers, and some rhubarb I think—at least some sauce." This is exactly what happened to M. at supper-time on Sunday. *May 29-30: 8 alt.: 1 R. D., 4 h. 30 m.; 4 M., est. 19 h. 15 m.; 3 S. D., est. 15 m.*

May 31. R. D. had slept nicely from 10.30, when she was sent away by the slamming of a door at 5.55 a. m. Thus summoned, I went in and found M., who knew that there had been a noise, but not the cause of it, but when she went to sleep S. M., who was well aware that a door had slammed, said that this was what sent R. D. away. Then R. D. spontaneously returned asleep, as evidenced by the initial jerk and the characteristic smile, and so I left her to sleep half an hour longer.

R. D. trembles more today, doubtless on account of M.'s emotional experience yesterday. S. M., who is the philosopher of the group, remarks in reference to the transformation of M. from the often vicious, revengeful imp of a few months ago, to the generally loving, amiable, clinging sprite of today, "I think that many children are something that way. Mrs. Blank's little boy doesn't get much attention from his mother, and is cross and naughty. But when he was with D. she made a good deal of him, and he was always good when she was around. I think he needed petting. (There is no doubt of it.) Your study of M. and the rest must give you a broader view of human nature, papa. You can better understand the reasons why people act the way they do. You can be more charitable, can't you?"

R. D. was unstable today, yet had a pretty good total record. When M. was asleep in the forenoon I massaged the back, and to some extent the limbs. M. woke, commenced to stretch, always a good sign, and exclaimed, "O how good we feel! Have you been rubbing our back?" She had been in profound slumber, or she would have known. When R. D. came, she also said, "I feel splendidly, as if I had new blood in my veins." M. sat down to dinner, and remarked, "I must drink my tea up; if the R. D. comes she will push it away." She probably felt R. D. near, for

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soon the latter did come, the second time she has done so during a meal. M. made no reference to yesterday, only to say, ***when asleep or very sleepy,*** "Don't leave your baby again, papo." Parade, and all save the vaguest impression of some uneasiness for which she holds me responsible, are obliterated from her memory. I surmise, however, that if she should undergo another period of painful emotion she would enter a plane where the memory of her disappointment would be renewed.

R. D. has been anxious to study, so today I gave her a lesson in grammar. She does not make many mistakes in speech and usually knows better when she does, but M. makes many. S. D. did also—S. M. says she learned them from M.—but less than M. R. D. says "were you?", but M. "was you?" R. D. sometimes mixes "lie" and "lay", but I found that her theoretical knowledge of these terms is correct. M. invariably says "lie me down" and "I want to lay down." M. watched all day while R. D. was out, another result of yesterday, and the fact was evidenced when she came and slept after R. D.'s grammar lesson. S. M.'s calm, mature tones were broken off by M.'s boyish, chesty ones, which contained a spice of amusement, "I *lie* down. . . You *lay* something down." Presently the voice lost its bantering quality and became pleading, "Where were you, papo? Don't leave your baby." When S. M. got opportunity she spoke up, "Did you hear that?— she said *were.*" [335] During a later sleep M. again went over parts of R. D.'s grammar lesson. "*Anxiously*", she said in pedantic fashion, probably mimicking my own, "is an adverb. *The, a* and *an* are articles." The corners of her mouth drew down sarcastically. "Who didn't know that!" When Mrs. P. comes near M. asleep, M. is apt to utter some particular cricket-chirp associated with Mrs. P. in its origin. The other day Mrs. P. closed the door leading to an adjoining room, to shut out the noise of the parrot. M. commenced to inquire "What did the mother shut the door for?" at intervals, and repeated the inquiry when she woke. As she does not ordinarily understand what I say when she is asleep, I could not explain until she woke. Several times since, when Mrs. P. draws near, M. breaks out in

335. The impression did not last. M. never made much permanent improvement in grammar.

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her sleep with the same query. At supper M. said she would not have to hurry, as R. D. could not come back then. She complained that R. D. kept pitching her (M.'s) things out of the top drawer. "That drawer S. D. gave me when we came over here, to keep my things in, and I wish R. D. would let it alone. We have a right to our things." Just then her head sank, and she seemed about to drop her cup—she was falling asleep. The voice of S. M. was heard, "Take her cup away." I supported M.'s head, and presently she roused and denied that she was sleepy. But she fell asleep going upstairs, and was helped up to the couch, still asleep. I had left my supper unfinished to take M. upstairs. R. D. came, and was talking calmly with me, when there suddenly exploded from her lips, in a voice resembling M.'s, the peremptory command, "Go down and eat your sup—" —here R. D. choked the word off. Her face was a picture of astonishment and confusion. "What made me say that? Haven't you eaten your supper? (No.) But I didn't know it. What made me say that?" I made a quasi-scientific explanation, and presently she brought out the material for the kimono which M. is so anxious to have made, saying "I guess I had better do this. I keep thinking, 'Make that kimono!'" M. was afterwards asked about the incident and chucklingly said, "She and you were chewing the rag, and I wanted her to stop and get to work on my kimono. You won't let me make it." Later she sat on the porch for some time and was reluctant to leave. Mrs. P. to induce her to go in, said that she would fall asleep and the neighbors would look at her. This troubled her as such remarks always do, and she went upstairs in a very bad mood, asked "What makes the neighbors look at us?", and falling asleep, had several periods of rapid reiteration of this phrase, in a pitiful voice. She kept attempting to rise in her sleep, and it was impossible to leave her, yet she pushed me away and seemed to hold me responsible for her mental discomfort. But after half an hour she began the cry, "Where were you, papo?" which always indicates that she is passing into another plane of consciousness, and forgetting that which she has left. Now began a curious scene. She began to pluck at her clothes, and S. M. said, "She wants to go to bed." She rubbed her eyes, vainly trying

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to wake herself. Mrs. P. brought her nightdress, and she took it eagerly, patted it, held it up, motioned to her waist and then to her nightgown, indicating that she wished them to exchange places. S. M. said, " She thinks you can get it on by magic, papa. She thinks your ' science ' is capable of anything." When I said " Wake up!" M.'s head nodded violently, and she sat up and evidently tried hard to wake, but her eyes would not unclose. She tried to get her waist off by pulling *up* the sleeves, put the arm of her nightgown on, recognized that there was some mistake, seemed to meditate, then repeated and amplified her gestures to indicate that she wanted assistance. Speech seemed to be inhibited on *her* part. Mrs. P. attempted to aid her, but she kicked out like a young mule. S. M. said, " She is thinking how she can make you understand. She thinks you do not know what she means." It is impossible to describe her various manifestations of weariness and perplexity, her efforts to wake and exasperation because she could not. She pulled down the covers, and by writhings and flops managed to get beneath. At last prudery ceased to be a virtue. Mrs. P. insisted that I help the girl, and so, sitting behind her I loosened her waist and drew the nightgown over her head. She was now co-operating with nods and inarticulate cries of satisfaction, and when the gown was on, drew the covers up high and managed, beneath them, to get the rest of her clothing off herself. Now she fell back in content, and fell into a deep slumber.

R. D. came at 11, fell asleep after opening her eyes, and I suggested that she dream of clouds, of the setting sun shining through the smoke, of the mist hanging over the river, all of which it appears that she did. M. reported this the next morning, and also that R. D. dreamed of not seeing a parade. M. evinced no recognition of the fact that the latter came from her own experience. *May 30-31: 20 alt.: 10 R. D., 15 h. 52 m.; 10 M., 8 h. 38 m. Average daily total for R. D. during May, 1911, 8 h. 45 m.*

June 1. R. D. was out and busy from 9.06 until noon. Nothing was done to favor her return after this, because Drs. Walker and Smeltz were to come at about 3 p. m., to observe the case, and I wanted M. just tired enough to sleep well. I

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asked M. to sleep and then "let go" so that S. D. would come. The visitors entered while she was going through her program. Dr. Walker tested her with pin-pricks for anæsthesia, noted her inability to understand the voice or recognize the presence of any person but myself, observed the failure of motor-functions, etc. Then the visitors talked with S. M., who presently warned me that M. was about to wake. The doctors retired behind a book-case, M. woke and said in *her* voice, "O, I have had a *fine* sleep." She was a trifle disconcerted when told about her callers, but almost immediately broke out, "Dr. Walker, can I drink tea?" He astutely replied that as she was doing so well under the present rules she had better continue to heed them. She then wanted to go out on the porch, regardless of the visitors, but I asked her to sleep again and let S. D. come. She complied, first asking, "Can I watch her?" and receiving consent. The program was again gone over, with the difference that the eyes had something of M.'s roguishness in them. Again M. came, asleep, and some of her automatisms in response to stimuli were shown. (1) Her forehead being stroked, she said, "A-a-ah, a-a-ah!" the pitying syllable with which she used to accompany her stroking of the forehead of S. D. The doctors tried stroking her forehead, and she made no response, but each time felt for my face to see if I was there. (2) Mrs. P. coming near her: she cried "What did the mother shut the door for?" (3) I nestled her head on my arm: she pleaded, "Where *were* you, papo?", and "Don't leave your baby." (4) I put my head down to her chin: she began, "O you dear head! Your mother will love you", etc. Then, sending the doctors out of the room, I succeeded in bringing R. D., and prepared her for meeting them. Then they were brought in, and, though plainly shy and nervous, she maintained herself for the ten minutes that they were there, taking a modest part in the general and guarded conversation. It was quite a strain; *she* had seen Dr. Walker but once before, and the other she had never seen. After they went she remarked, unsuspectingly, that her arm smarted, and felt as if it were pricked in several places.

Mrs. P. and I were absent in the evening until 11.30. M. played her drama, but did not get far before the enjoyment of

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it brought R. D., who remained perhaps an hour and a half, busily occupied. She came for the night at 12.15, and I suggested in her sleep that she dream of the mountains which we shall see on our proposed journey to Massachusetts, and of their "rock-slides" which I had described, of crossing the river and seeing New York. S. M. afterwards told me that R. D. dreamed of the mountains, and was alarmed, they were so high and the rocks so threatening, but did not dream of river or city. *May 31-June 1: 12 alt.: 4 R. D., 9 h. 29 m.; 6 M., abt. 15 h. 36 m.; 2 S. D., abt. 10 m.*

June 2. R. D. went at 5 a. m. and did not show up again until 4.40 p. m., in consequence of the excitement and late hours of yesterday. M. was vexed because R. D. continues to "pitch" her things out of the drawer. "I wish she would let it alone. I don't pitch her things out." I said I would ask R. D. to let that drawer alone. "I wish you would. S. D. never touched it." M. is so much in earnest that I am really afraid that she may get incensed with and attack R. D., as happened with S. D. Also, R. D. found a bottle of perfumery, and since she dislikes perfumery, she gave it to Mrs. P. Thereupon M. complained that R. D. had thrown away her bottle. The other day M. half emptied the bottle down her back, and when R. D. came an hour later she was almost nauseated.

M.'s Appetite for Food and Dainties Decreasing. M. is eating less between meals of late. And, *mirabile dictu*, she found a bag of chocolates last night, and instead of gobbling them all rapidly, as she would certainly have done two weeks ago, she looked at them for some time and decided that she didn't want any. She finds it hard to distinguish the sensation of hunger from that of uneasy repletion. Several times after breakfast she complained of being hungry, but as she dropped off to sleep S. M. would declare "M. is not hungry at all. She really has eaten a little too much breakfast." M. has forgotten that she thought me "cranky." I asked, "(Am I *ever* cranky?) Why no, papo. . . . What makes you ask such a question?" M. accompanied Mrs. P. on a shopping-trip of several hours, and was awfully tired in consequence, her hand twitching and clutching in her

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sleep. M. must be restrained from such trips hereafter, though R. D. may go.

I took a second batch of pictures of S. D. tonight. I told M. not to watch, and S. M. assured me that M. did not. R. D. came at 10.25, and slept nicely, until 5 a. m. *June 1-2: 8 alt.: 3 R. D., 7 h. 31 m.; 4 M., 14 h. 31 m.; 1 S. D., 8 m.*

June 3. Since I found that the process of "calling" R. D. was subject to the objection that it sometimes brought her to the surface prematurely, whereupon she sank into the depths and M. came back with a shock, I have desisted from that practice, and cultivate spontaneity. Often it is evident when R. D. is near, not simply from S. M.'s testimony, but also from the facial expression. Today I asked R. D. to describe her sensations in the process of "coming." She said, "A part of the time I seem to be quite a long way off, and to be coming for say two minutes. [336] And when I do come I only see your eyes for a few seconds—everything else is a blur. Sometimes, but not lately, after coming forward awhile, I would go back suddenly—it hurt me."

At supper M. asked me to take her to walk. I did not answer at once, and she jumped to the conclusion that I did not wish to do so. After supper she was found to be in a bad mood, and both refused to hear my explanation or to walk. In her sleep she made movements as if to tear her clothes, and S. M. urged that I slap her hand, which I did gently, but enough to scare her. Once or twice her hand showed symptoms of tearing at the same spot, then seemed to recollect, patted the place and withdrew. Finally, I called loudly, "Let's go to walk, M." This, being spoken forcibly and pointedly, reached her consciousness and she replied, "No! The Real Doris!", in tones of deepest sarcasm. It was evident that she thought I would have gone to walk with R. D., and was jealous. Finally I appealed to her appetite, saying in penetrating tones, "Ice-cream soda!" The effect was immediate. The features seemed to sharpen, took on an intent, eager expression, the head turned so as to direct her ear towards the source of sound—a movement which is always reminiscent of

336. Tests showed faulty judgment of time-duration, and that it would have been more nearly accurate to have said half a minute.

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the familiar mode of birds and some animals—and she woke, all smiles. She now assented enthusiastically to my proposal to walk and get some soda.

R. D. came for the night at 10.40 and slept well until M. came at 6.00 a. m. *June 2-3: 10 alt.: 5 R. D., 13 h. 41 m.; 5 M., 10 h. 34 m.*

June 4. Sunday. At church-time M. was on deck. She was opposed to R. D.'s going to church. I knew that R. D. would wish to go, but M. declared that if she did she would be sick like last Sunday. " (But it will be R. D. who will suffer.) But I feel sick afterwards." I reminded her of her promise to help R. D., and of how much R. D. wanted to go, but M. shut her lips firmly together and would only respond, " We don't want to go." At last I told her that she was " wicked " for preventing R. D. from going. Her eyes grew round and she seemed frightened, but still insisted " We don't *want* to go." She fell asleep, probably from the intensity of her emotions, then woke, and said tragically, " We's a wicked girl." I was touched, and sought to soothe her, and then left to go to the service. She did not play after I had gone, but thought of her sorrows, and wondered about her sins. S. M. reports that once she said, " We thought we had become good when we came here. That's where we got fooled, for we are a bad girl. Afterwards she addressed, in imagination, S. D.. " Gee! you're gone now. You are never here when I want you. If I had you here I would scratch you good and proper, but it's no use to scratch you, you crazy thing, ' taint no use to scratch a baby. If I did scratch you, all you'd say is " Waz zat' ". I found M. asleep, hugging a pillow tightly. I picked her up and hushed her as one would a baby, and soon her mood changed, and she woke all right again. On a trolley-ride with Mrs. P. and me in the afternoon, R. D. caught sight of her sister Ada in the street, and instantly vanished.

M. promised to play while alone in the evening, and draped herself for the "ball ", but in the joy of doing it R. D. came, took off the sheet, righted the chairs, which were leaning against the desk to represent the children saying their evening prayers, and then had her own little prayer-book service, which is her spontaneous custom when unable to go to church. Going on our

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"DEARS NO GO."
Infant Sick Doris signifying that she wishes to close her eyes but not to depart. See pp. 546, 552.



MAKE IT GO AND GO AND GO-O."
Infant Sick Doris imitating tone and expression. See p. 538.

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return, she came for the night at 10.45. *June 3-4: 10 alt.: 5 R. D., 13 h. 18 m.; 5 M., 10 h. 47 m.*

June 5. This morning at about 2, R. D. was driven away by a fierce thunder-storm. M. cried "Papo!" in vain, as Mrs. P. and I slept through the storm, came and looked in the door, but did not venture to disturb me, as I was "sleeping so sound", and rushed back to her couch at the next clap of thunder, and buried her face in the pillows. S. D. came, unaffected by M.'s fear, and would cry "Waz zat? waz zat?", and try to grasp the lightning. She was there about 15 minutes, according to S. M., and M. finished the night.

In the forenoon R. D. went to town with me and while I was in Dr. Walker's office and R. D. in the waiting-room, just as the noon whistle blew M. came, and immediately went into the office of the doctor's woman secretary, and began to talk with her. On the way back M. told me that the woman who faced us on the car going over was Mrs. T., an acquaintance of S. D.'s whom R. D. had never seen and did not desire to know. "She knew D. and looked at her, so D. looked Mrs. T. square in the face, and didn't know her! She must have thought that D. cut her."

Today I asked S. M. to restate what she had said about the technical relationships of the personalities, and which I outlined on May 11. [337] She did so without hesitation or divergence in facts or terms. Then she added that before S. D. came, M. never "rested"; "she did not need to rest. Now that S. D. has practically disappeared, M. still never rests for herself; she rests for the R. D., that is, she rests the body, which suffers because of the five years of S. D. That is what makes M. so tired."

I have already recorded the discovery that pressure on the mammæ [338] makes both S. D. and M. asleep psychically deaf. The same proves to be true of M. while awake. She may be in an agony of fear in the midst of peals of thunder, but if a pillow is pressed firmly against her the fear dies out, and she says, "It doesn't thunder now, papo; I think the storm is most over." But the instant the pressure is removed, her features are again convulsed, and she shrieks, "O, the thunder! the thunder!" She

337. See pages 547-548.
338. See page 551.

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is too excited to notice the sequence of pillow and noise, and there is not the slightest doubt that she thinks the thunder comes and goes. M.'s volume of attention is small, and it goes, when she is excited or even interested, to one object, she cannot divide it between several. This is why, perhaps, no arguments or persuasions have power with her when she wants a particular thing. Her attention is riveted to the one fact that she does want it. Again, this is perhaps why the monotonous repetition of one simple direction, in a calm, cheery tone, as though obedience were certain, often succeeds. The tone not rousing opposition, the very rhythm of the reiteration gradually diverts the current of her attention, until the content of the refrain gets full control and she obeys. Any device which operates by the expulsive force of a new emotion is also advisable, whether it be a joke, offering her a doll to play with, petting her, or what not—if once her attention is powerfully attracted the battle is won—but she must not suspect that it is a device. Hence the same ruse is not successful many times in succession. On the average of twice a day, M. or R. D. suffers an entire lapse of hearing. Sometimes M. asleep will suddenly dig her ear violently, and S. M. explains that M.'s hearing has gone. S. M. thought that it lasted one or two minutes, but as I distrust her judgment of time, I asked how she knew. "How long did it last this time? (About ten seconds.) Well, it usually lasts about as long as that." This symptom began a few weeks ago. R. D. characteristically had not mentioned it, but when I inquired admitted the facts, and added, "It is unpleasant while it lasts, and makes me feel like digging my ears out." [339]

The only vestige which remains of the old cataleptic staring is that M.'s eyes sometimes unclose while she is asleep. Then S. M. will call, "Papa, close her eyes." S. M. says that no harm is done, but if permitted it would tend to become a habit, and also says, "She sees nothing, and I do not see through her eyes then." R. D. was out 6.30-9.45, being her longest evening period. She began her sleep at 11.30. *June 4-5: 12 alt.: 5 R. D., 11 h. 33 m.; 6 M., 12 h. 57 m.; 1 S. D., 15 m.*

June 6. R. D. was banished at 4.12 a. m., by a noise, and

339. The symptom vanished after a few months.

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restored in two minutes, sent away again by thunder at about 5. Today is the first that I remember when *R. D.* has had two meals in succession.

M. is still improving in disposition. S. M. says, "M. has always done what she pleased, and wants to now. She resents being bossed, but you gradually suggest things out of her head in such a way that she thinks she is changing her mind because she wants to." Lately M. has taken, while asleep, to feeling my face to see what sort of a mood I am in. If she has had a burst of pettishness she may repent while asleep and put up her fingers to feel my brow. If I experiment by frowning, she is awed and somewhat frightened, snuggles her face out of sight, and is *so* relieved when she ventures the test again and finds the frown gone. Then her fingers steal to my mouth, and if it is smiling she gurgles with delight, and sinks to deeper slumber. Though she loves Mrs. P., she seems to think that no one can do anything for her but papa, and is perfectly frank in saying so. Last night she remembered in her sleep that she had left a piece of pie from dinner, intending to eat it later, and broke out in a recurrent refrain, "Asa give us a piece of pie. . . Asa want a piece of pie." I said several times, "soon", until her attention was attracted. She put up her hand, and as the word was again pronounced her fingers brushed my lips. At once her expression changed to a sort of annoyed resignation, and she ejaculated, "O gee!" R. D. went to supper, M. came, and ten minutes later M. said "Papo, I can feel the R. D. coming." Mrs. P. heard her but I did not; she began to repeat, "Papo, I can feel the—" the jerk came, and R. D. cried, "O papa, I am here again!"

Backache Ceases (temporarily) the First Time in Five Years. For the first time in five years her back stopped aching this afternoon.

In spite of my counselling R. D. to let M.'s drawer alone, she has fumbled in it in search of articles, not at all realizing the importance of the prohibition, and M. was still more seriously irritated, and was about to write a scolding letter to her. But she desisted when I promised to speak to R. D. and induce her to let the drawer quite alone. S. M. warned me, however, to do it

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very tactfully, else R. D. might get to worrying about what she does when she "forgets." When I spoke to R. D. about the matter she came as near impatience or contempt as I have ever seen her, because, I suppose, it seems silly to her to keep old rags, faded flowers, and childish knicknacks. She only remarked, however, that she needed some of the things, and took out certain articles which were probably not among those which M. claimed, then shut up the drawer. When M., who had not been watching, came, she asked what R. D. proposed to do about the drawer. I told her that when R. D. fully understood she would be careful, that if she touched the things again M. must inform me and I would settle the matter. "You must, papo. I want her to keep her hands off them. (But she took several things—said they were hers.) What were they?" and her eyes glittered dangerously. "(A pair of stockings.) O well, I don't care for *them.* (Some lace.) She may have that. (The window curtain stuff; she said it was the mother's.) Yes, it was. (O! and she took out the book of devotions, but she may have put it back.) Well, she may *use* that. That is all right, papo, that is all right. I don't mind that, if she'll let the drawer alone now."

When R. D. was about ready to come at 11 p. m., M. very mistakenly got into her mind that Mrs. P. wanted me to leave her. She began to say, at first petulantly, then more insistently, and at last angrily, "The mother wants you to go to bed. It's 11 o'clock. . . Go to bed. . . I want you to go to bed," etc., in a steady stream. I dared not leave her in that state, it would be disastrous, and nothing that I devised could break it up. At last I tried the experiment advised on another occasion by S. M., and which had then succeeded; I ordered her to stop, and slapped her hand, but not so as to hurt. The experiment was a lamentable failure, and perhaps would not have been counselled by S. M. under present conditions, could I have consulted her. She became, for the first time since February, the old M., vicious and revengeful. She tore savagely at her clothes, brought away part of a sleeve, made rents in other places, and would have torn her gown to fragments if I had not held her hands. Her eyes glared, the face was the face which I had not seen for four months, determined and malicious. "I'll scratch the R. D.", she hissed,

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" I'll scratch the R. D.", and succeeded in bruising herself before restrained. She fell asleep from excitement, and S. D. came, not affected as would have been expected, yet not at her best. Then M. woke and began again, wrestling herself loose. I felt a pain in my side, and dropped back with a little exclamation. She seemed poised in hesitation an instant, then bent over me and asked the trouble. I said, " Papa has a little pain ", and looked as languid as possible. Instantly she was all compassion—her attention had been averted, and another emotion became dominant. There was no further trouble, except to overcome the mischief that had been done to the system, no light matter. It was hopeless to get R. D. now, so at S. M.'s advice, I left M. at midnight. I returned at a little before 2 and got R. D. back, but she only staid until 4. *June 5-6: 15 alt.: 7 R. D., 14 h. 46 m.; 7 M., 13 h. 9 m.; 1 S. D., 5 m.*

June 7. M.'s " tantrum " spelled disaster for R. D., who did not come until 5.15 p. m., and for less than an hour during the whole day. M. was in good humor until after supper, when she became very tired of being out, wailed that she wanted to " go away ", [340] and begged me to " make the R. D. come."

In the evening I experimented on the power of M. asleep to read my lips. Keeping my head so far away that she had to stretch her arm to its full length to touch the lips, I took occasion at her frequent indulgence of the fancy for testing my expression to simply shape words with my lips, and she read them with facility. It is possible that there was slight emission of breath which her auditory hyperæsthesia, which has been proved marvelous, enabled her to translate, but it seemed true reading of the lips with the fingers, and that by the lightest contact. She

340. "Away" used in the technical sense of the diagram on page 548. That is, M. wished to retreat to the situation marked 1 in the diagram, "away" and "sleeping", a situation which was abnormal for her unless another personality, and that S. D., was out at the time. But there was a borderland of weariness, as in this case, where M. could retreat to that situation or refrain, as she willed; and a desperate weariness which, probably, compelled such retreat. Of course when M. went "away", and there was no other personality in condition to take the helm, the body lay "like a log", as though it were dead, except for the low pulse and reduced breathing. Several instances were observed before the end was reached.

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showed no comprehension of the same words when uttered aloud without such contact, so it is hard to conceive how the process could have been an auditory one. The fact that I was about to experiment was not announced to S. M. At first M. simply laughed when the words pleased her, and uttered exclamations like "no" and "greaser!", when they were calculated to annoy her, and S. M. asked, "What are you doing?" When M. repeated the words shaped by my lips, S. M. supposed, as she afterwards explained, that M. wanted to ask me something. Neither M. nor S. M. (R. D. has no knowledge of such matters) shows the least desire to impress me by, or show off, the peculiar powers of M. When M. apparently read, by watching my lips, what I was myself reading in a book, she seemed to look upon it as a mere amusement, and to be surprised that I should regard it as out of the ordinary; nor has she repeated the performance, though I have given, seemingly without intention, frequent opportunities for her to do so, and much better than she had at that time, if she had done it by normal means. And this is characteristic. If I come upon any new and peculiar phenomenon, seeming to imply supernormal powers on her part, she is amused at the time, like a child with a toy, but never speaks of it again and shows no desire to repeat it, or to astonish me in other ways.

M. stretches very often when all is going well. She did not at all during the continuance of her "cranky" mood yesterday, but almost the moment that it completely passed off she threw her arms above her head and stretched every muscle, with fervor.

S. M. once in a while "goes away", when I am watching M. asleep and she feels that M. is safe. This, whatever it is, lasts from one to twenty minutes, and during it the form is almost perfectly motionless, the face looks lethargic, and the muscles of the mouth relax. There is no jerk of the head when she "goes away", but there always is when she returns, announcing her arrival by a faint smile, and by the word, "Papa." I asked her what she thought about when away and she said that she did not think. [341] When here she thinks of "what they are

341. Inconsistent with after statements, but at the date of these she had

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doing" and of "what is inside of them", *i. e.*, of their thoughts. She also thinks of the past, studying out what has helped and what has hindered the health of R. D., especially since the case was taken in hand. On the basis of this cogitation she advises me what to do. Often she will remain silent for a long time, in a sort of Buddha calm, unless I speak; yet she often volunteers remarks, usually apropos to what we have been talking about, to the health of R. D. or to some exclamation or antic of M. asleep. She manifests calm judgment, weighing motives at issue (which M. never does), is tenacious but not inflexible in her opinions (which M. usually is), and is keenly susceptible to humor.

S. M. made a remarkable statement today in regard to the relationships of the personalities, and the transmission of thought and the products of perception from one to another. The statement was made in response to some questions put by me without notice, and its several parts followed each other without the taking of time for deliberation, without hesitation at any point, and with the calm, assured manner of a college professor rehearsing to a class matter with which he is thoroughly familiar. Asked when she reasoned this out, she answered that she did not reason it out, she simply told what she saw. The verbiage as I give it is very nearly her own, there is not a word in it which she did not employ, and not a phrase which is not substantially as she uttered it, except that I have changed the first person to the third.

(1) When R. D. is out and awake, and M. is not watching, S. M. sees through R. D.'s eyes and gets the reflection of all her thoughts directly. (Here S. M. "watches" R. D.)

(2) When R. D. is out and awake, and M. is watching, S. M. sees in M.'s mind what M. sees through R. D.'s eyes, and gets the reflection of R. D.'s thoughts re-reflected from M. (Here S. M. watches M.)

(3) When R. D. is out and asleep, and M. is not watching,

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professed to declare her true nature, and explained that she had earlier prevaricated as the easiest way of dismissing matters which she then did not consider my affair. See page 1180.

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S. M. gets her thoughts reflected directly. (Here S. M. watches R. D.)

(4) When R. D. is out and asleep, and M. is watching, S. M. gets R. D.'s thoughts re-reflected from M. (Here S. M. watches M.)

(5) When M. is out and awake, S. M. sees through her eyes, and receives the reflection of her thoughts. (Here S. M. watches M.)

(6) When M. is out and asleep, S. M. receives the reflection of her thoughts. (Here S. M. watches M.)

S. M. hears what is said in all the above cases, but in those where R. D. is out, and M. is between her and R. D., she hears what R. D. hears and says only through M. as in the case of seeing. After the coming of S. D. and before they came to the rectory to live, M. always watched when R. D. was out. She began to sleep [342] only since the cure of the case began. She sleeps, that is, does not watch when R. D. is out, much more than half the time at this date. [343]

(7) When S. D. *was* out [344] and awake, M. always watched, and S. M. saw and heard in M.'s mind what M. saw and heard through S. D.'s eyes and ears, and had reflected from M. what M. received reflected from S. D.'s thoughts.

(8) When S. D. *was* out and asleep, M. always watched, and S. M. got the reflection from M. of what was reflected to M. from S. D.'s thoughts.

But now that S. D. has no *active* thoughts:

(9) When S. D. is out and awake, and M. is not watching (now usually the case), S. M. sees through S. D.'s eyes and hears through her ears, but gets no thoughts from her, since she has no *active* ones.

(10) When S. D. is out and awake, and M. is watching, S. M. sees and hears what S. D. sees and hears, through M., who sees through S. D.'s eyes and hears through her ears.

(11) When S. D. is out and asleep, M. is not watching, and

342. "Sleep" in the technical sense of diagram on page 548.

343. I understood that before S. D. came M. watched most of the time, while R. D. was out.

344. That is, before the decline of S. D. began.

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S. M. is simply conscious that S. D. is there, but cannot be conscious of her thoughts, for she has none. *June 6-7: 6 alt.: 3 R. D., 2 h. 55 m.; 3 M., 19 h. 50 m.*

June 8. R. D. felt pretty well, having slept nicely 10.15 to 6.30, except for a M. interval of about two minutes. The Rev. Dr. W., having been invited to see the case owing to his interest in psychology, came at about 8 p. m. I had M. "let go", and Dr. W. entered while S. D. was going through her program, M. not watching. She went and there was conversation with S. M., with the usual outbreaks on the part of M. When M. woke she was astonished that she had been "fooled", and said that she might have known that the telephoning meant something. She paid very little and that not respectful attention to the visitor through the evening. When S. D. next was brought, M. watched, at least a part of the time. At last I said "M. is watching." The lips broke out "No, she isn't", and immediately M. was out, looking a little bewildered. S. M. afterwards said that M. was so excited that she could hardly help watching, but feared she had done wrong, and thought the fibbing denial so strongly that she came out and spoke it. After other alternations, R. D. was brought while Dr. W. stood out of her sight, spoke a few sentences and went to sleep. After M. had returned the visitor withdrew. S. D. came at 11.40, and slept well in spite of a finger which is festering from a piece of glass in it. *June 7-8: 18 alt.: 6 R. D., 13 h. 1 m.; 9 M., 12 h. 9 m.; 3 S. D., 15 m.*

June 9. It was necessary to leave R. D. alone for several hours and I explained that "Phase A" is now not always conscious when she, R. D. is out, and that this is a good indication, but that it would be better for me to leave a note to inform Phase A, in case she came, where Mrs. P. and I were. Sure enough, M. came, but, not having watched and not finding the note, was much alarmed. It was the first time that she had ever come since living here and found herself alone. She searched the whole house, even looking, in her nervousness, into a washing-machine and into boxes, as well as the closets and cellar. M. was almost hysterically relieved on my return, and told me that she would have gone out to find me soon. S. M. said that M. would certainly have done so, though she would not have had the

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slightest notion where to look. As M. was going to sleep she begged me in pathetic, childish tones not to leave her alone again.

The pain in the finger caused the hand of M. asleep to dig like iron hooks moved by machinery. Wherever the hand touched, wall, clothing or flesh, it dug, and dug the air when held up. It " got on my nerves ", and presently S. M. said, " Slap her hand." I demurred, fearing that, as is sometimes the case when S. M. gives me a similar direction, this might create some symptom worse than the one it removed. I have noticed that usually, when S. M.'s direction is followed by bad results, it has been given in a manner ominously calm, almost grim, and I suspect, especially since this afternoon, that S. M. thinks it best to teach me to endure what cannot be helped. Finally I did administer two very light taps. The face and body shrank like a sensitive plant, the hand withdrew and grasped the collar of her kimono tightly, the hand, arm and body took on a degree of rigidity. I told S. M. that her advice was not good. She replied, significantly, " It has stopped her", but after a little added, " I did not think it would affect her so much." Then M. began to say piteously, " We can keep our hand still." Several times she said, " We *can't* keep our hand still ", then hastily changed the " can't " to " can." Occasionally she said with touching inflections, " Our finger doesn't hurt us now, papo." I could not loosen her rigid grasp, and expressed my anxiety on account of the strain which she was imposing upon herself. S. M. asked, " Shall I call her? (If you do so gently, so as not to frighten her.) " In a moment M. woke, and fixed surprised, melancholy eyes on me. " (What is it, dear?) " She did not answer. " (You did not think that I called you? Yes, you called me, papo. (No.) Yes, you did. You must have been sleepy, papo, if you don't remember. (What did I say?) Margaret, wake up." As S. M. is a secret from M. I feared to contradict her further, and agreed that I might have called her when sleepy. I was now able to loosen her hand, and told her she must not grip like that. " Can't keep it still without. (Then don't keep it still.) But you didn't want me to move it. (What makes you think so? I didn't tell you so, did I?) No, papo, you didn't *tell* me so. (Then what makes you think so?) Why, papo, you—you—you—papo,

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"PAPA ALL GONE."
Infant Sick Doris's expression when "papa's" face disappears from her visual field. See pp. 559, 526, 611.



"WAZ ZAT?"
Infant Sick Doris when subliminal Margaret rubs the eye. See pp. 537, 603 seq., for similar incidents. M. is "Watching". See pp. 560, 589.

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you "—her eyes rolled in the mental search she was making, and she tried again and again to catch the elusive idea. At length she succeeded. "O papo, I know now. You smacked my arm." I explained that I tapped it very lightly. "You mustn't do that, papo; you mustn't whip your baby. You wouldn't whip your baby. No, papo." In spite of the pain in the finger, M. said many funny things both when awake and when asleep. Awake, she for a moment thought that a hole in her white robe was a bug, and I agreed that it did look some like a bedbug. When asleep she broke out, "We haven't seen any of our cousins for a long time." S. M. was so convulsed with laughter that she checked herself for fear of disturbing M., and explained that once bedbugs were brought into their house, and M. was horrified at the apparition. S. D. wrote her a note saying that they were M.'s cousins. S. M. added, "I doubt if M. remembers that when she is awake." Similarly, referring to the incident which led to M.'s sleeping automatism, uttered when Mrs. P. draws near her, "What did the mother shut the door for?", S. M. remarked, "I think that M. has forgotten that when she is awake." M. has never referred to this or other sleeping automatisms, or the incidents which gave them birth, when awake. This goes to show that M. not only has certain memories which are released by the trigger, as it were, of definite sense-stimuli, but that she has groups which reside only in a particular plane of consciousness. I note, too, that when M. asleep puts up her hand to feel my expression and I smile in stereotyped and not spontaneous fashion, she is apt to say, discontentedly, "No! no!" S. M. once remarked, "I think she suspects that the smile is put on." Also, when I put the fingers of M. asleep to my lips in order to form words in contact she tends to draw it away with interjections of disapproval, another illustration of her lack of desire to "show off."

R. D. came at 10.40, but there were several alternations in the night, owing to pain. Once, while I was there, S. D. came, but at once put up her hands to go, without speaking, whereat M. out of curiosity put her finger on the lip. S. D. opened her mouth, M. thrust the finger in, but as S. D. did not speak or close her mouth, M. desisted in disgust, and S. D. went. S. M. was the in-

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terpreter of the incident, but the peculiar expression in the eyes, at the same time that S. D. was rolling them in wonder at the intruder, corroborated.

R. D.'s Tremulousness also Weakness of Eyes Decreasing. This was the first day that R. D.'s knees have not trembled at all, though her hands still trembled slightly. When she first began to come out for considerable periods her eyes likewise were weak—it was not so with either M. or S. D.—so that she could read but a short time, but this condition is nearly gone. *June 8-9: 8 alt.: 4 R. D., 12 h. 16 m.; 4 M., 10 h. 44 m.*

June 10. The finger is getting better, but the monthly pains are beginning. The abdominal bloating, which is a feature of the case, has generally been less this month, but now begins to become more noticeable. It is noted that whatever tends to lessen the stability of R. D., over-exertion, grief, excitement, etc., always increases the distention. A "tantrum" on the part of M. will change the abdomen from comparative softness to the tightness of a drum in a few minutes. The alternations were many today, as was to be expected.

Once when M. came out, she said to explain her knowledge of previous events, "when the R. D. got tired I began to watch." As R. D. gains bodily strength and control of the nervous system she is less and less "confused" in mind, according to her own testimony. In the same ratio M. tends to watch less and less when R. D. is out. Not only has S. D. retreated into insignificance since January last, but M. shows many signs of beginning also to lose ground.

R. D. told me what I had not known before, that in March and April, when she sewed, she used sometimes to find herself "staring for a few moments." "I broke myself of it", she added. She knew nothing about the long "staring spells" of S. D., until I told her a little about them, to demonstrate to her the improvement made. S. M. says that R. D. formerly worried much about her trembling. "It is a good thing for her to see that she is improving; not only is her body under better control, but she stops worrying about it, and that in turn helps her body." This is the second day that the knees have not trembled. M. said after one of her appearances, "You can always tell when the

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R. D. begins laughing like that (a nervous laugh) that she is tired and going to go."

M. is passionately fond of sweetened water with anise in it, a new drink to her. I had remarked that it was said to be quieting to the nerves. In the evening S. M.'s womanly voice was interrupted by M.'s more boyish one, "O papo, we are so *nervous!*" Her manner was humorous, as she went on, "Give me some of that drink." S. M. began to laugh, when she got a chance. M. went on, "O papo, we are so nervous! We are so *noisy!* Give us some of that stuff to keep us from being so noisy." S. M. laughed so that she feared she would wake M., then explained, "You told her that the anise was quieting, and that is the way she interprets it, that it stops one from being noisy." Mrs. P. gave her some spoonfuls of the "drink", and her lips went out to the spoon like a monkey's, and she carefully lapped her lips to get every particle of the taste. When she woke she did not know that she had had any anise-water, but repeated the exclamation until she got some more, then fell to sleep contentedly. Then S. M. said, "Now R. D. is coming. As soon as she wakes, give her some water; she will hate the taste of the anise." I did so, at the disgusted expression on R. D.'s face. Afterwards R. D. went to the bath-room, according to S. M., and washed out her mouth with dental cream.

R. D. came for the night at 10.15, and slept well. As usual, I gave her psychic treatment immediately after she fell asleep, which she gave facial tokens of understanding. In the afternoon I had given her a little money for her needs. In the night she substantially repeated a former dream about "forgetting" and running away, which had also occurred the night after I had given her money. The first time she worried after she woke, thinking that a dream so circumstantial must have been true, but my previous assurance that nothing of the kind had taken place prevented her worrying this time. *June 9-10: men, per. began; 18 alt.: 8 R. D., 12 h.; 9 M., 11 h., 29 m.; 1 S. D., 6 m.*

June 11. Sunday. After Mrs. P. and I had gone to church, M. took up her drama, at the point where it had left off, finishing the ball scene, including some dances, and then starting the final scene, the journey home by boat. R. D. came to find

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herself arrayed in winter coat and hat, the " children " ranged in a row behind her, all but the baby, Margaret, represented by the doll, who was hugged in her arms. R. D. afterwards told me, her face eloquent with disgust, " When I came out I found the *doll* in my arms." Another matter disturbed her; she wished to take a bath, and could not find stockings, underclothes, or scarcely anything that she needed. M. has a way of rolling things up into an unrecognizable wad and of poking them into out-of-the-way places. " I got as cross as I ever do ", said R. D., and *then,* it afterwards was learned, M. began to *watch.*

I asked S. M. to define what was meant by M.'s being *away* when S. D. used to be out, and by her being *in* when R. D. is out. She replied, " The S. D. rested heavier on M., pushed her lower down, so she was *away.* R. D. rests more lightly on her, she is not so far down, and that is *in.*"

M. got " cranky " in the evening owing to some remark, but at the slamming of a door by the wind she fled to me for protection, her mood changed. Then violent thunder came, and a painful scene ensued. As long as the cushion was pressed tightly across her chest she heard nothing and sank peacefully to sleep, but if attention was relaxed and a clap came her fright was extreme; she would writhe so that it was difficult to rightly apply the husher, and her fingers would claw and dig. Once they dug into my shoulder so that I involuntarily groaned. Mrs. P. said " Let me take her hand away." This isolated sentence, in M.'s excited mood, was heard by her, and the hand jerked away. and was held rigidly across her breast. This made it impossible to help her, and as the thunder rolled and roared her whole frame recoiled from the successive shocks. Presently I perceived that she was in a cataleptic state, her hands and arms being rigid, and her back and neck stiff. S. M. warned me to let her remain in that condition until the noise was over, for, if brought out, the next clap would throw her back. When the thunder seemed to be past, I revived her by rubbing, but thrice more she was made cataleptic by fresh peals. After the third seizure, S. M. quietly announced, " Don't be alarmed, papa, but when the M. wakes she will be afraid of you." And truly, M. looked at me with the first return of those staring eyes and expression of stony horror

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that I used to see at times, months ago. When I asked, "Don't you know me?" she silently shook her head. Going behind her I supported her head and shoulders and she sank to sleep. S. M. at first said that she would wake in the same condition, but I stroked her forehead, she began to say "A-a-ah! a-a-ah!", and S. M. declared, "She is all right now." After the fourth seizure there was a briefer period of fright and non-recognition. During the first and longest cataleptic period I felt her pulse at intervals of a minute. At first it was very faint, then grew stronger, and oscillated thus: 66, 68, 80, 78, 66, 68, 78. After the storm had passed she learned that Mrs. P. had had an accident, and went to sleep evidently perturbed. Presently I spoke to S. M. and received no reply. I spoke again, and S. M. slightly started and said, "What did you say? I was watching M. (Watch her, and tell me.)" Silence for a few moments, then S. M. smiled and reported, "She is saying to herself, 'If I hadn't been scared my hand wouldn't have moved, if my hand hadn't moved I wouldn't have scratched papa, if I hadn't scratched papa he wouldn't have moaned, if papa hadn't moaned I wouldn't have got more scared, if I hadn't got more scared I wouldn't have held on (by which she meant, says S. M., her holding her hand rigid, and so much of the beginning of the catalepsy as she was conscious of), if I hadn't held on the mother wouldn't have got nervous and slipped down-stairs. And so it's all my fault.'" At 11.30 R. D. came and was told that there had been loud thunder. She said that if it returned she would not be afraid, that she never used to be, and her being so in March and April was "only a passing phase." S. M. says that R. D. got the fears of S. D. along with her memories, and that S. D. had derived her fear mostly from M., who had always been terribly afraid of thunder. This evening, in her sleep, M. ejaculated, "Let's get into a cupboard, papo!", which is actually what she used to do when frightened by thunder or wind. The psychic treatment against noises which R. D. has often received was well vindicated, when, later in the night, terrific claps of thunder failed to disturb the sleep of R. D. Once a door slammed with the loudest crash I have ever heard in the house; I was by her couch in a moment, but she was still peacefully sleeping. A few weeks ago

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a much frightened M. would have been found. *June 10-11: 10 alt.: 5 R. D., 15 h. 40 m.; 5 M., 9 h. 35 m.*

June 12. **R. D. First Maintains Herself a Considerable Time after being the One to Wake.** The habit of R. D. has been to wake in the morning, go to sleep again at once, and then for M. to come during sleep. Yesterday morning, for the first time, R. D. woke and maintained herself awake for three-quarters of an hour, M. then coming while she was still awake. This morning I entered at 5.35 and found that R. D. had just gone. S. M. advised waking M., saying that R. D. would return, and would probably sleep until 7. R. D. came while asleep at 6, and vanished just as the 7 a. m. whistle blew. This is the first time that she has gone as late as 5.30 a.m., and returned for a period of sleep.

R. D. woke with the impression that she was going to town with me, and no notion how she got it. I told her in her sleep, last night. On the way a young woman whom S. D. had known spoke to R. D., who greeted her in reply, but did not know her. *For a few minutes M. watched.* In Dr. Walker's office she met Dr. W., a woman physician who had lanced an abscess in her ear—at which time S. D. and M. alternated, with R. D. out too briefly to take note of the doctor's face—and when Dr. W. talked to her as one who knew her, she was embarrassed, and *again M. watched.* On the way home R. D. was weary, and *M. watched.* Later, she found some object in a drinking-glass which disgusted her, and M. afterwards reported "I watched."

During M.'s sleeping, most movements are hers, but some of them are S. M.'s or at least initiated by her. For, unless M. is very soundly asleep, S. M. cannot complete a movement which she begins, but it is taken up and carried out or diverted by M, according to her interpretation of its purpose or utility. If it is the hand that is moving, the instant that M. gets possession of it is marked by an increase of energy and speed. For example, I asked S. M. to open her lips and close them twice. The lips opened, and then the head slightly lifted, and the lips protruded as they do when M. asleep expects to receive something to eat. S. M. was prohibited from closing and re-opening the lips because, as she puts it, she is "powerless the instant M. has gotten

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control of her muscles." The next direction, "Put your hand to your nose", was carried out at a moderate pace until the nose was almost reached, then the movement suddenly accelerated and the fingers spread out and scratched the nose. "Lift your hand to my cheek." Again the hand went up with even movement for about two-thirds of the distance, then it started forward with a flexion of the wrist, and stroked my cheek. At length M. seemed to become conscious of foreign disturbance, frowned and grumbled, and the experiments were stopped.

Incidents and details, conversations, etc., continue to return to R. D., though they have for some time doubtless utterly gone from the consciousness of S. D. Generally an incident or conversation comes a fragment at a time, often the closing portion first, and the whole may not be recovered for days. Part comes while she is awake, and part in her dreams. Today, probably in consequence of M.'s fright last night, she trembled more than usual. She came for the night at 10, and suggestions as to dreams had no effect. *June 11-12: 12 alt.: 6 R. D., 13 h. 56 m.; 6 M., 8 h. 34 m.*

June 13. The sound of the door opening as I entered at 5.30 sent R. D. away. I took M. on my arm, and alternately talked with S. M. and read. At 6.05 I was almost dozing, when S. M. said, "Now, papa", as the signal that R. D. was coming. I started slightly, and S. M. said that the start had brought M. nearer the surface, and we must wait a little. At 6.10 the signal was given again, the characteristic smile of R. D. appeared, and she came asleep, was laid down, and slept until the 7 o'clock whistle blew.

S. M. said, referring to my frequently supporting M. in her sleep on my arm, with a cushion under her head, "It would seem foolish to most people for you to hold her, but you see what it has done for her. M. never slept quietly before, in her life." There is certainly a vast difference between the way she often sleeps now, and the best of her sleep some months ago. Massage on the back and abdomen also has proved highly beneficial, and after it R. D. will come jubilant in spirits, not knowing the cause.

M. wanted me to get R. D. to dress her doll. M. had made

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clothes, but realizes that she is not as skillful as R. D. R. D. showed some distaste for the job, but S. M. advised me to see that it was executed speedily, as M. might possibly acquire a resentment towards R. D., since she no longer has a S. D., who used to obey orders for fear of consequences, to look to. Therefore I again urged R. D. to make the doll-clothing, and she did so, though evidently regarding it a silly job. When M. next came she was much pleased, and even after she fell asleep broke out, "Doesn't she look sweet?"

At 8.10 R. D. departed just as she had completed a garment for herself. She often "holds on" until she has completed a task which she has set out to do, then, just as she has settled down to read or otherwise amuse herself, goes.

Until lately M. was likely to come tired and irritable after R. D. had had a long period out, tokens that R. D. had become exhausted and that M. must rest for her. She seldom comes so now, which fact is significant of R. D.'s increasing energies. Tonight I continued experiments relative to the power of M. asleep to read my lips. She never does so when awake. Just as one of her tossing hands brushed my lips with its fingers, I formed a word, endeavoring not to emit any breath. She laughed and repeated it. I then took her hand and carried it to my lips and formed two more. She looked annoyed, and whispered something, which S. M. said was "Quit your fooling." I formed the same words on her fingers, and she shrank and hid her face. I shaped a pet name, and she laughed, and appeared relieved.

R. D. came at 10.15 for the night. She had much pain, and was awake, part of the time reading, for 3½ hours, but did not go until 4.30. She never had succeeded anything like as well in maintaining herself during the monthly periods. *June 12-13: 10 alt.: 5 R. D., 14 h. 51 m.; 5 M., 9 h. 24 m.*

June 14. In the evening I read to S. M. part of the first book of the records of the case, and noted her comments. I found my later interpretations of phenomena not understood at the time generally corroborated by her statements, but she made some convincing corrections of my views. In every case she uttered her comment before I declared my interpretation. She

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"DEARS GO."

Infant Sick Doris, weary, automatically giving the signal of departure.
See pp. 542, 548, 567.



Sleeping Margaret in sitting posture.

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was always prompt and decided, generally remembered the incidents, and added illuminating details. When I was reading about the deceptions originating from hysteria through the S. D. personality, S. M. seemed somewhat depressed, and when I ceased reading and took M. on my arm, no longer answered me or spoke a word the rest of the evening.

R. D. came for the night at 11.30. Later I learned that M. came at 1, and S. D. a moment later. The latter lay, waving her hands and saying, when they crossed her line of vision, "Waz zat?" Occasionally she would say "Papa a-a-all go-o-o-ne", followed by a shorter utterance, "Papa all gone." She would close her eyes, say "noise", and open them again, then say, "Papa all gone"—evidently a reminiscence of the former game with me. She would put her hand on the abdomen, and say "hit!", and once she said "monkey", one of the words that I have had her repeat after me. Not once was she frightened, and frequently she laughed. The special points to be noted are that she seems to have lost fear of noises, and that she did not fall asleep but went spontaneously. *June 13-14: 8 alt.: 4 R. D., 11h. 10 m.; 4 M., 14 h. 5 m.*

June 15. This morning S. M. continued silent for a time. When she resumed conversation she explained her silence by saying "I did not feel like talking." Finally she said that what I read about the hip and picture deceptions of S. D., and how I "ran around" to find out the facts, made her feel badly. "I knew it all, but had only thought of it in shreds and patches; I had never had it set before me all together like that. I knew from the inside—I didn't know how it appeared to you from the outside. I wish I hadn't heard it. Poor S. D.! it must be hard for you to understand her. Don't read me anything more like that. Read me the conversations, I will like them. I can explain some things, till you get to where you knew all of us." Later she recurred to the matter, saying, "I wish I hadn't heard all that stuff, it makes me feel bitter towards all of us. It sounds so wicked now; it didn't seem so then, because I was on the inside and knew just how S. D. thought and felt. It makes me wish we had died then." A little later she suddenly asked, "*Would* you mind it much if R. D. should go away? (Go away? what

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do you mean?) Why, die. (You know I would; you know how much I think of her.) I know you have done all you could to get her well. . . I could make her die." I was surprised that S. M. could show so much feeling, and objected to her making such remarks. Finally she promised to think no more about the unlucky reading, but declared with emphasis, "Whatever the R. D. tells you is true." [345]

M. in the morning asked if I would like for R. D. to come before breakfast. I assented and she willingly went to sleep. It is a late change for M. to be willing to go when a meal is about ready. After breakfast I took R. D. to town, and we saw Dr. Walker. Alone with him, he advised that when we go into the country care should be taken that so far as possible R. D. should be the one to enjoy the novel pleasures. This had been my view, and indeed my constant policy, but I was glad to have it confirmed by so competent an expert. Curiously, after our return S. M. expressed in her own language exactly the same opinion as to the policy to be pursued on the vacation. "Have R. D. out all you can; M. might get too fond of what she would see; keep her sleeping in the house all you can."

I put M.'s fingers to my lips as she was sleeping and shaped a word. She laughed but did not repeat it, took my fingers to her own lips and whispered something which S. M. said was, "You think that you are smart." I shaped on her fingers, "I am." She looked scared, withdrew her hand and would not allow me to lift it again. As I read to S. M. from the record, at the place where M. expressed her dislike for the names "Sally" and "Beauchamp", used experimentally, the former said that M. had a horror for the word "Beacham", from the time that she once took an overdose of Beacham's pills. "When M. woke I casually introduced the word in a sentence. Instantly she began to kick out like a cross baby, and to grimace and snarl in a manner that defies description. I then ventured to ask if she would like some Beacham pills, and I thought she would kick and twist herself onto the floor. She was now really angry, and it was a task to pacify her. Finally she blurted out, "Don't you say that

345. A strictly accurate statement, as several years of critical observation of R. D. have shown.

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again if you don't want us to run to the bath-room." I cannot imagine R. D. saying such a thing. Another instance of M.'s reactions is this. I sung a verse of an old college song. She stamped her foot and cried, "Don't papo, don't, I say!" and grew more and more agitated. A little later, at renewal of the singing, it was evident that its continuance would bring on an emotional storm, and the experiment was stopped. I asked why she did not like singing, but she could only reply, "I don't like it."

S. M.'s profound mood of sadness already described seemed to affect the spirits of M. asleep and R. D. both awake and asleep, by some psychical osmosis. Tears oozed from the eyes of M. asleep, and she began to exclaim in pathetic tones, "Don't leave us, papo." R. D. was in poor spirits today, and in the night she woke and felt sad, she knew not why; a crying spell followed and her slumber thereafter was broken. It was perhaps in consequence of her uncomprehended feelings so caused that M. in her sleep at one time became querulous, and began to kick out and snarl and whimper. Suddenly her face took on a startled expression, and her hand desisted from the act of thrusting at my head. I inquired, "(What happened to her?)" S. M. calmly replied, "I gave her a little jolt. (What did you do it for?) There was no sense in her acting like that, kicking and grunting. (I don't like for her to get scared.) She'll get over it in a little while, but she will be a little afraid of you when she wakes." Several times M. began an irritable whine or a movement to kick or push, and broke off and lay still, with a hushed, awed look. If I stroked her forehead she shrank. When she woke some ten minutes later she looked at me with wide, apprehensive eyes. She protested, over and over, "We'll be a good girl. (Of course you will be good. You have been good. Did you think you hadn't?) You hit us. (No, papa did not hit you.) Yes, you hit us, papo. (No, I did not; I never would.) Who did hit us? (No one.) Yes, *someone* hit us. (No, it was a dream.)" She slept again and the effects wore off. The querulous mood did not return. R. D. was here 11.10 to 6 a. m.. *June 14-15: 12 alt.: 5 R. D., 11 h.; 6 M., est. 11 h. 35 m.; 1 S. D., est. 1 h. 5 m.*

June 16. I remarked to S. M. that I wondered what made

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M. say in her sleep "Don't leave us, papo." S. M. replied, "After R. D. had known Mrs. X. about a year and had come to love her—and M. did too—Mrs. X. suddenly announced that she was going on a journey and didn't know when she would be back. R. D. cried, breaking down and sobbing, and M. came out and cried too, and Mrs. X. didn't know what it all meant. She cried all that afternoon, and cried the next night. Now when anything makes M. feel sad, it revives this old incident, and she thinks you must be going to leave her. That is the way it works. Do you see, papa?" I then asked S. M. how her own ill spirits of yesterday got through to R. D. and made her feel sad. I gave no hint of my own view, which indeed was not hers. "My bad spirits affect M.'s body, and R. D. gets it from the physical feelings. No, not through the mental feelings. M. is made to feel dull and heavy, and R. D. gets the effects of that in the shape of feelings of sadness."

R. D.'s depression of spirits persists in less degree. At 2.15 I took her on a walk, with good effects. She was out to 6.15, and from 6.30 to 9, or 6½ hours with only fifteen minutes intervening—a waking record. It is astonishing how she tends to go by hours and half hours. I remarked to M. that it was remarkable how long R. D. was out after so short a rest. M. replied archly, "*I* did that. But it was an accident—I didn't mean to do it." I asked her to explain, but she glanced at Mrs. P., being bashful about mentioning some things before her. But S. M. informed me that M. got to imagining the end of her drama, being almost despairing of completing it in actual play, R. D. pops out so quickly, and her pleasure in the indulgence of imagination made R. D. come again. Later I told M. that I had studied out what made R. D. come, and she said, "I am afraid we'll not get a chance to get it done before we go away. And I do hate to leave those children stranded in Washington, so far from home." M.'s wit and humor persist. Hearing that a woman, just after washing her hair, fell down-stairs, she said, "I suppose she got so much dirt out of her hair that she was lightheaded."

It is interesting to see S. M. shut off, perhaps in the middle of a sentence, by M.'s outbreaks of speech, or whimpering,

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yawning, etc. S. M. said, "She broke me off, yawning. She yawns a good deal when I talk. I think she must feel her mouth go." And again, "I could not speak for quite a while, she was grunting so."

R. D. came for the night at 11.20, went to sleep at once, and I whispered that she would see a meadow with tall grass and orchids, a brook beyond it, spanned by a bridge, and trees bordering the brook; and that, standing on the bridge she would see ducks swimming in the water and birds flying overhead. It afterwards appeared that M. was not watching when I gave the instructions, but watched during the dream. Both she and R. D. reported the dream, both unconscious of its origin, though S. M. well knew it. M.'s version, in agreement with R. D.'s, was, "O, she had the loveliest dream! I saw it too. She dreamed of a field going down to a lake. The field had high grass, and—and flowers in it. And there were ducks in the water, swimming around. And a bridge, and D. stood on the bridge with you and looked down on the pretty water, and the ducks. And—and there were trees all along the lake. (Did she see any birds?) I don't remember any birds." *June 15-16: 10 alt.: 5 R. D., 15 h. 35 m.; 5 M., 8 h. 35 m.*

June 17. Once while M. was asleep I began to rock her, and she made little noises of satisfaction, and soon R. D. came asleep for a moment, brought "before she was ready" said S. M., by M.'s pleasure, and on repetition of the process came for nearly an hour. But she was here little today, "paying for her good day yesterday", says S. M. Consequently M. was tired and querulous the latter part of the afternoon and beginning of the evening, this showing principally in her sleep. At last S. M. showed as much impatience as I ever detected in her usually serene and philosophical nature, and said, "I think I had better scare her." I demurred, but again S. M. proposed "scaring" M., saying "She'll be quiet then for a while, anyhow. (I had rather she would be cranky than scared.) She'll get over it." But I would not consent. M. continued to whimper in her sleep, to wriggle and drum my face, all of which I was standing with commendable patience. "There is no sense in her whining and grunting this way", S. M. resolutely declared. "If she would

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only keep still and sleep the R. D. would come, but she can't so long as this keeps on. I had better give her a jolt." I again remonstrated, and when S. M. after a wait continued to propose the remedy, I still would not consent. Suddenly M. started violently, hid her face against my coat, and became still of tongue and body. Every movement I made after this caused her to shrink, and her face expressed terror and self-repression. If she began a complaint, it broke off at the first syllable, and she shrank as if expecting a blow. At times she would very gradually withdraw her body along my arm like one who is stealthily trying to get away without attracting attention. S. M. laughed and spontaneously said that this was what M. was trying to do. When M. woke, she stared at me with big frightened eyes. If I said, " Sleep, dear ", she answered hastily " Yes papo ", but continued to stare until overcome by sleep. She woke again and I asked the trouble. " We won't be naughty any more. Don't hit us, papo." No assurance that I had not done so was availing, though she showed no resentment. She appealed to "the mother " if I had not, and on receiving a negative reply, said, " You must have been out of the room." She again slept and now began to cry, " Don't hit your baby, papo. . . Don't hit your little baby, papo." After another waking and falling asleep she began, when I stroked her forehead, to say, " A-a-ah! a-a-ah!", which is a sign that the fright is gone, though the cry " Don't hit your baby " may recur in sleep a day or two afterwards, as an automatism. [346] After a scare which S. M. imparts by the mysterious " jolt " there occur three stages. (1) A period of terror. (2) A period when the terror is past, but during which she has a conviction that *I* have been " cranky " and is trying to get me into good humor and to exact assurances for the future. (3) A period during which she expresses her feeling that the old confidential relations are resumed by the cry " Ah-a-ah!", uttered in automatic response to the sensation of stroking anywhere about the head. S. M. says that by an effort of will she produces in M.'s consciousness the sensation of

346. Roused, probably by some auditory, tactual, motor, or visual sensation, etc., which happened to form a part of the psychical complex at the time of the original incident.

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a blow upon the forehead. Furthermore that M. used frequently to produce the same sensation in the consciousness of S. D., in order to torment her, while she (M.) would laugh inside. R. D. came at 9.45 and slept until 5.50. [347] *June 16-17: 8 alt.: 4 R. D., 8 h. 27 m.; 4 M., 13 h. 58 m.*

June 18. Sunday. M. asserted that she did not want R. D. to go to church, "because she will wear her corset, and they hurt us." I again made the mistake, knowing that R. D. would be disappointed, of remonstrating and telling M. that it was wrong for her to so thwart R. D. I asked, "Don't you want me to hold you any more?" She began "We don't want you to hold us; we can hold ourselves. You needn't *ever* hold us." When I left her I said "You will be good and play." Her voice was toneless as she replied, "Yes, papo. (You will not go out.) No, papo. (You will be cheerful.) Yes, papo." I went to Sunday school, but my misgiving was such that I returned in 20 minutes. M. was fully dressed for going out, and held a paper in her hand. [348] "(What are you going to do?) Go away. (Why were you going away?) Because we are wicked and won't let R. D. go to church. We don't want to go to church." She was so weary from emotion that it was not difficult to get her to lie down and sleep. S. M. said, "O, I am so glad that you came when you did! I was wishing and wishing that you would. In another minute she would have been gone." She said that M. would probably have wandered in the old direction, been stopped by the "holes in the bridge" and gone down into the gully and fallen asleep under the trees. "But", she went on, "you need not fear that she will attempt to go away again, unless a new provocation arises. She is over the mood for this time." S. M. says that M., after I talk to her in that fashion, feels that she must be naughty without realizing at all why. Returning from

347. Note the tendency when out but little in the daytime to come earlier in the evening. Like the usual following of a "long day", by a "short day", this is an indication of the pulsation of effort and rest.

348. This proved to be a note, which has lately been mislaid, but which read about as follows: "Dear Papo. You don't want such a wicked daughter, and we have gone out where the trees and flowers are, we will come back when the Real Doris is all better. Margaret."

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church later, I found M. sleeping with her arms wound around her neck, "holding herself." Following S. M.'s advice, I took M. to drive this afternoon, and, as was predicted, the pleasure of it soon brought R. D.,—I felt a touch on my arm and turned to recognize *her* characteristic smile. In the evening, while alone, R. D. slept and woke again herself, the first time she has done this before a later hour when it is a part of the process of going to sleep for the night. S. M. was pleased with the new record, saying that R. D. would now have more confidence to lie down and sleep. Later M. was again querulous, and S. M. advised laying her down, saying she could hardly be *more* fidgety. I remarked "Holding her *doesn't* do much good tonight." Unfortunately M. woke in time to hear this remark, and there was more trouble. R. D. came at 10.10 and staid until 4 a. m. *June 17-18: 12 alt.: 6 R D., 15 h. 10 m.; 6 M., 9 h. 15 m.*

June 19. M. inquired, "Is the mother going to plant Polly?" meaning the parrot. "(What!) Is the mother going to plant Polly? (What do you mean?) I saw she had a crock full of dirt in the cage. I think she must be going to plant her." Thinking she must be joking, although her manner was entirely serious, I asked "(What do you think will come up?) I don't know—some little Pollies?" I smilingly assented that it must be so. Presently she continued, "I know they plant people" [is it possible that she misunderstands the slang expression for *bury?*] but they are dead. The mother can't mean to make Polly dead. . . Papo, what comes up when they plant people? (O, just grass and flowers.) Do they come up from people who are planted?" When she slept S. M. told me that M. was speaking in good faith. Indeed, she asked Mrs. P. similar questions afterwards, and said that she couldn't see what else the crock of earth could be for. The other day, R. D. and I watched the activities of ants. Twice since then M. asleep has broken out with "Looking at bugs", in tones of contempt. The verbal automatism of M. asleep, "What did the mother shut the door for?" has seemingly been forgotten. It is amusing to see her sometimes when I enter the room where she is lying asleep. If I do not take her up, she raises herself on her elbow and imperatively bangs the chair or edge of the couch, where she ex-

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pects me to sit, with her fist. Sometimes she does this when she comes in the night alone, says S. M., and then feels after me. A curious fluttering of the left eyelid which M. formerly displayed frequently, especially when in malignant humor, has almost entirely disappeared.

In the evening I took a second batch of pictures, of S. D., S. M. and M. [349] R. D. came at 10.10, was given psychic treatment asleep, and staid until 6.15 a. m. *June 18-19: 11 alt.: 5 R. D., 14 h. 21 m.; 5 M., 9 h. 32 m.; 1 S. D., 7 m.*

June 20. Once today R. D. was brought by M. "imagining" while on the lawn. Once she was banished by my jokingly asking regarding the doll, left by M. on a chair, "Don't you think she will be too warm, with that cloak on?" S. M. explained that this made R. D. feel embarrassed. She came for the night at 10.25, expressed a wish to finish an article she had been reading, did so, and went to sleep at 10.40, sleeping well until 6 a. m. *June 19-20: 10 alt.: 5 R. D., 15 h. 20 m.; 5 M., 8 h. 55 m.*

June 21. I took R. D. to a dentist to have some teeth filled, and was worried in view of the possible complications. He had been previously informed that she was a subject of extreme hysteria, and that almost anything might occur. As soon as she was in the chair, I took her hand and directed her to close her eyes, but this she seemed unable to do. The moment the work began, she went to sleep. The pulse was at the instant feeble and slower than usual, but soon became normal. She continued unconscious and motionless until two teeth had been filled, then M. woke. I put her to sleep by the suggestion process, and a third cavity was bored. She showed no sign of sensation until this operation was nearly finished, when she winced sharply and woke. Again I put her to sleep, and was obliged to for the third time, she being rather unwilling the last time. The dentist was astonished, remarking, "Well, I never saw anything like that before." Four cavities were filled and the teeth cleaned, the whole business occupying an hour and forty minutes. We went upon the street, and M. stopped before a picture store and began to "imagine", in order to bring R. D., who soon came

349. Of S. M., that is, when she was controlling the features, and the same of M. asleep.

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astonished and delighted that the dreaded ordeal was over and that she had felt nothing. M. told me that S. D. was asleep in the chair part of the time. " (I don't see how that could be, as there were no clenching hands.) Well, it wasn't me, anyway", and M. jokingly added, " Perhaps it was someone else. How many more are there of us, papo?" I edged away from the dangerous topic, but as soon as M. slept, S. M. said, " I helped you, papa. S. D. wasn't there; if she had been she would have clenched her hands and M. would have had awful pains in the head when she came. I put M. under—made her sleep deeper down." But immediately on coming R. D. found the abdomen much swollen, presumably the effect of subconscious nervous strain, and in the afternoon she had considerable pain in that region.

Among M.'s sleeping antics is pushing me in the face. Sometimes she has caught me unawares, and my head has bumped against the wall, whereupon she has become all compassion, still continuing asleep. Tonight I purposely let my head strike the wall, but as the latter was some distance back, the interval was probably a little too long. At any rate, M. asleep must have judged the bump a fake, as she laughed loud and long her boyish type of laughter, " Ho, ho, ho!" Another incident illustrates M.'s mental processes. Some time ago there was a city spectacle the title of which was mispronounced in M.'s hearing " page-ant ", with the long a. Also M. has heard me apply the word " pagan " to her in association with her seeing no use in church services, etc. Today she made a remark of that nature, and then said, " We are a pageant ", confounding the two words, and mispronouncing. I asked, " What is a pageant?" and she replied, " A parade ", for this was another word that had been applied to the street spectacle. I continued, " Are you a parade, then?" " No ", she replied, " we are no parade ", and then she looked disturbed and perplexed. She had used a word which, aided by its mispronunciation, she had supposed was the same, in both memory-groups. One of the associations governed her first use of it, and the other association governed her definition of it. But when she was brought face to face with the fact that she had apparently pronounced herself to be a parade, the result was mental confusion, she knew that something must be

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wrong, but she could not tell what. I next asked, " Then why did you call yourself a pageant?" " Someone called us that ", was her helpless reply. S. M. afterwards said, " Papa, you see from that how she uses words she doesn't understand. As I have told you before, she hears someone use a word, and remembers how it fitted in a sentence. She doesn't reason; it is all words to her. But she remembers in what sort of connection she heard a word which she hasn't the remotest idea of the meaning of, and uses it herself in the same way, so that anyone would suppose she understood it."

R. D. came at 10.20 and had a dream dictated by me, and then another dream which had occurred several times before. She saw her mother scrubbing the floor—which she does not remember ever seeing her mother do in fact—in the Colorado Avenue house which the mother never inhabited. The mother reproached her for leaving her and coming here. R. D. was greatly puzzled why she should have two mothers, and how she should divide her filial affection between them. She seemed to remember that her own mother was dead, and yet there she was scrubbing the floor. She said " Why, mother, I thought you were dead; that is why I went away. Why, I remember being at your funeral." And the more she explained, the more her mother would not pay attention, but went on scrubbing. [350] R. D. slept until 5, and departed. *The record of alternations for June 21-22 was lost.*

June 23. It is not to be understood when it is set down that *R. D.* slept until a particular time in the morning, that sleep necessarily ended then. Often M. sleeps on for an hour or two longer. Moreover, M. is not out awake, on the average, more

350. Evidently there had been in R. D.'s mind something of a conflict between her loyalty to the memory of her real mother and her new affection for Mrs. P., conceived of as a new mother; a repressed self-reproach for allowing a rival to usurp in any manner the place hitherto held sacred to the image of the idolized mother who had died; and this came out in the dream. The particular imagery of the dream may have been determined by chance events of the day preceding the first occurrence of it, to be reproduced by the laws of association which operated so powerfully in all the psychic phenomena of the case, whenever repressed self-reproach for the same cause discharged itself in dreaming.

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than 2 or 3 hours out of the twenty-four, the policy being to make her spend as much of *her* time as possible asleep, in order to weaken the psychic control of M. by disuse, and so far as may be limit her to the office of resting R. D. from *her* unwonted and increasing burden of psychic control.

We went to Dr. Walker's office, and while I was alone with him and R. D. was conversing with his secretary, M. came, and when the doctor and I emerged was evidently amusing that lady very much. R. D. returned exactly as we alighted from the car near the rectory. M. said, "We saw the doctor going to shake hands with us and we ducked under; it scared us. (Why don't you duck under oftener?) We can't." Coming at 2.15 R. D. departed just as the 5 o'clock whistle blew, a frequent thing. I did not dare to foster R. D.'s coming out again before supper, since I had promised M. a walk, [351] and had in mind the experience of two days ago, when I made such a promise, and R. D. came and staid so long that the promise could not be kept and M. was vexed. M. this time suggested that I let R. D. come before supper, then at supper "yap at her so that she would go." I dissented, so she proposed that I frown at her, another method of securing the same result, but this proposal was also received without favor. S. M. afterwards seemed a little afraid that I might some time yield to such suggestions, and warned me that to do such things would disturb R. D.'s confidence in me, and increase her fears. M. and I started on the walk after supper and she suggested, "When we come back let's come round by —— Avenue where the trees are; I guess R. D. will come." And there she did come, with the usual jerk and a soft, "O papa!"

Unfortunately M. was allowed later to remain on the porch. She read a few minutes, then her head rolled over,—she was asleep. Every device that could be thought of to waken her was tried in vain. Then some young men on a near-by veranda began to sing, and though M. still did not wake, she seemed to be in

351. This is not really a contradiction of what is said above as to the policy pursued in respect to M. She was kept quiescent *as far as possible*, but it was not possible to deny her all her old pleasures without inducing revolt and psychic disturbance which made more outlay than returns. She could only gradually be weaned from her old active life.

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agony and fear. Mrs. P. and I got the chair with her in it into the hallway, but at the cost that her fright was increased. She clutched my ears as tho she would pull them off, grabbed and mauled me generally. Mrs. P. ran over and got the young men to stop their warbling, and at length M. got quiet enough to be helped upstairs, yet asleep. As soon as she felt the couch she fell upon it and clutched the pillows, crying in ecstacy, scores of times, "O you dear bed! O you dear lovely bed!", while she stroked and patted the pillows. And troubles were not yet over. Her nervousness continued a long time, now both hands clutched, now one and again the other drummed hard against whatever it came in contact with, so that if it happened to be my shoulder the impact became soon hard to bear. Then she showed a kind of infant querulousness which was most troublesome to deal with. At last S. M. quietly said, "Shan't I scare her? I am getting tired of this. (No, you must not.) But there is no sense in all this, and she may keep it up until 12 o'clock." I still dissented. "Then give her a smack in the face yourself." At her repeated instigation I assayed a very light one. "That will do no good. You must give her a smart one that she can feel." I said that if it must be done S. M. must do it. She urged, "It will not hurt so much if you do it. (Cannot you give her the impression of a slight blow?) No." She still persisted, saying "She will get over it." I said that I feared that M. might get a lasting fear of me if she received another impression that I had struck her, but at last I gave my consent. A pause, and M. quailed and shrank precisely as though she had been struck a heavy blow in the face, then turned over to her side and lay without sound, but quivering. Every slightest movement that I made caused her to wince as though expecting another blow. It was pitiful. S. M. herself said, "I did not think it would affect her so much. It is because she was so nervous. I don't think that I had better scare her again. This is going to make her very much afraid of you, and it is the third time." S. M. promised that she would not try this expedient again. I asked, "(How do you do it?) I give her a jolt. (Yes, but how?) I move—I move in her brain. (Can't you describe the process a little more plainly?) I just move—that is all that I know. (Do

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you think where she is to feel it?) No. (Where does she feel it?) Always in the forehead. (Like a slap?) No, as if you struck her with your fist. (And she remembers it that way?) Yes. But she feels no resentment; she thinks she did something bad, she doesn't know what, and deserves it. (Will she forget it?) No, not for a while, but she won't feel resentment about it. But she might get permanently afraid of you if I should do it any more." M. woke, and her face was a picture of fear; she could not answer me save by nods and shakes of the head. I asked if she was thirsty, and she nodded, but when I gave her a glass shrank as in mortal fear of a blow. Every time she woke the fear was less, but before it was fully conquered R. D. came, at 11.20, somewhat affected in spirits. She staid only to 2.30 a. m., and, according to S. M., M. remained much of the time awake, thinking vaguely about the blow, and what she could have done to deserve it. *June 22-23: 10 alt.: 5 R. D., 14 h. 45 m.; 5 M., 10 h. 15 m.*

June 24. M.'s belief that I "hit" her and that she had been naughty persists and nothing that I can say has any influence. But she is only a little sober about it. The nervous seizure of last night resulted, however, in severe pelvic pains today. Once she was sitting on the couch and in the act of winding her watch, her face towards the wall, when I heard the voice of S. M., not excited yet louder than usual, calling "Papa! she is falling!" M. had fallen asleep and lurched backwards towards the floor; I caught her when she could not possibly have recovered her balance, even if awake. S. M. says that M.'s strange, boyish "ho-ho" type of laughter was developed at about the 10th year. "I think it is a cultivated laugh; I don't think that it was natural, but that she began to laugh that way to amuse her mother." The sort of chuckle which ends the "ho-ho" laugh S. M. says is two or three years later in origin, R. D. having in the meantime dropped the ho-ho laugh, which M. retained.

R. D. came for the night at 10. S. M. approved of my resolution to come in at about the hour she went away early this morning, saying "She will be likely to go away at about half-past two again. The other time that she may go away is 5 o'clock." At 2.20 a. m. I went in and found that M. had already

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come. In a short time R. D. was back asleep. She staid until 6.45. *June 23-24: 8 alt.: 4 R. D., 11 h. 3 m.; 4 M., 11 h. 37 m.*

June 25. Sunday. The record for today was mostly lost. Today is the first time that R. D. succeeded in sleeping herself and waking herself, between morning and evening. She came at 9.40 p. m. and left at 1, returned at 1.45 and left for the night at 2.15, the reason probably being her excitement about the journey which we undertake tomorrow. *June 24-25: ? alt.: ? R. D., 15 h. 32 m.; ? M., 8 h. 8 m.*

June 26. All three started for the station at 8.40, and took the 9.40 train for New York. R. D. was out 10.45-1.10, 1.37-2.23, 2.31-3.45, 4.52-6.18, 6.45-8.07, coming out in time to see all the principal points of interest which I had before described to her, except one, probably the result of auto-suggestion of the same character as makes many people wake at or shortly before the desired moment. She had never been more than a short distance out of her native city, and her joy in the beauty of the scenery was so great that many times she was not able to speak. I never saw such breathless and hushed delight roused by landscape scenery as was depicted on her face, especially when her eyes rose and fell, scanning the mountainsides. M. was in good humor, except that she was somewhat frightened by the motion of the train, and the clatter of passing trains. Several times when we went under bridges she asked if it thundered. She was glad, usually, to lay her head on my shoulder or in my lap and sleep. R. D. showed no timidity whatever. From New York we took the next train for Marlboro, Mass., and thereafter, through the night, it was M., getting what sleep she could with occasional frights. It was impracticable to take a sleeper, as M. could not be separated. *June 25-26: 14 alt.: 7 R. D., 11 h. 13 m.; 7 M., 12 h. 47 m.*

June 27. We reached Marlboro at 8.07 a. m., and twenty minutes later arrived at the home of my sister, Mrs. Louise Prince Freeman. In the evening I had M. "let go", so that my sister could witness the phenomena of infant S. D. There had been so much nervous strain on the journey, from joy to R. D. and fright to M., and, as S. M. reminded me, R. D. had been stimulated to be out so much on the way, that it was not ex-

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pected that the latter would come during the day, but it was hoped that she would sleep at least part of the night. But the weather was hot, and there came an unusual influx of mosquitoes, which tormented M. all night, and prevented the return of R. D. M., who seemed to have no conception how far away we were, begged pathetically to be taken home. "Take me home, papo", she would cry, "We'll come back in the morning." "Take me home to my couch, and then you may come back"; and all sorts of variations of the appeal. *June 26-27: 2 alt.: 1 M., 23 h. 50 m.; 1 S. D., 10 m.*

June 28. Because of the mosquitoes the remainder of the visit in Marlboro was postponed, and we took the train for Manchester, to the home of Mrs. P.'s sister, Mrs. Witham. M. was very tired on the train, and really alarmed lest R. D. was never coming again. Consequently she tried "imagining" and succeeded in bringing R. D. for seven minutes. Fortunately, when we arrived by 5 p. m., at the destination, three miles out of the city, we found that there were no mosquitoes there. In the evening, at my request M. "let go", and S. D. came for a few minutes. [352] We had previously written to have two beds provided in one room with an intervening screen. Again R. D. did not come, but M. passed a fairly comfortable night. Yet she called out in her sleep, "If I ever see that dear couch again I'll sleep like a brick", etc. Sometimes she seemd to fancy that she was in her old home on Colorado Avenue, and would cry, "Come on; let's go over to Prince's", as she used to say to S. D. *June 27-28: 3 alt.: 1 R. D., 7 m.; 1 M., 23 h., 49 m.; 1 S. D., 4 m.*

352. For the last time, as it proved. See page 633. Both S. R. D. and M. were to make their exits as quietly and with as little warning. See pp. 933, 1250.

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CHAPTER IX.

EIGHTH PERIOD: QUADRUPLE PERSONALITY.

FROM THE DISAPPEARANCE OF SICK DORIS TO THAT OF SLEEPING REAL DORIS.

June 28, 1911—April 15, 1912.

June 29. I took M. for a walk in the hope that it would bring R. D., and in a few moments it did. She staid 37 minutes. Later in the forenoon she came and I took her to a grove near the house. She was delighted in the same rapt way that has been described, as she looked up at the trees, gathered ferns and flowers, and listened to the birds. S. M. told me that the joy was too great, and that I had best not take her to new places until she has got used to this one. In the afternoon four of us, including M., drove to the city, and R. D. came out a third time, for the longest period, 55 minutes. On the way back M. fell asleep in the carriage twice, so that I had to hold her up with one hand and drive with the other. About 8.30 p. m. R. D. came and was left asleep, but staid only half an hour. I was so weary from almost constant vigils since Monday that Mrs. P. vainly tried to wake me. When I learned that M. had been on deck still another night I regretted that I had not been pulled out neck and heels to put M. asleep soundly, that R. D. might return. There can be no question that M. is getting stronger. During the night she played a good deal. *June 28-29: 6 alt.: 3 R. D., 2 h. 2 m.; 3 M., 20 h. 48 m.*

June 30. Certainly M. is getting stronger! She is gay, witty, [353] active, runs out to play with the cats, and to look at

353. Some remark was made about a pillow-sham, and M., with a wise expression, said, "This is a world of sham."

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the horse, pig and chickens. S. M. said, "M. is getting to enjoy herself too much, she is getting too interested in country life. She is liable to hinder the R. D., not because she means to but because she gets pleasure in her own existence. You must make haste to put her where she was before she came here, when M. was tired usually as soon as R. D. went. You notice that she isn't tired today. When M. isn't sleeping keep her in the house. She may object and growl some, but she will come in and sit down if you tell her to." We took M. to a grove in the forenoon, but R. D. did not come. M. showed signs of merry refractoriness, running away from Mrs. P. and me into the woods, and breaking away from me repeatedly to resume her canter. I warned her that she would get lost. She said that she did not want to get lost, but she did want to "go over there", and that was reason sufficient. But I stopped her with gentle force, and by monotonous repetition of the formula induced her to sleep, part of the time supported in my lap and part on the mossy carpet alone. She woke repeatedly and "imagined and everything" to bring R. D., in vain. Then we took her home and put her to sleep again. In the afternoon another excursion was taken, and I pointed out the high pines to M., hoping to reach the submerged R. D. M. glanced at them indifferently, and only when she had slept for a while did R. D. come. She was evidently fatigued, yet staid for 1¼ hours, and was out in the evening for 2 hours. Coming at 9.45 she slept until 2 and departed. An hour later I learned that M. was there, got her to sleep and R. D. returned and staid until the clock struck 5. *June 29-30: 6 alt.: 3 R. D., 5 h. 45 m.; 3 M., 19 h. 15 m. Average daily total for R. D. during June, 1911, 11 h. 1 m.*

July 1. M. is getting under control again, and sleeps a large part of her time. It is characteristic of M. that she cannot let a sore or itching place alone. In consequence, more than once a boil has developed since I knew her. Last Wednesday M. began to misuse a simple spot from a mosquito-bite. As fast as a scab formed she tore it off. By yesterday it became a large and painful sore. Nothing that I could say by way of persuasion, warning or argument could

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effect a change. M. would promise, but her promise lasts until the next impulse comes. Even in her sleep, feeling the sting, she would dive at and tear at it, as though it were an enemy. R. D. cannot help knowing that she mishandles the place when she "forgets", and deplored it today, saying, "I am likely to have a running sore there." S. M. last night advised: "Tell M. when she wakes that you will smack her hand if she scratches the sore again. Say it as if you meant it, and whether she does it awake or asleep carry out your threat, waking her first. Smack it good. I can tell by the frame of mind she is in now that she will not be cranky about it." I told M. as directed when she woke. She was not offended, but looked impressed as a small child would, and promised to be good. She slept and soon the hand began its usual work; I woke her and administered two medium slaps. She was frightened but not angry, and held up her arms to hug me; I was so sorry for the winsome thing that I put my arm around her and kissed her. Soon S. M. told me that the smack was not hard enough, and even if it were I had spoiled the effect of it by pitying her. M. now repeated the movement. "Don't smack her while she is asleep", said S. M., "she doesn't connect cause and effect then." I first went softly to the door and rattled the latch, then came back, woke her and administered several sharp slaps on her hand, while she was crying, "Don't hit us, papo; we won't do it again!" She held up her arms as before, but I refused to be cajoled, and said "You see now that I know what you are doing when I am in another room." Her eyes grew round and scared, and she slowly nodded assent. The effect lasted some time. In her sleep she took the guilty hand with the other, and said sternly, "Now you must keep away." Today, after repeated warnings, I woke her and "smacked' her hand, and she took it pathetically but without resentment. No doubt the act is largely automatic, but perhaps stern measures are the very way to overcome the automatism.

In the evening M. worried some about the mother, who was out, fearing that she was "lost." Then she got into a merry mood. "Where do you suppose we [354] will go?

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Into somebody else? (Perhaps into me.) O no, we would have to go into some girl. Perhaps we could go into Adeline. But she is going to die—what would become of us? (Perhaps you would go to heaven.) Why papo, what an idea! No heaven for us. (Why not?) Why, how could two go to heaven from one person? Perhaps we could go to the devil, but we would appear so like the R. D. that he would tell us to go to heaven. And if we got in and the R. D. came afterwards it would get God mixed. He would say to the R. D., 'Skidoo! you're here already. You are pretending to be somebody else.' And so the R. D. wouldn't get into heaven at all. O no, no heaven for us! I guess we will just go up into the air." S. M. was amused, and astonished as much as she can be. "Isn't that the limit?" she said, "that is about the craziest thing I ever heard her say. 'Get God mixed!' and 'God would say Skidoo!' It would be blasphemy if she were a person. I wonder what she thinks God is—a man?" R. D. came at 9.45 p. m. and had about 6 hours sleep, with a M. interval. *June 30-July 1: 12 alt.: 6 R. D., 14 h. 56 m.; 6 M., 9 h. 4 m.*

July 2. Sunday. The detailed record for the day was accidentally lost. The policy of keeping M. asleep all that is possible was continued. But when M. keeps waking at short intervals S. M. advises letting her sit up and amuse herself by reading or otherwise. R. D. is taken out for walks and drives, on the contrary.

M. has watched most of the time while R. D. was out, since the beginning of our journey, though less the last days. M. says that she is afraid that something will happen to R. D., and S. M. says that M. wants to be the one to stand it if anything does happen. But I suppose that it is the reflex of R. D.'s being excited and wearied.

R. D. came at about 9.30 p. m. Before this, fearing that M. would come in the night and scratch the sore place, I attached one end of a cord to the head of her bed and arranged that the other should be tied to my ankle, telling M. to pull the cord when she came. At about 2 a. m. M. came and

354. Here, as in many places, by "we" M. means *I*.

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promptly pulled the cord. She quickly fell peacefully asleep when she found me near, and thus the scratching was prevented, and soon R. D. returned. At about 4 the cord was pulled again, and sleep on M.'s part was followed in ten minutes by R. D., also asleep. An hour later M. returned, but five minutes was now sufficient to bring R. D. At 5.45 I was called the fourth time, and I kept M. asleep most of the time until 7.20, when R. D. woke. So M. was kept quiescent the whole night by the device of the cord, which may prove to be one of epochal importance. [355] *July 1-2: ? alt.: ? R. D, 14 h. 18 m.; ? M., 9 h. 30 m.*

July 3. Today was very hot. Nevertheless R. D. made her best record for length of a single period out, from 7.20 a. m. to 1.37 p. m.,—six hours and seventeen minutes. *July 2-3: 14 alt.: 7 R. D., 15 h. 7 m.; 7 M., 8 h. 18 m.*

With the morning of July 4 began a long, discouraging period, during which I had hardly the time or energy to make notes. Besides, the monotony of misery was such that there was not much besides a general description to record. The description of the period will be given following the daily summaries of alternations.

July 3-4: 8 alt.: 4 R. D., 6 h. 55 m.; 4 M., 17 h. 5 m.
July 4-5: 0 alt.: M., 24 h.
July 5-6: 0 alt.: M., 24 h.
July 6-7: 2 alt: 1 R. D., 1 h. 15 m.; 1 M., 22 h. 45 m.
July 7-8: 0 alt.: M., 24 h.
July 8-9: 0 alt.: M., 24 h.
July 9-10: 4 alt.: 2 R. D., 5 h. 50 m.; 2 M., 18 h. 10 m.
July 10-11: 0 alt.: M., 24 h. Men. per began. Catamenia re-established.
July 11-12: 4 alt.: 2 R. D., 6 h. 43 m.; 2 M., 17 h. 17 m.

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355. And it did. "Pulling the string" was a kind of a game at first, tickling M.'s fancy, and it soon came to be a habit, performed even when she came asleep, automatically. By means of the expedient I was able to establish the most favorable conditions, relieving fear and pain, and especially putting M. to sleep, in order for R. D.'s return. Later M. grew so dependent that she could be trusted to cry out, when she came in the night, and the cord was dispensed with.

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From July 4, 6.15 a. m., to July 12, 8.15 a. m., a period of 194 hours, R. D. was out but 7 hours and 5 minutes altogether. There were three reasons for this condition. (1) *Intense heat.* The temperature rose from July 2 to July 4, when it reached 110 degrees in the shade, continued to eclipse former records for New England until the evening of the 6th, was more moderate for a day or two, then resumed and kept up torridity until the 12th, when winds somewhat relieved the situation, and at last became fairly comfortable on the 13th. M. complained bitterly of the heat, and sometimes experienced brief nervous chills followed by hotter waves. (2) *Home-sickness of M.* This was revived to greater intensity by the sufferings from heat. At times her pleadings were heart-rending. "Take us home, papo", she would cry, "Let us go home, we can go alone, we can find the way." She would say over and over, "I wish I was in my own home." She could not believe that it was hot in her home city. Given some steak to eat she was asked if it was not good. "Yes, but not like what we have at home." Asleep she would break out in cries of the same sort, or imagine that she was at home. "O you dear bed! O you dear bed!" she would say, ecstatically. When half asleep she would imagine that she was at home, and say "Turn on the light, papo. *I* can find the button." There was no electric light in the house where we were. Or, when asleep or sleepy, her mind would wander back, and she would think that she was still living in the Colorado Avenue house. "It is 'most five o'clock, Dr. Prince. We must go home and get supper. We'll come back again and sleep. (No, you don't have to go.) Yes, we *must* go; Daddy must have his supper. (No, it is arranged for you to stay here.) Did you see him? (Yes.) What did he say? (That you could stay here.) Wasn't he mad? (No.) Will he get his own supper? (Yes.) No, I have to go and buy some things at the store. (He said he would buy them.) Gee!"—in tones of utter surprise. Afterward S. M. laughed and said, "No wonder that she was astonished at the idea of Mr. F.'s going to the store to buy groceries. That is something he *never* did." M. got ter-

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ribly tired of staying out, and would piteously demand, "When will the R. D. come?" She would beg to be permitted to "go away", or "under", and once did so for about a quarter of an hour. She lay almost as if dead, and not even from S. M. was there a sound. (3) *Itching infection.* All three of us were poisoned by the brown-tail moth, Mrs. P. and I so that all the rest of the vacation was made miserable. When, on the 7th, it became evident that M. had the characteristic rash, I was in despair, for the itching caused by a well developed rash of this nature is excessive and extremely persistent and it seemed likely that M. would tear herself nearly to pieces. But the rash proved to be slight in her case, and yielded readily to remedies, and M. was restrained from scratching, fairly well, in spite of the fact that she suffered annoyance for days from the itching. The three evils, heat, itching and home-sickness, gave R. D. a sorry chance.

Twice M. tried to bring S. D., in order to get a little furlough herself, but failed. She confessed that she did not expect to succeed, as she "felt an empty place in R. D.'s head." S. D. has not been seen since June 28. I have not asked M. to "let go" since then, and since both M.'s miseries and direct efforts failed to bring her, it looks to me as though S. D. had finally disappeared.

S. M. a couple of weeks ago expressed the opinion that the menstrual function would be completely re-established this month. She was right, for on the night of July 10-11 catamenia began, for the first time for five years, and continued throughout the next and part of the following day. Thus an extremely important point in the progress of the case has been attained. On the basis of the fact that the function ceased instantly on the first advent of S. D., I had predicted that its resumption would be the signal for the final disappearance of S. D., and this appears to be the case.

July 13. With the moderation of the heat immediate improvement is seen. Two walks had good effect. The backache, which had been almost incessant for five years, and which began to yield several weeks ago, disappeared at about the time that the journey began, recommenced just before

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menstruation, and has again ceased. The trembling has not been perceptible for some little time. *July 12-13: 6 alt.: 3 R. D., 10 h. 10 m.; 3 M., 15 h. 25 m.*

July 14. M. has, since coming here, been prone to look out of a particular window and to call up a picture of the room in the rectory where most of her time is spent when at home. She sees the picture against the background of the trees, [356] and after gazing fixedly for a few minutes lapses into a "staring-spell" or mild catalepsy. The habit, started by home-sickness, has grown with practice. S. M. advises that I warn her, then slap her hands for doing it. "She is getting into the habit, and it is hurting her. She can keep from doing it. She sees the room because she likes to, and it must be stopped." I have followed the advice, but with little checking of the habit. M. shows no resentment, promises pathetically not to do it again, but if not watched may get into the state within three minutes. S. M. says that M. means what she says but forgets her promise. After her hand is slapped, M. will put it up and plead to have it kissed. This, S. M. says, I must not do, at least before M. has slept and waked again, otherwise the effect will be entirely lost. "She will think you don't mean it." The time of day at which she is most prone to the prohibited indulgence is just

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356. Probably M. was assisted in making the mental picture by the *points de repere* which she found in the branches. Many persons have this power in a limited degree, being able to see faces, etc., in the figure of wall-paper, for example, by a process of ignoring lines and dots which do not *fit in*. I can do this at any time, and once, in a state of extreme weariness (and M. was weary), I was utterly unable to prevent seeing elaborate pictures. After a long day of climbing I was overtaken on a mountain-side, and forced to spend the night by a campfire, without shelter or food. The alternating glowing and dark spots on sticks protruding from the fire furnished the *points de repere* for elaborate scenes, one of which was a railway train, locomotive, cars with their windows and all complete, standing on a bridge. I could not by any effort of will abolish the illusion; in vain I turned away my gaze, on looking again the scene was reproduced without change, until after the lapse of minutes the shape and position of the glowing spots had considerably altered. M.'s weariness likewise must have increased her abiding tendency to "imagine", though S. M. declared that it had not got beyond the limits of her control.

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before it becomes dark. Sometimes she creates the picture when gazing elsewhere than out of that window, but nearly always when looking at the branches of trees against the bright sky.

R. D. will buy fruit or candy and start eating it slowly, but forget to lay any aside for M., and if M. chances to come, she will gobble the whole quickly unless someone has hidden it. M. complains because R. D. is "stingy" in not giving her a little money now and then. All she wants is a small part of what I give R. D., but she doesn't get that. It does not satisfy her to receive it directly from me, she wants R. D. herself to leave a bit in a certain compartment of her pocket-book, and seems to think that R. D. ought to know enough to do so. Once while R. D. was sleeping the words were heard, 'What for?' Afterwards S. M. said, "Did you hear R. D. say "What for? (What did she mean?) I don't know. She didn't seem to be thinking anything." When M. woke I asked what R. D. meant by the words. M. replied "*I* said that. I was watching and thought of something and wondered what it was for, and I thought it so hard that I made her say it." But she would not tell what the question referred to. Generally S. M. can tell by observing M.'s mood how a given procedure will affect her feelings. "Smacking" M.'s hand for "seeing pictures" sometimes will make M. cross, but usually not, and S. M. has almost never been wrong in prognostication, though there have been instances where an experiment has not worked as she expected. S. M. says, "You must show her that you are boss. She looks at you sometimes to see if you mean it, when you tell her to do a thing, and she tests you." For example, M. said to me several times, "Shut up." S. M. told me that I must stop that or it would get to be a habit. So, when M. next woke and said "shut up" I forbade her to repeat the expression. In a minute or two she said it again, but in a lower tone. [357] Firmly but calmly I warned her, and

357. So a puppy will scrutinize his master to see if he really means it when he gives an order, and a parrot that is ordered to stop a cry which it has been uttering loudly will repeat the cry in a lower tone, looking keenly

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when she repeated the ejaculation, slapped her hand once. She cried " I won't say it again! I won't say it again! " and hid her face in my coat. S. M. says, " You see how ashamed she was. When she does that, it is a sign that she is ashamed. When she resents, she holds up her head and looks you in the face."

R. D. slept in the night, 9-2.20, 3-6.45, perhaps the longest record to date. *July 13-14: 6 alt.: 3 R. D., 13 h. 53 m.; 3 M., 8 h. 37 m.*

July 15. Two outdoor trips today. All goes well. R. D. came for the night, 9.25. *July 14-15: 10 alt.: 5 R. D., 17 h. 33 m.; 5 M., 6 h. 52 m.* [358]

July 16. Sunday. At night R. D. had but from 12.30 to 5.50, owing to M. having " stared " into the shadows for some time without my observing it. As she was awake, S. M. could not of course inform me. *July 15-16: 8 alt.: 4 R. D., 17 h. 12 m.; 4 M., 9 h. 53 m.*

July 17. A long trolley ride and walk today. In the evening I punished M. for vision-gazing, and it did not work well. She became " cranky " and consequently R. D., having come for sleep at 8.00, was uneasy, departed a half-hour later, and then M. would not pull the cord, preferring to mope. R. D. did not return for two hours, and after that slept poorly. S. M. says that M. was responsible, trying to make R. D. hear her request that R. D. should tell me that she (R. D.) wanted to go home. She thought that I would accede to the wish if I thought it came from R. D. The next morning I asked R. D. what kind of a night she had had. She said " I didn't sleep much from 11 to about 2. I don't know why, for I was sleepy all the time, but I would sleep a little while and then wake up, and a few minutes more and wake." Here we

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to observe the effect. M. largely represented the primitive, instinctive and automatic elements of the particular piece of human nature in which she was lodged.

358. An increase in the number of alternations in a given day was not necessarily a bad sign. Often it was the direct result of growth of energy on the part of the primary personality, enabling her to put forth unusual exertions and to stay out for a larger portion of the day, but incidentally causing weariness and consequent retreats for rest.

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have the corroborating accounts of two witnesses, one from behind the curtain, the other from before with no knowledge of the reason of her poor sleep. *July 16-17: 8 alt.: 4 R. D., 13 h.; 4 M., 9 h.*

July 18. R. D. was languid and dispirited today, but somewhat enlivened by walks, which are, moreover, diminishing the strong tendency to constipation. *July 17-18: 6 alt.: 3 R. D., 13 h. 13 m.; 3 M., 8 h. 37 m.*

July 19. We all went by car to a neighboring town to dine with a relative, but as soon as we entered the house M. came, and put on her dignity, to "pretend to be R. D." before strangers. The trouble was that M. had been watching, afraid that R. D. would be uneasy in company. She has watched most of the time since we started East, explaining that she is afraid that something will happen to R. D., and no assurances remove her misgivings. I took M. to a pine grove near the house, hoping in vain to bring R. D. I wrote a line of memoranda, using the abbreviations, R. D., M., etc., and M. looked over and was eager to know what they meant, and received some story which put her off. Then she fell asleep, and S. M. said, "She hasn't the slightest idea what 'M.' and 'R. D.' mean. (Do *you* understand?) I certainly do." Her head ached, and I took her home directly after dinner.

In the morning Mrs. P. bought a bag of candy, and held it open for me to look in. Before I could do so R. D. almost snatched at the bag, looked in, and then drew back, visibly embarrassed, and declined the proffer of candy, though she is fond of it. S. M. afterwards said, "Did you see the R. D. pulling at that bag of candy? She didn't know what she did it for, and was ashamed of having done so. It was really M. watching underneath that made her do it. M. was curious to see what was in the bag."

In the evening Mrs. P. made a joking remark about R. D. caring more for me than for her. M. protested that R. D. *did* love the mother, and looked serious—that was all for the time, but the little incident spelled disaster for the night. After M. fell asleep she spoke up, "I'll tell her." R. D. came

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at about 9, and I was whispering some sentences, according to custom, to instil hope and courage, when from her lips broke in raucous accents the words, "She's sleepin'." The suddenness of the unexpected utterance, and the contrast of the tone with the soft, girlish one to which I had just a moment before listened, issuing from these same lips, though I knew that it came from M. underneath, sent the chills over me. I knew that M. wished me to go away, for some reason of her own. Not long after, R. D. was heard moving restlessly. I went to her and asked, "(Are you asleep?) I was until you woke me. Was I restless? (Rather.) I'll try to keep still", and she sank to sleep. I again whispered in her ear and again heard the rough accents, "She's asleep." Not knowing what to do I left her, but somewhat later heard R. D. cry, in thrilling tones, "O papa!", and then, more faintly and plaintively, "How could I know?", and she was gone. M. slept sulkily, and S. M. said, "Well, M. made the R. D. hear this time." It was the first time for many weeks. S. M. said that M. had to make a very strong effort to do so, and that the sentence R. D. heard was, "You must pay more attention to the mother—she's lonely." To my suggestion that I intimate to R. D. that it was a dream S. M. responded decidedly, "That won't do; she heard the voice too distinctly, and recognized it as the voice she used to hear so often." She added, "The R. D. does not know why she clings so to you, but she cannot help it now. Until M. is gone, she will instinctively lean on you. After that it will be different." *July 18-19: 6 alt.: 3 R. D., 14 h. 40 m.; 3 M., 9 h. 40 m.*

July 20. R. D. did not return during the night after hearing the voice, and she was here but little today, testifying to the strong impression made upon her, though she did not mention the incident, nor did I, since S. M. said it would be better to reassure her in her sleep. I did so after she came at 8.30, and I think with effect, as she slept 9 hours and 20 minutes. *July 19-20: 6 alt.: 3 R. D., 4 h. 39 m.; 3 M., 18 h. 51 m.*

July 21. Headache appeared today, resulting from constipation, which in its turn resulted from the effect on R. D.'s feeling produced by the voice.

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A family party of us went to Uncanoonuc Mountain by trolley. While in the woods R. D. heard a sound which she thought, from my previous description, must be that of a woodpecker. She had never before heard one. Her aunt remarked that she guessed it must be a squirrel, though neither she nor any of the others could hear it. R. D. hesitated, then went straight to a tree at a considerable distance, and there, sure enough, was a woodpecker, which she watched with interest. Afterwards S. M. said that it was the watching M. who made her hear the woodpecker. "I don't think R. D.'s hearing is better than the average. I doubt if she could have heard the tapping at all where she first stood. But M. has wonderful hearing. You would be amazed if you could for once hear all the sounds which M. hears when she is out at night-time. What seems to R. D. as only a confused hum, is heard by M. as a large number of separate sounds, such as the chirping of different insects. She heard the tapping on the tree and could instantly tell the direction, and she made R. D. hear because she knew that R. D. wanted to hear a woodpecker. Still later M. told the story herself. "I knew it was a woodpecker from what you said. You said they went tap, tap, tap—tap, tap, tap, and it sounded just that way. And I made R. D. hear it. And when Aunt N. said it was a squirrel, R. D. didn't know what to think, for I made her think it was a woodpecker, and the things I make her think are 'most always true. And then I made her hear it plainer, so she knew just where to go, so she went right to it. The R. D. couldn't have done it if I hadn't helped her." And R. D. herself, when I spoke casually about the incident, said, "I thought it must be a woodpecker when I first heard it, from what you told me. But when Aunt N. said what she did I supposed I must be mistaken. But then I heard it plainer, so I could find where the woodpecker was." Here is the story from the three witnesses, each from her view-point, and told in the order as it happened, that none of them could have derived the story from watching while another told it.

I omitted to record that on the way from Marlboro to Manchester, as we waited at South Acton for a train, M. was looking at some cows, and I made some reference to the fact

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that the cows gave the milk which is put on the table. It came as a revelation to this child of the city, who apparently had never given heed to the merely theoretical knowledge which R. D. had of the relation between cows and milk. Her disgust was great, and as a result she could not be induced to touch milk during her stay in Manchester. I tried hard to repair the mischief that my remark had done, but succeeded only to the extent that she said that when she got back to Marlboro she would drink milk, for " below South Acton they buy it of the milkman, same as at home, it isn't the dirty stuff that it is here."

S. M. Begins to " Go Away " when R. D. is " Out." According to the testimony of S. M., she has begun occasionally to go away when R. D. is out, as well as when M. is here. She says she goes voluntarily, now and then, when she is sure that R. D. is safe from disturbance, and stays for a few minutes. Coming at 7.50 p. m., R. D. had 7 hours and 15 minutes of sleep. *July 20-21: 6 alt.: 3 R. D., 16 h. 35 m.; 3 M., 6 h. 45 m.*

July 22. Much suffering from piles, consequently R. D. was out little more than three hours during the daytime, and was not able to go to walk. Came for the night at 10.40. *July 21-22: 8 alt.: 4 R. D., 10 h. 35 m.; 3 M., 16 h. 15 m.*

July 23. Sunday. We went to church in Manchester. The sermon, which was about the deliverance of the Hebrews from Egypt, caused R. D. to remark with feeling that she seemed to herself as one who is escaping from bondage and on the way to the Promised Land. Came at 9.35 p. m. *July 22-23: 6 alt.: 3 R. D., 16 h. 20 m.; 3 M., 6 h. 35 m.*

July 24. This morning D. and I started for Marlboro, leaving Mrs. P. to stay a few days longer with her sister. From the moment that I told M. on Thursday that we were to go she was filled with anticipation, ceased to express sentiments of home-sickness, to see visions in the trees, and consequently to " stare." The awful experiences of heat, rash, etc., seem to have utterly condemned Manchester in her sight. R. D. was out for more than seven hours of the journey. In the afternoon she said, " O, I feel different than I have ever felt,

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so free, as if delivered from bondage!", and I surely never saw her so cheerful, so clear in mental expression. She added, "I am no longer confused." It was evident that M. was not watching. Came at night, 8.50. *July 23-24: 8 alt.: 4 R. D., 15 h. 32 m.; 4 M., 7 h. 43 m.*

July 25. We took a long walk in the fields, often resting, and studying plants, insects, etc. R. D.'s sense of "freedom" continues. She made the best record for a single time out, 7 h. 24 m., the best daytime record, 10 h. 57 m., and also the best record the beginning of one night's sleep to the next, 19 h. 52 m. There are no mosquitoes in Marlboro now, and both M. and R. D. are very fond of "Aunt Louise", there are no long-continued associations of physical and mental discomfort connected with the place, and the region has a quiet loveliness which pleases R. D. A splendid night of sleep, beginning at 10.10. *July 24-25: 6 alt.: 3 R. D., 19 h. 52 m.; 3 M., 5 h. 28 m.*

July 26. S. M. advises cultivating a habit on the part of R. D. of coming about such a time in the morning, by directing M. to rise a few minutes earlier than the selected moment. R. D. can come almost every morning, as soon as M. has dressed and come out and received her morning salutation.

We took a car at 9.30 and journeyed for two hours to Boston, leisurely saw sights there until about 3 p. m., and took a car for Marlboro. A drunken man on the car stood in front of her for several minutes, profusely apologizing for nothing, while I tried to make him understand that it was all right. A few minutes later M. came, and soon said, "I almost came a little while ago. What happened to the R. D. to make her almost go?" She had not been watching, but knew that something happened to make her come near to the surface. M. said that she hasn't watched since Sunday, except that after R. D. comes she (M.) sometimes "sort of hangs 'round to see if the R. D is comfortable." S. M. afterwards confirmed this statement, saying that sometimes M., after she goes, remains a little while in the vicinity, not exactly watching but still conscious of how R. D. feels. If satisfied that R. D. is comfortable she begins to "sleep." If anything an-

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noyed R. D., M. might begin to "watch." When she came out on the car today, M. was listless and tired, and soon R. D. returned. The latter established two new records today, one for the longest time out at a single stretch, 7 h. 42 m., and the other for the longest time out awake in the daytime, 11 h. 53 m.

At a point where we changed cars coming home from Boston, M. bought a bag of candy, and gave it to me to keep, saying she would eat it after she got home. Unfortunately, I forgot and gave it to R. D., who ate it. In the evening M. called confidently for her candy, for not having watched she did not know that it had gone the way of all candy. She was indignant when she learned the facts, and reminded me what she had said when she gave me the bag. Her dissatisfaction slowly faded away in her sleep. R. D. came at 11.15 p. m. and had good sleep. *July 25-26: 6 alt.: 3 R. D., 19 h. 46 m.; 3 M., 5 h. 19 m.*

July 27. This morning M. broke out, "Its all right about that candy, papo; we don't care about that candy." Later in the day R. D. bought some candy, ate a little, and left the rest on the table in her room. When M. came, she caught sight of it, took a piece of candy, and lying down began to suck it. But soon she put it down on the table, and did not again touch it. I never knew her to act in this fashion—the M. who used to eat a pound of candy at a time. I asked her why she did not want the candy, and she laughed and laughed in a low, chuckling manner, then covered her eyes and peeped through her fingers and laughed again, as if to say, "I know why, and you know why, and you know I know." S. M., unprompted, confirms my impressions, saying, "M. is going fast. She is losing her interest in life. She does not care for the things that she used to care for; she only wants to be petted, and to sleep." And truly it so appears. Almost as soon as R. D. goes in the evening, M. is ready for sleep. She may begin to read, but the magazine soon falls, and she is sleeping. When she comes in the morning she falls asleep almost immediately. If she comes during the day down-stairs, she is apt to conceal her identity and go

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upstairs at once, in spite of her liking for Aunt Louise, and to go to sleep. Of course R. D. is out so long in these days that this makes M. tired. R. D. came at 10.20 for the night, and had good sleep. *July 26-27: 6 alt.: 3 R. D., 19 h.; 3 M., 4 h. 5 m.*

July 28. This morning I asked M. why she did not wish to go down to breakfast any more. She shook her head energetically and laughed. I asked if she did not wish to talk with Aunt Louise, and she shook her head the harder, and said, "We only want to talk to our papo." She inquired with great interest what R. D. had to eat, prompting me "and what else?", and chuckling at every naming of a dish which she has been fond of. R. D. rose feeling free and buoyant, but I noticed that she did not appear so after breakfast. I learn from M. and S. M. that M. commenced to watch as breakfast was ending, in consequence of a lot of discussion and other talking which made R. D. feel nervous. A continuous stream of conversation she cannot yet bear. S. M. said today, "You must break up that habit that R. D. has of going away in the afternoon at about the same time. I can't tell you how, now, but I will observe and perhaps I can in a day or two." R. D. slept 9.25 p. m.-5.55 a. m. *July 27-28: 8 alt.: 4 R. D., 18 h. 7 m.; 4 M., 4 h. 5 m.*

July 29. **Amnesia Begins in M.** M.'s memory is going! Fully awake, she cannot remember the name of the city where she always lived, the names of the girls to whom she wrote, or even anything about "the mother", whom she has not mentioned for several days. I asked whom she loved most. "Our papo. (Who next?) The Real Doris. (Who next?) Aunt Louise. (Who next?) Dorothy. (Who next?) Uncle Edward. [359] (Who next?)" She looked from side to side, her brows contracted, her lips twisted in the troubled fashion which they have when she is at a loss. "(Give me the name of someone whom you knew.)" Again the wandering eyes, the facial contortions. "Let me think" she said repeatedly, and after vain efforts

359. Those only, and all of those, with whom she was then daily associating.

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added "*You* tell me name of somebody." I named Mrs. A., whom M. had known well. Her face twisted, and her eyes rolled. "Yes", she said, and she nodded rapidly, but her expression was evasive, "*We* remember her, *we* remember her."

R. D. called to mind a funny story that I read aloud perhaps ten months ago. "We all three laughed at that", she said. I obtusely puzzled over this statement, but did not express by word or look my bewilderment. Afterwards I asked S. M. to explain, and in a flash she replied. "It is this way. R. D. of course remembers that she laughed. But she has got back the memories of S. D. and so knows that S. D. laughed. And S. D. remembered that she forgot during the reading, [360] and so now R. D. remembers *that*." Afterwards I asked R. D. about it, and she gave substantially the same explanation, but without the swiftness and conciseness of S. M.

Today we took a long trolley trip and inspected an ancient cemetery in Westbrook. Two new records—longest single time out 8 h. 30 m., and longest time out for the day 20 h. 10 m.; R. D. slept at night, 10.30 p. m.-5.05 a. m. *July 28-29: 6 alt.: 3 R. D., 20 h. 10 m.; 3 M., 4 h. 55 m.*

July 30. Sunday. We started at 8 a. m. for Boston, attended Trinity Church, took a trip to Charlestown and then turned homewards. After the longest stretch yet, 9 h. 15 m., R. D. was replaced by a weary M., on the car in the suburbs of Boston. While walking from the car in Marlboro, R. D. returned, and came for the night at 9.35. *July 29-30: 6 alt.: 3 R. D., 17 h. 32 m.; 3 M., 5 h. 33 m.*

July 31. M. happened to be laughing when she went at 7.45 a. m., and R. D. continued the laugh, but checked it to say, "I don't see why I am laughing." This illustrates how M.'s moods and feelings pass over to R. D. R. D. was tired after yesterday, but we took three short walks. The last was to a picture-show, which R. D. wished to attend. I was willing to study the effect upon her. A piano banged "rag-time"

360. That is, M. came, and after S. D. came back she inferred that M. must have laughed.

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music loudly, and the crowd made her nervous, and in about half an hour M. came and was there to the end, and looked on with evident interest. At home M. said "You ought not to have taken the R. D. there. *I* could have told you better than that. In some things you are ***dumm***, I think, papo." In her sleep M.'s hand twitched, always a bad sign. I asked S. M. why she did not warn me against going to the show. "Because I thought it would perhaps be a good thing. I did not know that the piano would make such a noise." In spite of her disapproval of taking R. D. to the show, M. repeatedly asked, "When are we going to a picture-show again? I liked that show. (361.) R. D. did not come until 11.50, and staid until 5.30 a. m. She is apt to vanish in the morning when she hears her aunt go down-stairs. *July 30-31: 6 alt.: 3 R. D., 19 h. 17 m.; 3 M., 6 h. 58 m. Average daily total for R. D. during July, 1911, 11 h. 41 m.*

Aug. 1. When M., coming in the morning, has slept sufficiently, she can let R. D. come anytime, but cannot delay her coming long. M. can "go in" at will. If R. D. is "near" she will then come; if not the body lies inert, no one being on deck. For some ten days M.-asleep has had a curious habit of making odd noises, some of which I can interpret as referring to various emotions. For instance she has one snarl which indicates dissatisfaction, as when she is disturbed by the righting of her pillow. Particularly there is a sort of a purr indicating contentment. These sounds amuse S. M. When M. suddenly emits a muffled roar S. M. will laugh and say, "What on earth is she doing that for? I never heard such grunting." Once today M. asleep began a chewing, alternated with a pouting movement of the lips, and I asked S. M., "What does that mean?" "I don't know", she answered, and appeared to be watching intently.

361. Here M. was at the same time aware that the picture-show was bad for R. D., and unable to control her own awakened liking for the entertainment. The next day she again expressed a desire to go to a show. I told her that it would not be good for the R. D. for her to go, and she replied with feeling, "Well, papo, we don't want to go there, for we don't want to do anything which is bad for the R. D.", and yet later she instinctively demanded again to know when I was going to take her.

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Soon she said, " I think it is because she is thirsty ", and so it proved.

R. D. came at 10.15 for the night, and I whispered in her sleeping ears that she must not wake when the aunt goes down-stairs in the morning, but sleep on and sleep late. She did wake, but went to sleep instantly again, and slept until 7.15, uncommonly late. Two new records set today—10 h. 13 m. for a single time out, and 12 h. 11 m. out during the day-time. *July 31-Aug. 1: 8 alt.: 4 R. D., 17 h. 51 m.; 4 M., 4 h. 34 m.*

Aug. 2. Mrs. P. telephoned that she would come on Friday. This was a little after R. D. had come, and M. who usually watches a short time, caught something of the news, and consequently watched all day, the reason being, as S. M. explained, that M. did not want to miss being aware of the mother's arrival, and days mean nothing to her now. The effect on R. D. was that she was less sprightly and clear in mind. In the evening M. was excitable, and repeatedly demanded to be taken to the picture-show. Told that the show was over, she would not believe it, went and looked at the watch, and was still unconvinced. She would ask, " When the mother comes may we be out all the time? " S. M. says that M. is curious to see how the mother looks. Her very existence was recalled only by overhearing the 'phone message. Then she began to ask, " Where do we? Where *do* we? ", altering the inflection and emphasis, and seeming amazed that she was not understood. " (Say it some other way.) " She pondered and then put it, " Where do we sleep? (The mother and I in the next room, you in this room.) No, where do we *all* sleep? " [362] I could not understand, but after she fell asleep S. M. explained, " What M. is trying to say is, ' Where do we live when we are at home? ' She has forgotten." It was about 1 a. m. when R. D. came, and she

362. This presents an interesting parallel with a question asked by Michael Haitsch about ten days after he had been " born " in the new personality, and had acquired but a small vocabulary. Accustomed to the writer's appearances in and disappearances from his room in the hospital, Haitsch wished to ask where his visitor lived, or stayed when elsewhere, and knew no way to express it but, " Where do you sleep? "

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was soon banished by a toothache. M. vainly tried to waken me, then attempted herself to apply some iodine and aconite that R. D. lately used, getting it all through her mouth, so that it was very sore the next day. M. now woke me, and I applied the mixture properly. There was little effect, and M. tore at her cheek so that I had to hold her hands. Later ground cloves brought relief, but R. D. had a short night. *Aug. 1-2: 6 alt.: 3 R. D., 19 h. 25 m.; 3 M., 5 h. 50 m.*

Aug. 3. Nearly every day I take R. D. on one or more outdoor excursions. Today was no exception. In the evening I remarked that R. D. had forgotten to poultice a boil on the back of my neck. M. wanted to do it, but when I demurred said, "Let me make the R. D. come and do it, then. (How do you make her come?) I duck under." I consented, and with a jerk R. D. was there. I told her what was wanted, and she ran down-stairs for the needed articles, saying to her aunt, "I was allowed to come back to fix papa's neck." The instant the work was done, 17 minutes later, M. was back. R. D. came at 11, and went at 4.30. *Aug. 2-3: 8 alt.: 4 R. D., 14 h. 22 m.; 4 M., 9 h. 18 m.*

Aug. 4. Mrs. P. came in the morning. M. ceased to watch soon after, and did not resume watching until shortly before R. D. went. The latter was out 8.15 a. m.-8.25 p. m., her longest continuous performance.

M. got it into her head that I did not want to "hold her", and in fact I had experimented to see if she could go to sleep as easily lying on the cushions with me holding her hand. She grabbed a pillow, and to all my protestations answered, "This is our papo, you are not our papo any more", and clutched the pillow tightly, both awake and asleep—it was a resumption of the old habit of "holding on." Asleep she would say, "You don't love us any more. . . We don't need you for a papo. We didn't have to have a papo once, and we don't need a papo now. . . This is our papo. . . This papo doesn't need a shave." S. M., who had counselled the experiment, admitted that it worked badly, and said, "She is in danger of forgetting you." S. M. also intimated that M. was beginning a process which, if not checked, would

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regain her former vigor. M. once called out that she wished she had a pencil to write with. She complained that she had been moved to another room, and when I told her that this was R. D.'s work she was no better pleased. She twisted and turned, sat up and lay down, rolled over and kicked, woke and slept. Incessantly, asleep and awake, she uttered exclamations like, "O gee! .. O gee whiz! ... O dear me! . . What troubles I have!" At last S. M. advised that I leave her, saying that when R. D. should be near she, S. M., would call out to me. At about 2 a. m. I entered and could get no answer for a while, then a jerk announced a change of control, and S. M. spoke and said that R. D. was there for about an hour. "(Why didn't you inform me?) I have been away. (You didn't keep your agreement with me.) No." S. M. spoke gravely, and gave no explanation. At 2.30 R. D. came barely waking, but staid only until 4. She had but 2½ hours during the night. *Aug. 3-4: 8 alt.: 4 R. D., 17 h. 40 m.; 4 M., 6 h. 20 m.*

Aug. 5. Detailed record lost. *Aug. 4-5: ? alt.: ? R. D., 13 h. 30 m.; ? M, 10 h. 30 m.*

Aug. 6. Sunday. R. D. seemed depressed. S. M. could not tell me the cause, "as R. D. does not think it out." But doubtless she is affected by M.'s mood and by loss of sleep. Still she reached a good total of hours, which shows her growth of strength.

M. was again "cranky" in the evening, though in a less degree. R. D. came at 9.15 p. m. and had eight hours, in spite of adventures with invading cats and chimney-swallows. *Aug. 5-6: ? alt.: ? R. D., 18 h. 7 m.; ? M., 4 h. 8 m.*

Aug. 7. M. was still in bad humor in the morning, but all at once it changed, she laughed and prattled, and the black cloud was gone. I took R. D. to see the sights at Concord, and she had a strenuous day. On M.'s arrival in the evening she was found in uneasy humor and very tired, so that she longed to have R. D. come back and resume control of the machine. It was amusing as vaudeville to hear her break out in sleep, "Come R. D., come along. I don't want to be your old tired thing. Come, get a move on you. Hurry

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up! Hurry up! Hurry UP!. . . Hustle along, you R. D. Your old tired thing wants you. O gee whiz! . . . O *dear* me! O dear ME!" She interrupted the stream of exclamations to ask, "Papo! papo!—papo! Can we show our baby doll Margaret to Dorothy?" She was deaf to my voice, though seeming to wonder that she got no answer. So I put her fingers lightly to my lips and shaped the words "In the morning." Again it did not seem possible that I emitted a breath. But she laughed and said, "We don't want to take Dorothy out of bed to show it to her. Don't be silly, papo." Waking she finished a piece of pie that R. D. had been eating. She found in the plate a letter from the bishop that happened to have fallen on it, and shouted "Here's a bishop's letter brought to us on a platter. (Like the head of John the Baptist?) Yes, it's the *letter-head* of a bishop brought to us on a platter", she chortled.

R. D. came at 9.30 p. m. and had bad sleep, for the monthly pains had begun. *Aug. 6-7: 4 alt.: 2 R. D., 20 h.; 2 M., 4 h. 15 m.* [363]

Aug. 8. **Marks of M.'s Decadence to August 8.** Considerable pain today, with consequent instability and reduced time out for R. D.

M.'s decline is very gradual, yet unmistakable, and indicated by several species of signs. (1) *Disposition.* Seldom does a spark of the old revengeful and malicious moods show in the embers. She still has sullen periods, but with growing infrequency, and her obstinacy is departing. (2) *Facial expression.* Naturally, the facial changes keep pace with (1), so that her looks are more and more amiable. The curious V shaping of the lower lip, often remarked in her former hostile and impish moods, has practically disappeared. She can still cause her face to "look like R. D.", before strangers, but in retirement it shows increasing childishness of expression. (3) *Language.* Particularly when sleepy, she tends to elide words, and sometimes to slip into a babyish pronuncia-

363. R. D. was out 9.15 p. m.-5.15 a. m., 8.20 a. m.-8.20 p. m. These figures, illustrating the curious tendency to keep hours and half hours, are correct, within 2½ minutes in each case, according to the rule followed.

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tion. (4) *Tone of voice.* This keeps pace with (3). Her laugh, especially, is often distinctly infantile. (5) *Memory.* Many memories of late years of events, persons, places, have gone or are going. There is little if any change in regard to incidents of childhood, yet she is often puzzled as to the period when, and generally as to the place where, even these occurred. Asked where an incident that she has just related took place, her features twist, her eyes roll, and she strives to evade the question, by saying "We know", or "You know where." If I say calmly, as if it were a commonplace thing to forget, "You don't quite remember that", she assents. (6) *Appetite.* Her individual appetite has much decreased, as regards quantity, frequency and variety. Today, owing to the pain, M. ate two meals, the first for two weeks, but not with her old zest. She has known about R. D.'s having candy, but has not eaten any or spoken of it, since July 27. (7) *General interest in life.* This is decreasing all along the line. She has lessening desire to see people, even those she likes, as Aunt Louise, or to pet animals. She is acquiring a new timidity and bashfulness. If through any accident she is out for a considerable period, or when something interesting is going on, her old likings may revive in a degree; the more her life is kept barren of outside interest, and especially the more she is kept asleep, the more her whole nature seems to thin out, and her world of realization and desire narrows.

I asked M. whom we visited before coming back to Marlboro. She rose and went to a box, and took out a card which she appeared to consult, then turned and said, "Aunt Nellie and Uncle Will." She admitted having set down some things which she had forgotten. Afterwards, without her knowledge, I found the card and copied the following: "Aunt Nellie—Uncle Will. Ethel belongs to them. Aunt Caro—Uncle Ozias. Aunt Mary—Uncle Green—has lots of cows. All live in Manchester, New Hampshire. Valley Pond Road.—We live in Aldrich St. Pittsburg Pa—Papa is minister of *** Church." S. M. says that M. gleaned these data from listening to conversation. R. D. out at night, 9.20-

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6.05. *Aug. 7-8: men. per. began; 4 alt.: 2 R. D., 12 h. 12 m.; 2 M., 11 h. 38 m.*

Aug. 9. D.'s back aches badly. R. D. slept 9 p. m.-4.40 a. m. *Aug. 8-9: 6 alt.: 3 R. D., 14 h. 49 m.; 3 M., 8 h. 51 m.*

Aug. 10. The backache still continues. The party took a trolley ride to Worcester, and after returning the ladies shopped some, I leaving them at R. D.'s suggestion. I returned to the house, and when the party arrived I learned that M. had come some time before. She was tired from being compelled to be the one to walk home, and cross with me for leaving R. D. I remarked that R. D herself had suggested it, and M. snapped, "Then the R. D. is to blame", and she seemed genuinely irritated at R. D. When she slept I asked S. M. if R. D. would not come for supper. "She will if M. lets her, but I think that she feels cross with her and wants to punish her." When M. woke she answered the same question "I don't think she will come, papo." She slept and woke again, feeling in better humor with each rest, and R. D. came. At night R. D. came at 9.40. *Aug. 9-10: 6 alt.: 3 R. D., 16 h. 37 m.; 3 M., 8 h. 3 m.*

Aug. 11. We all went to Boston to meet my mother, and had a strenuous day. M. had fifty cents which I had given her, and directed that R. D. should buy herself a present with it, so I gave her the money, saying that it had been given her to buy something with. We entered an art-store, but to my surprise she did not want any thing there, nor when we visited a bookstore did she want a book. Finally she caught sight of a small piece of jewelry and selected that. Her back ached badly, and M. was evidently watching, for R. D. was unusually nervous, and once said, "My thoughts are so confused!" When we got home it was found that my pocket had been picked and the "present" was gone. M. was exceedingly grieved. The disaster was, from her point of view, irreparable, though I offered to replace the article. No, her money had been spent, it was gone, and the present was gone. If another was bought it would not be *her* present. She wept both awake and asleep and R. D. did not come dur-

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ing the night. *Aug. 10-11: 4 alt.: 2 R. D., 14 h. 55 m.; 2 M., 9 h. 5 m.*

Aug. 12. R. D. was not in good spirits today, M. watching. I asked her to describe her mental processes when she was selecting the present. She said, "I do love pictures. I wanted a picture, and was going to say so, when a thought pushed up into my mind that I didn't want one as a present. I seemed obliged to say so. When you asked if I would like a book, the words came to my lips—they seemed to say themselves for I had not thought them, and I had to snap them out—'I don't want any book; you have books enough for me to read.' (Do you understand what it all meant?) Yes, that the part of me that comes when I forget was interested in the present."

I asked M. if she remembered the room where she sleeps at home. She slowly nodded, but with that queer twist of the lips and drawing of the left eyelid which betrays that she is evading or not sure of her ground "(Describe it.) We all sleep in the same room—two beds—a sheet between." But this was the room in Manchester, which she left July 23rd. I asked M. if she was forgetting. She simpered and answered softly, "Yes. (Did you always forget that way?) No, we never forgot before. (Before what?) Before lately. (What makes you forget now?)" Again that simpering chuckle. "(You don't care, do you?) No, we don't care." Afterwards M. told me that R. D. liked candy and asked me to get some so that R. D. could have a piece now and then. Subsequently M. asked if there was some candy for R. D. "(Yes, would you like a piece?) No. (Shan't I get you a piece?) No, we don't want any. (Why not?) We don't like candy any more (Isn't that odd? You used to like it so much.)" Again that curious, significant chuckle. "(Don't you want to go down to supper?) No, we don't want to see anybody. (Not Aunt Louise whom you like?) No. (What do you want?) Nothing. Nothing but our papo."

S. M. often talks, with something of the air of a wise pedagogue to whom a subject is perfectly plain, trying to

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explain it to a dull pupil, about the reasons for the odd perturbations in R. D.'s speech and manner in these days. "That will go on until she is entirely rid of M. M. is interested in R. D. and when she watches tries to help her, wants R. D. to understand things as she understands them. But she only succeeds in bringing confusion into R. D.'s thoughts. When she tries to change R. D.'s views and wishes, especially when she herself wants something badly, the poor R. D. is bothered by thoughts that contradict each other, one after the other. For example, you don't know R. D.'s taste in books, and won't until M. is entirely gone."

Once what was supposed to be R. D. said pettishly to Mrs. P., "Don't mother!" and somewhat grieved the latter. Later I asked R. D. why she said it. "It could not have been I", she responded, much moved, "When was it?" The tears came to her eyes, she began to tremble, and—snap, M. was there, weeping with the mere impetus of R. D.'s emotion, and indignant that I had told R. D. "That was I that said that", she asserted, "I came out for a minute, and *I* said it, not R. D. (Why did you say it?) Because I felt cross with everybody. Now papo, if you tell her what I do and say I can't tell you anything. The R. D. is worried about how she talks and acts when she forgets, and now you have made her worried more." M. slept, and S. M. continued the lecture, placidly agreeing that I had made a mistake. She also chided me for sometimes getting nervous and irritable with people, which has a bad effect on R. D., who is very much influenced by my moods. R. D. came and slept 8.30 p. m.-5.15 a. m. *Aug. 11-12: 2 alt.: R. D., 9 h. 10 m.; M., 13 h. 40 m.*

Aug. 13. Sunday. A party of us went to church, and R. D., instead of sitting between Mrs. P. and me, got differently placed. M. was consequently out the last half of the service. In the afternoon M. said, "The R. D. ought not to have gone over there in the corner. It made her nervous, and that made me watch, then she got confused, then I came, and I was mad to be in church. I hate being in church. And I was mad with her for going over there. And I was mad with you for letting her."

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R. D. was out 9.30 p. m.-4.35 a. m., but much of the time awake, worrying over her supposed bad conduct when she " forgets." *Aug. 12-13: 8 alt.: 4 R D., 15 h. 20 m.; 4 M., 9 h. 40 m.*

Aug. 14. S. M. thinks that R. D. improved too rapidly so to speak, during the two weeks following the return to Marlboro, producing a perturbation in the M. complex. Not that M. values her own existence more than before, but she feels a kind of uneasiness. If I understood S. M, she considers it a kind of reaction which was to be expected, but which may also be expected to give way to another period of rapid improvement, if circumstances are favorable.

R. D., coming at 8.40 p. m., was awakened at midnight by the sound of dogs harrying a cow, was driven away by her sympathies, soon brought back and remained until 6.15, but was awake for two hours. *Aug. 13-14: 4 alt.: 2 R. D., 17 h. 35 m.; 2 M., 5 h. 35 m.*

Aug. 15. I found M., and forgot to give her the customary morning kiss. S. M. apparently did not notice the omission, for she said, after M. had fallen asleep, " I think that M. will have slept enough by 7.30 for R. D. to come." But when, at that time, I proposed to M. that we see if R. D. would come, I found her in bad humor. S. M. ascertained the reason from M.'s mind, and told it to me when M. slept again. M. continued refractory, but at about 8.30 said, " Sit down in that chair and the R. D. will come She is near." I imagine that R. D. was too near for M. to be able to hold her back longer. I had no sooner hit the chair than R. D. came. But M.'s minor tantrum had affected her spirits.

R. D. Begins to Experience Hunger. Before dinner R. D. said that she was hungry, and ate a piece of cake. It is the first time that I have ever heard R. D. say that she was hungry. [364] Having noted a liking for candy which appeared new, I asked her when she first acquired it, and she replied, " About two weeks ago." It was on July 27th, or a

364. In September, 1913, I casually inquired of R. D., "How was it with you, yourself, in regard to the sensation of hunger?" She replied, "*I* never had it."

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little more than two weeks ago, that M. last ate candy, and R. D. is ignorant of that fact. One by one, and little by little, powers and capacities for enjoyment which inhere in every normal person, and of which M. has as it were robbed R. D., are passing over to the latter and rounding out her hitherto attenuated personality.

At 3.45 p. m., during a thunder storm, there came a deafening crash of thunder, and the room was for an instant filled with red light. R. D. gave a cry and sprang towards me, but it was M. who sank into my arms, weeping and sobbing. Mrs. P. quickly ran for cushions, which were pressed firmly against M. in the manner hitherto described, and the sobbing died away and she slept. Presently it was reported that a hollow apple-tree about 20 feet distant from the house had been struck by lightning, and that it was burning inside. As the tree, which proved to be pouring out volumes of smoke, was a source of some danger, I had to go out and work for more than an hour, endeavoring to extinguish the hidden fire. When I returned, M. was very nervous, and cross with me for leaving her so long. S. M. presently told me that if R. D. could have been brought back and allowed to sleep, she would probably have remained, but that it was doubtful if she could now be obtained. "I am not blaming you. You had to leave her, but we have to take the consequences." When M. woke she was more cross than ever, and when the thunder renewed would not let the cushions be applied, the purpose of which she never seems to understand. Consequently she was in a sad condition. She sat on the bed, her face pressed against its upright bars, staring out of the window, seeming scarce to know me, and answering only in monosyllables. At every crash of the thunder she shrank in deadly fear, yet would not allow me to touch her. At last I got the pressure to bear without her knowledge, and she was calmer until, several minutes later, she happened to glance down, when she wrenched herself loose, with renewal of hearing and fright. Again I got the cushions to bear, and now succeeded in putting her to sleep by suggestion. As long as the pressure was continued her hands lay open, but the moment that

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it was relaxed they clenched tightly Gradually the "cranky" mood passed away. But it was noted that while reading or talking she would occasionally start sharply. Asked the reason she replied, "A red light goes by." It was found that she remembered, of all the events of the afternoon, only feeding the hens and gathering eggs. S. M. said that if I spoke of the lightning or even uttered the word "tree" M. would remember, otherwise she would never recollect the occasion of her fright. Nor as she since evinced consciousness of the fact that she had passed through an emotional storm, or of its occasion.

After supper I followed S. M.'s suggestion that I get M. to tell me one of the stories that she makes up. As the story proceeded it was evident that it was taken from Fox's novel, "The Trail of the Lonesome Pine." I asked M. where she had read it and she replied that she made it up. S. M. afterwards expressed the same opinion, and when told the origin of the story was interested, but said that M. certainly thought she was making it up, and as for herself, she did not remember it at all. Afterwards I learned from R. D. that "The Trail of the Lonesome Pine" had interested her very much when she read it some years ago. I asked her to tell me what she remembered of the story, and found that she did not remember as much as M., that some features related by M. had been forgotten by her, while some which she related had not been mentioned by M. Here is one of the many examples of distinct memories in R. D. and M., coupled, in this case, with entire forgetfulness in the case of S. M.

I drew from M. an explanation of the mysterious word whose spelling proves to be *asa*. [365] It was the principal

365. On Aug. 12th I asked S. M., "(How long has M. used the word *asa?*) Always from the time that she was a child. She means various things by it—I don't know what all—depending upon the inflection. She goes a good deal by inflection. In fact, when you talk she goes more by your inflections and tones than by your words." A couple of days after this, when M. happened to say, "Asa no", I responded, "Asa yes". She remonstrated, "You mustn't say that; that is *our* word." Later in the evening when M. explained the code of inflections, S. M. said that M. invented it consciously and purposely, and taught it to R. D., and afterwards to S. D.

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feature of a code invented by M. so that when she and another personality were talking to each other aloud no eavesdropper could understand.

ása (spoken slowly) stood for Real Doris.

ása (spoken quickly) stood for Margaret.

asá stood for Sick Doris.

asa NO (latter word emphatic) stood for "something I don't like."

ása no (uttered with circumflexion) stood for "I don't want to."

asa yes stood for "all right" or "all right, I do—I am—I was" (in answer to questions).

asa (last syllable with rising inflection) stood for "are you?"

M. wrote on a piece of paper "Asa NO", and said, "This is the way I used to write to S. D. when I got mad at her and didn't want her to do something." She then wrote "asa yes", in tiny characters, and explained, "When the S. D. would write and ask if the R. D. was coming that night—I could tell by my feelings but she couldn't—I would write this way, so we would both remember and talk easy, so not to scare her. [366] S. D. would read my note aloud sometimes, to see if she got it right, and I would answer, 'All right.' That is what I did. Wasn't that a nice way?" M. added, "I can't tell you about it very well, but if S. D. was talking, I could tell what she meant every time." M. remarked, "We [I] don't remember what we do when we are asleep the way we used to. We used to hear things all the

366. That is, when R. D. came near enough to be liable to hear the sounds issuing from her own lips. Compare with the care which S. M. took not to laugh too heartily lest M. should hear and wonder and perhaps wake. In fact, when S. M. has become rarely exuberant, I have seen the head turn and a puzzled expression come into the face. The reader must by this time understand that the expression changed as M. asleep took possession of the features or relaxed control of them so that S. M. resumed possession. Early in the case the changes were, on some occasions very frequent, but as it progressed less and less so, and as M.'s final departure drew near her sleep became so profound as a rule that her characteristic expression seldom caused a ripple in S. M.'s calm dominion over the countenance.

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time and know just where we were, but we wake up now and find that we didn't know where we were."

R. D., coming for the night at 9.20, was often wakened in the night by seeing a red flash go by, and by hearing a crash. *Aug. 14-15: 6 alt.: 3 R. D., 16 h. 30 m.; 3 M., 8 h. 10 m.*

Aug. 16. A number of times today R. D. has experienced the combined hallucination of the flash and crash, which comes without warning and makes her start by its intensity.

I asked R. D. what she knew about the word *asa.* She said that it came about originally when she was a very small child, from her mispronunciation of some words. "Afterwards I used it when talking to myself. . . I thought I could give you the different sounds by which the meanings were expressed, but now that I try to remember them I find that I can't. (Can you tell the meanings of the word?) Yes. . . I don't know. . I thought I could remember them. . . One was *all right.* . . No I can't remember. . . I used it in talking to myself long before mother died. And now I remember using it afterwards. It was so that no one would understand. (Did you use it as the name of anyone?) Not that I remember.

Since D. cannot stay over night in a hotel, nor take a sleeping-berth on a train, I had felt some anxiety about the long journey home now imminent. S. M. had advised that we start at night, so that the latter part of the journey should be in the day time. When I told M. the plan she was delighted, and said, "Now it won't be me that has to go on the train." Previously she had dreaded the journey, but was now at ease. According to S. M. directions, I had R. D. lie down directly after supper and sleep, finishing her longest day, 20 h. 12 m. M. followed and slept most of the time until 8.55. Then R. D. was brought, made her preparations, and the party started at 10 p. m. She slept at intervals during the night and remained herself. *Aug. 15-16: 4 alt.: 2 R. D., 20 h. 12 m., 2 M., 3 h. 23 m.*

Aug. 17. And R. D. *remained all day,* to my utter astonishment. It proved that M. watched all day but did not worry, and R. D. stood the long journey splendidly. M. came at

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precisely 8 p. m., after we had boarded a trolley car for home. R. D. had been out continuously for 23 h. 5 m., but this is not to be regarded as a normal record day, for M. says that she helped by staying determinedly in, and that it was not good for R. D. The latter did not come for the rest of the night. *Aug. 16-17: 0 alt.: R. D., 23 h. 5 m.*

Aug. 18. R. D. learned this morning that one of her canaries, entrusted to a neighbor, had escaped. She repressed her grief, and in 3 minutes there was a sobbing M. in her place. She cried for half an hour or so, and continued to grieve, remarking once, "The R. D. can't come until I stop grieving, and I can't yet." At 12.30 R. D. came, and thereafter said little about her loss, but thought much. In the evening M. pulled the extension couch out to make it resemble the bed to which she had become accustomed during the vacation. When R. D. came, at 9.35, she did not like having the couch extended, but was persuaded to leave it so. She had a wakeful night. *Aug. 17-18: 4 alt.: 2 R. D., 8 h. 30 m.; 2 M., 17 h. 5 m.*

Aug. 19. It was probably a part of the nervous reaction following the strain of R. D.'s enduring the journey alone and also the loss of the beloved canary that M., besides one long period out, made about ten momentary appearances today. M. insisted in the morning on trying the experiment of bringing R. D. while alone; R. D. came, but it being a new experience, "felt lonely" and "forgot for a minute." Once she complained that she did not want her couch extended. Mrs. P. said that when she forgot she did so prefer it. R. D. remarked determinedly, "Well, *I* don't want it so, and I am going to be boss now", and instantly she forgot. In the evening M. said, while her eyes twitched and her lips twisted ominously, "I heard what the R. D. said about being boss. She had better look out or I will show her who is boss." Again, when R. D. started to look over one of my books, M. came and wrote "rubberneck" on the page. R. D. told me that she changed the location of a mineralogical specimen, forgot for a little while, and thereafter was not able to find it. It proved that this stone represented a character in M's

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drama. She explained when questioned in the evening. "That was somebody I visited, Mrs. Grundy. The R. D. took her down-stairs, and Mrs. Grundy always sat upstairs. It would make Mrs. Grundy sick to sit down-stairs, so I came and put her back. Then R. D. put her down-stairs again, so I came and put her on top of your mineral-cabinet. She fell down, so I think Mrs. Grundy must be dead now." I found the stone on the floor. At supper-table I inquired, "Do you like postum?" and was surprised to hear, in a loud, abrupt tone, "Yep!" On my query, "What! do you say 'yep?'", a softer voice responded "I didn't say yep," then she added, "I know that I forgot for a little while."

This was the longest day (the day of the return journey always excepted), 21 h., 15 m. R. D. was here at night 9.55-6.10. *Aug. 18-19: abt. 26 alt.: 13 R. D., 21 h. 15 m.; 13 M., 3 h. 5 m.*

Aug. 20. Sunday. M. complained in the morning at finding herself in a narrow couch. "The R. D. sleeps half the time jammed into the crack next to the wall. Perhaps *she* likes that, but *I* don't." It is a serious matter to M., who has got used to a wide surface where she "can roll around", and because of the reflection of M.'s moods on R. D.'s feelings it is a serious matter to the latter. M. said plaintively, "You only love R. D. You know, papo, that I'm only going to be here a little while. I think you might let me be comfortable while I'm here." Such indications of dissatisfaction with and jealousy of R. D. make me resolve to warn R. D.

M. dressed this morning, tore the collar of her dress in the process, and, not being able to manage the straps of her corset-cover, cut them entirely off. She explained, "That was because I was such a smarty as to want to dress. I guess I'll have to let R. D. dress after this." R. D. went to Sunday school and church.

In the afternoon all three of us took a walk, but ere our return M. came in consequence of the reaction of R. D.'s hypersensitive feelings to a chance remark. An effect on M. was to be expected. On our return she wanted "to go and sit on the po'ch." I told her that she must sleep first. We spent a long time over the matter, during the most of which

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she sat on the floor in the hall to emphasize her refusal to go upstairs. Then she went into the parlor and sat down. I began audibly to wonder where my good baby was, and who was there in her place. M. was tickled by the fancy, and suggested that I go upstairs and search for the baby, but her twinkling eyes announced that if I did she would be on the porch in a moment. We joked some more, and suddenly she sprang up, sat down in my lap, and was sound asleep. When she awoke, her mood was completely changed, and she gleefully announced, "Your baby has come back. That bad girl who is gone—she must be the Fischer girl. *Your* baby doesn't want to go out on the porch; she *loves* to sit upstairs with her papo."

I advised R. D. not to say or think anything about being "boss" for a while, to give way in the matter of the couch, and occasionally to put a small coin in the little compartment of her purse which Phase A regards as hers. She promised, though evidently with distaste, and at once put a nickel in the compartment. Later she put in a dime which she did not intend to give away, and in the morning both were gone. Tonight the couch was pulled out, and M. went to sleep in good humor. R. D. came at 9.45, and had fairly good sleep to 5.45 a. m. *Aug. 19-20: 6 alt.: 3 R. D., 18 h. 58 m.; 3 M., 4 h. 52 m.*

Aug. 21. Today I had R. D. with me for several hours assisting to classify books at the Diocesan headquarters, where I have an office as Registrar. On the way back, she started and exclaimed, "I saw my father; he is back from the soldier's home", and she pointed him out in the street. She was now filled with apprehension that he would try to get her back, until by degrees I restored her confidence. M. said in the evening, "The dummy! *I* knew that he was here the night we got back. (How?) I saw him, sitting on the door-step at the house on W. St." M. did not seem to be at all disturbed. At about supper-time R. D. began to take on the troubled and far-away look which is the index of M. watching underneath in passive fashion. Casual inquiry of M., after she came, confirmed the judgment that she began to watch at that time.

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R. D. coming at 9.20 p. m. was given psychic treatment while asleep, to counteract her fears of Mr. Fischer, and to insure sound sleep. She slept peacefully all night. *Aug. 20-21: 4 alt.: 2 R. D., 20 h. 23 m.; 2 M., 3 h. 12 m.*

Aug. 22. Usually M. sleeps nearly all of her morning period; excepting when untoward circumstances cause her to be on deck a considerable part of the day, her longest period awake is in the evening.

Every morning S. M. helps me decide on the best time to bring R. D. Until M. has slept to a certain point R. D. cannot come, until she has slept to some further point R. D., if brought, might not be in such good spirits nor accomplish so long a stay. For say half an hour M. can "let" R. D. come or delay her coming, hardly longer unless it is during a period of stress. So S. M. will say, "I think that M. can get up at half-past seven this morning", or "Perhaps she had better sleep a little longer this morning, she seems tired", or "When M. wakes she can get up. She seems to be rested and in good humor." The formula of the actual bringing of R. D., altered by some accidental circumstances about two months ago, is this. M. wakes or is wakened, I go to the threshold of the room, M. advances to meet me—the impression to be produced on R. D. being that I have just come to the door,—I take and press her hand, and then, perhaps in the middle of a joyous laugh, R. D. comes. If she comes laughing the joyous mood passes over to R. D., the momentum of the laugh, so to speak, carrying it on, and perhaps R. D. will say, "What am I laughing so for?" I think that R. D. feels a little embarrassment at meeting me, or Mrs. P. and me together, in her nightrobe, and perhaps it is on this account that M. has made several attempts of late to dress herself. But this does not work well, as M. tears the clothes, and that worries R. D., so M. has given it up.

R. D. said this forenoon, "I feel better and freer than I ever have felt before, except that I have a little backache." And I never saw her look so what may be called calmly gay. She sewed about two hours in the forenoon and was advised not to do so any more today. But in the afternoon she

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started a little task of sewing which was to take but a few minutes, and the S. D. propensity to become absorbed took possession of her, so that she was reluctant to desist when I found her so engaged an hour later. Suddenly M. appeared, and her arms were trembling, a reappearance of the old bad sign. When R. D. came she was told the result of her mistake and promised to take heed in the future. She wished to iron, and was unwisely dissuaded. Soon after M. began to watch, as signified by the clouded face and harrassed features. She suggested taking a short walk by herself, but as she was on the point of starting her left eyelid began to twitch, and I knew that M. was interested pro or con. Suddenly she sat down saying that she guessed she would not go out. Then M. came and said, "I didn't want her to go, because when she goes alone I feel like coming out. I would be scared." M. said I ought to let R. D. do any kind of work she likes, except sewing, and added, "You had better try it awhile—that is what *I* think." When R. D. came I asked why she changed her mind about walking. She replied, "I wanted to go, but afterwards it seemed to me that I ought not to go." In the evening M. made the novel request to be allowed to go around the corner to buy a stick of spearmint candy like that which R. D. had eaten. She would not permit it to be brought her, but demanded to go herself, got more persistent and sullen, and finally laid down the ultimatum, "I am going to ask you to let me go just once more, and then if you don't let me I won't let the R. D. come tonight at all." I still told her that it would not be well for her to go, and labored to change her mood. I wrote a letter to my baby asking her to come back, M. read it and laughed, and said that if my baby could see that nice letter she would come back, but how could she? I pretended to call my baby up on the telephone, and M. appeared to be really mystified, believing that I had called up somebody. She now declared, "Your baby is here—she has been here all the time!" She was soon restored to good humor, and fell asleep, exhausted. S. M. said "M. would not have eaten the candy. I think she wanted to get it for R. D." However, a vestige of M.'s resolve remained, for after R. D. had had three hours of the bad sleep that S. M. prophesied,

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M. came at midnight, and would not pull the string until 6 a. m. She admitted that she had not enjoyed herself, and surprisingly inquired, "How can I make up for it?" *Aug. 21-22: 6 alt.: 3 R. D., 20 h. 17 m.; 3 M., 3 h. 23 m.*

Aug. 23. R. D.'s spirits were naturally not quite so sprightly today. She was active, and had a walk and a drive.

I tested M.'s memory of the vacation experiences. "(Whom did we visit?) Aunt Louise and Dorothy, in Boston." Boston, to which only day trips were made, seems to have obliterated Marlboro, our headquarters in Massachusetts. "(Whom else did we visit?)" she was nonplussed, so I helped her out. "(Aunt Nellie?) Aunt Nellie didn't live in Boston; she lived in Pittsburgh. (In Pittsburgh?) Yes, in that place where the electric arches are." True, the electric arches are in Manchester, N. H., three miles from Aunt Nellie's. But M. went on, "Not in Pittsburgh—in that street before you get to Pittsburgh—what was it? . . . Mother, what is that street before Pittsburgh?" I suddenly remembered that the *district* just this side of the old Pittsburgh that M. used to know, now a part of that city, is called Manchester. "(Manchester?) Yes, that's it. Aunt Nellie lived in Manchester." The old familiar Manchester fused in M.'s mind with the new Manchester, and her first answer that Aunt Nellie lived in Pittsburgh may have come from the fusion of the two memories that Aunt Nellie lived beyond the electric arches, and that Pittsburgh is beyond the Manchester district. Then M. referred to her approaching departure. "(Are you going?) Sure. I could go now, but it would not be good for the R. D. She would get too confused. I will go when she gets real better. I am going now; didn't you know that? (Do *you* know that you are going?) Sure I know. (How does your going show?) Why, I don't like the things I used to like. Didn't you see that at Aunt Louise's I got so that I didn't want to eat? I want to eat more now, but that is because the R. D. is getting stronger, and don't eat enough for herself. I *have* to eat some. (How else are you changing?) Why,"—shyly—"I am getting more like a baby. And I am forgetting things. Don't you

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remember that I had to put things down on a card at Aunt Louise's? . . . You needn't be afraid, papo, that R. D. will go back. *I* can feel that she is getting better all the time, even when she doesn't appear so well. Last night won't hurt her. I *have* to stay out sometimes or I wouldn't know that I am here." I afterwards asked S. M. if M. was right in thinking that she could go now. "I can't really say. I wouldn't have thought so. But she knows better about that than I, for she feels those things first-hand, while I am dependent on her—I know them only through her. She is very likely right." Later M. said, "Papo, I think it would be a good thing for you to let R. D. take a short walk by herself once in a while. (But I thought you were likely to come.) I mean to let her go early in the afternoon, not late, when she is tired. She is afraid to go since I kept her from it the other day. But she ought to, it will make her more independent."

Before going to bed, M. took a bite of spearmint candy. She spat it out in disgust, and asked for a "necco", but this also she rejected. On the other hand R. D. shows an increasing liking for candy. S. M. says that her taste for it is now abnormal, and that it will settle down to a normal plane later. [367] The other day R. D. asked if she could not have the drawer which M. claims, saying that there was only trash in it, and that she needed it. I told her to wait until I inquired. When I asked M. if she had any further use for it she promptly replied. "Sure Mike! that's my drawer, it has my things in it." She asked me to open the drawer, which stuck, and kept saying, "The greaser! I'll bet she's been in it." When it opened M. sprang to it, and with comic fury began to toss things out, right and left, sputtering, "The greaser! She has! She has been dumping her things into my drawer. I want her to keep out of my drawer, or there'll be trouble. Papo, you must scold her, and you scold her hard. If you are nice and easy I'll come out, and I won't let her come for two hours." I administered the necessary reproof to R. D. She could not quite see the sense of it all,

367. The prediction was fulfilled within a year.

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and to give in was distasteful to her, but she gave the required promise. Another thing that dissatisfied M. was that R. D. changed the position of her bed. "How are we going to know which side we are facing when we wake up in the night? If we don't know that we shan't know where we are." M. says that S. D. was always changing things around so that she, M., would sometimes go to sleep on the floor rather than hunt up the bed. R. D. came at 10 p. m. and went at 6 a. m. *Aug. 22-23: 4 alt.: 2 R. D., 14 h. 50 m.; 2 M., 10 h. 10 m.*

Aug. 24. **M.-asleep and M.-awake becoming Tactilely Anæsthetic in Different Degrees.** I find that M.-asleep has nearly lost tactile sensation. But a few weeks ago if I experimented by lightly brushing her cheek, nose, etc., she would raise her hand and put away the annoyance, exclaiming, "Asa no! But now no touch on any portion of the face awakens response, with one exception—if her lips are touched she purses them as she has hitherto done under the impression that she is being given something to eat. Nor does she evince knowledge of touches on the arm or shoulder, and S. M. says she does not feel them. But S. M. says that there is a space on the back of the upper thigh where M.-asleep feels the touch of the clothing. M.-awake also has lessened tactile æsthesia. but not, I think to the same degree.

Indigestion pains shortened R. D.'s day somewhat. She came for the night at 8.51, and staid only to 4.45, but slept well. *Aug. 23-24: 4 alt.: 2 R. D., 18 h. 30 m.; 2 M., 4h. 25m.*

Aug. 25. It rains for a second day. Bad weather always has a depressing effect on R. D. She told me that two nights in succession she has had a terrible dream founded on incidents when she was a little girl, both times woke in a fright, and felt as though some one were laughing at her for being frightened. She heard no laugh, but had a mental impression to the effect that she was being laughed at, and it was very unpleasant and humiliating. Besides, for three days, whenever she has taken up some grammatical exercises which I gave her at her request, and attempted to correct them, she has not been able to continue, because all sorts of alien thoughts begin to obtrude themselves and she becomes confused.

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Sometimes when she tries to read, such thoughts come and she even sees them in the form of printed sentences, and cannot go on.

When M. came in the evening she said that she had not watched at all today, and yesterday did not watch until R. D. became tired, near the time of her going. Nevertheless, she says she comes near at times, so as to be conscious of what R. D. is doing, even though she does not "watch", *i. e.*, when R. D. is thinking too hard, feels hurt, etc. When I asked what she plagued R. D. in the night for, she snickered. "It is so funny that I can't help laughing, she is so scared, and then she thinks 'I wish papa was here', and is ashamed of wanting to bother you, and is scared again, and I have to laugh." S. M. said afterwards, "It would interest you if you could watch the change of emotions. She wakes frightened, then she wishes you were there to help her, then she thinks how selfish she is to want to wake you for a little thing like that, then she feels that someone is laughing at her—she knows who it is—and she blushes and gets hot all over." I asked M. why she interfered with the writing exercises. "Because I don't want her to do 'em. She thinks hard, and that brings me near and I don't like 'em, so I think hard of something else, and she has to think what I am thinking and that confuses her. I can't help it. If she kept on I would have to watch, and if you don't want me watching all day you'd better put that off. She's got time enough coming."

I tested M. while awake for anæsthesia, and found that light or even moderately firm rubbing on the cheek, chin, hand, arm, leg, etc., was not perceived, even when she was endeavoring to locate it. When I asked if she felt less than formerly she answered wonderingly that she did not, yet never could tell where I was stroking unless she saw the act, whereupon she would say that she could feel that, and no doubt thought that she could. I tested her memory again. "(What is my name?) Papo. (What is my last name?) Papo. (What street do you live on?) Aldrich street. What street do *you* live on? (Don't I live with you?) Yes, but the name of your street is different. What was the name

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you were saying last night? . . . (What city is this?) Pennsylvania",—with a tentative air. "(Where is Pittsburgh?) It is where Aunt Louise and Dorothy live. (Whom else did we visit?)" She paused and pondered, then said, "I'll tell you tonight. (Why tonight?) I'll look it up—on the card. But R. D. has put the card away somewhere!" S. M. afterwards reminded me that last night I spoke about the proposed change of the name of Aldrich street. Probably M. was unable to relate the strange name to herself, and so supposed it must be the name of my street. S. M. went on, "M. thinks of little save things right around her. Yet if you gave her time she could probably think up your name, and the names of the others whom she visited. But she doesn't grope in her memory unless you ask her questions. That piques her, and she tries to remember."

Obstinate constipation again, requiring four phenolphthalein tablets a day. R. D., coming at 9.25 p. m. slept until 6.10 a. m., had bad dreams but not the sensation of being laughed at. *Aug. 24-25: 4 alt.: R. D., 19 h. 25 m.; M., 5 h. 5 m.*

Aug 26. This morning R. D. found a note from M., which she tore up, but which read about as follows, "You crazy old thing, to get so scared at night. You mustn't think your papo can be with you all the time. I won't laugh at you any more."

The other day I suggested to R. D. that she take the car to the public library alone, the object being to cultivate independence. She was filled with trepidation at the thought. But today she was willing to go, was nervous going, but less so returning. S. M. says she thinks that M. helped her make up her mind to go.

Contrary to my judgment, based on their effects upon S. D., R. D. took certain "liver pills", with the result of pain and vomiting during the night. She remained 9.40 p. m.-6 a. m. *Aug. 25-26: 4 alt.: R. D., 20 h. 53 m.; M., 3 h. 22 m.*

Aug. 27. Sunday. The obstinate constipation, still continuing, nearly coincides wth her beginning the practice of wearing a Ferris waist every day. Mrs. P. thinks it cannot

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be injurious, and it hides the abdominal protrusion. I differ in judgment, believing that though the waist is not as bad as corsets any abdominal restriction is injurious, and that the somewhat perceptible protrusion had better be put up with until it disappears with her gradual recovery of health.

She went to church and Sunday school. At night she came at 9.40.

For some time my whispered psychic treatment has not elicited from sleeping R. D. so much response as formerly. She seldom smiles, and never radiantly, the chin seldom elevates, though still a slight nod expresses understanding, provided a question is put immediately after she falls asleep. Perhaps she is getting less suggestible, or perhaps she sinks more speedily into sound slumber. She seldom dreams, of late, according to prescription.

Again, for several nights, as I have turned to go, her hand has grasped my collar as though to detain me. S. M. reports that the arms continue stretched out for several minutes after I have left, and does not profess to understand the phenomenon. Tonight I had considerable difficulty in disengaging myself, for the hand grasped my coat again and again. As I made my way out, both arms could be seen in the moonlight stretched at full length and searching about.

For First Time M. Watches None During a Night. In the morning S. M. told me that M. did not watch at all during the night from the time that R. D. went to sleep until near morning. I asked, "(When did this happen before?) Never. (What, never?) Never before in her life. M. has always watched when R. D. was asleep." It seemed to me that the coincidence must have significance, and asked S. M. if she did not think that the thinning out of M., so to speak, was related to the movements of the two or three previous nights and the complete cessation of watching Sunday night to the greater vigor of movement that night. S. M. was struck by the suggestion, said that probably R. D. missed M., just as M. was nervous and lonely when S. D. disappeared, and began to be so when S. D. was nearly gone.

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[368] *Aug. 26-27: 4 alt.: R. D., 20 h. 4 m.; M., 3 h. 56 m.*

Aug. 28. A clap of thunder nearly as loud as the notable one in Marlboro did not send R. D. away today, though she is more afraid of thunder than before the Marlboro experience.

M.'s Understanding of What She Reads Decaying. M. did not watch today. When she came on the porch she at once voluntarily rose and went upstairs, where she resumed the reading of the journal of the Diocesan Convention. S. M. corroborates M.'s statement that she has read it all, from the title to the last statistical summary, which she has not quite finished. She began the day after our return, and has read even the 500 titles of books in my report as Registrar of the Diocese. "It is only words to her", said S. M., "she doesn't understand it, nor remember it. She selects books and papers which she has frequently seen you refer to. She saw you looking in the Greek dictionary a number of times, and started to read that, but the book was too heavy and the Greek staggered her, so she gave that up. (Did she formerly read such things?) No, she read stories. She reads stories in magazines now, but not in books. She began to read uninteresting things that she saw you read a little before we went to Massachusetts. The last magazine she read she went through from the advertisements on the first page to the advertisements in the back, everything just as it came."

After M. came Mrs. P. asked her where R. D. and I

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368. In the light of later studies this incident, to be repeated with variations many times, probably meant more than indicated in the text. I believe that it was the inchoate somnambulic personality, Sleeping Real Doris, the same who formerly had given the marvelous "conversation-recitals", who now clutched. Earlier, S. R. D. had seemed to have almost no relations with the outside world, but to be occupied practically wholly with the past. The conversation-recitals had ceased, it is assumed on account of some psychic displacement involved by the decline and departure of S. D. But now S. R. D. was beginning to be aware of external stimuli, and to react to them. Later it was found that no one could she be said to recognize, in some blind, brute fashion, but myself. And also, it will be learned later, if she no longer rehearsed past conversations, she was capable of soliloquies. The reason that S. M. did not at this juncture recognize S. R. D. was that the latter had "no active thoughts" for S. M. to get hold of, so that she had to judge the "clutching" phenomenon by its exterior aspect alone, precisely as I did.

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walked, and M. said she did not know, that she had not watched. Immediately afterwards she asked if I had given the mother the yeast-cake that we bought. Mrs. P. said, "I thought you did not watch." M. laughed and answered, "The R. D. isn't entirely gone yet. I could feel her just now worrying for fear you would forget to give it to the mother."

M. Ceasing to See R. D.'s Thoughts, Except Just Before the Latter's Departure. R. D. came at 10.15 p. m., and I knew that M. was not watching, because one hand grasped my collar and the other my ear as I attempted to leave. Disengaging myself with difficulty, I withdrew in the direction of the head of the couch, and the arms thrust out above her head, and the hands searched. M. did not watch until towards morning. In the night R. D. dreamed that she and Mrs. P. packed up to go away on a boat (suggested by our talking the day before about journeying by boat), while I had gone ahead to make arrangements. Mrs. P. took the trolley to the boat, while she herself walked. Then she lost her way, came to a hill covered with snow and ice and slid down it (suggested by an article read the day before, about mountain climbing amid snow and ice). She saw a car approaching with Mrs. P. on it. Then her hat blew away (perhaps the sound of the wind outside influenced this feature), and she found that she had left her necklace at home. When they reached the boat I was not there and she worried about it. The recurrent *losing* element in the dream is what makes it worthy of record. (1) Dr. P. is gone. (2) Mrs. P. leaves her. (3) She loses her way. (4) Her hat blows away. (5) Her necklace is missing. (6) Dr. P. is still missing when the boat is reached. While several features of the dream were suggested by incidents of the previous day, yet there is a selective principle involved, and appears to have been based upon R. D.'s missing, or losing something, *i. e.*, the watching of M. *Aug. 27-28: 8 alt. (4 within space of 6 m.): R. D., 20 h. 32 m.; M., 4 h. 3 m.*

Aug. 29. The backache continues, but grows gradually less, the constipation has been considerably relieved, partly by phenolphthalein, which is the best cathartic discovered for her

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case, and partly by massaging across the body just below the ribs. Spirits affected by the stormy weather, which prevents walking and driving.

A pain brought M. at 1.35 p. m. She was much bored and did all she could to bring R. D. except to lie down and sleep, which she refused to do because the pernicious Ferris waist, which I cannot yet banish to outer darkness, hurt her. Experiments were made for anæsthesia, stroking, rubbing, and hard pinching in various spots were not detected. The neck was pricked sharply with a pin, and she said, "I felt that; you touched my shoulder. (What with?) Your finger." Tests of the sense of smell thus resulted: (1) Bay rum. She smelt it and looked dubious, looked at the bottle and recognized it, exclaiming triumphantly, "It is bay rum." (2) Liquid with strong rose scent in a strange bottle. "It hasn't any smell, it is only water." (3) Crude petroleum. She recognized it by the color. (4) Bay rum in a strange bottle. She said shyly, looking to me for corroboration, "It doesn't smell any." (5) Turpentine, very odoriferous. She said there was no smell. But she will not admit that she cannot smell as well as formerly, nor that she cannot taste as well, but says "Things don't taste as good", and thinks she has made a distinction. S. M. says that M. partly realizes that feeling, taste and smell are decreasing, but hates to admit it.

Later in the day R. D. went to her room, and presently I heard a call, and found M., who began to cry, and said, "Let's go out to work. (Why?) To earn some money." Astonished I learned that R. D. had been worrying about not earning any money, and asked what had occurred. [369] "Ah don't know. Ah wasn't watching. Ah guess Ah will have to watch after this." It proved that a simple question how much certain theater tickets would cost had started R. D. to thinking about the cost of her support, and when she came again she piteously protested, "At least I ought to

369. This is one of the infrequent attempts made in the original record to indicate peculiarities in M.'s pronunciation. It is to be understood that the peculiarities continued to exist, though generally no indication is made of them.

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earn my clothes." Both Mrs. P. and I told her that she helps about the house, later can help me as my secretary as she is already beginning to do, etc., and she was comforted. Otherwise, when she came and went to sleep at 8.40, there would not have been the clutch which showed that M. was again not watching. But she was nervous and had indefinite fears in the night. *Aug. 28-29: 6 alt.: R. D., 15 h. 55 m.; M., 6 h. 30 m.*

Aug. 30. While R. D. and I were in the city today she left the Registrar's office for a time and went to a store alone. M. watched while R. D. was engaged on this errand, and when R. D. became tired along towards evening. Yet in the evening M. knew that R. D. had not walked much, "by the way she feels", and described a dog that we saw today from her view of R. D.'s thoughts while the latter was sinking down into the subliminal depths.

While M. was chatting with me and Mrs. P., I touched and pinched her neck, pinched and poked her back, scratched and poked and pinched her bare arm, pulled out several hairs at a time from her head, etc., absolutely without her knowledge. When her body vibrated from a hard poke, she noticed the movement and charged me with "pushing" her. As she was reading I furtively raised her elbow. She looked at it curiously and said, "What made my arm do that? I must be having the jerks", then seeing me smiling, added "O, you did that." She read aloud several pages from a theological book which I admire, before becoming sleepy. Her reading was monotonous. I asked her the meaning of several words which she read. "(What are Romans?) People who used to live in Rome. (What are philosophers?) People who study. (What is a pagan?) Me. (Why are you a pagan?) Because I march." [370] In Manchester she had heard someone use the expression "disreputable man" asked me what it meant, and I answered carelessly, "O, one who drinks and swears." I now asked what the word disreputable means. "Bad. (And what is bad?) To swear, (How do you know?) You told me." It is curious how un-

370. See page 620.

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important events and casual utterances survive in her memory, while big outstanding facts, as of the vacation, drop out. But probably she would never have remembered the conversation if my questions had not followed the same track.

R. D. came at 8.35 and immediately fell asleep. Mrs. P. was sitting in the next room and a bright light shone in, which is unusual. It was evident that M. was watching, from the fact that the hands did not clutch or search, and as Mrs. P. began to stir about preparatory to going to bed, M. came. The sounds ceased and R. D. was back in two minutes. S. M. said the unusual light and sound caused the sleeping R. D. apprehension. M. continued to watch through the night. *Aug. 29-30: 4 alt.: R. D., 20 h. 35 m.; M., 3 h. 20 m.*

Aug. 31. The backache has gradually decreased, and there was none today, except when she injudiciously did work of a character to involve strain. M. did not watch, save in a store when R. D. got to wishing that Mrs. P. had bought her a less expensive dress, and later when she was again thinking of the price of the dress.

R. D. came for the night at 10.15, and after she was asleep grasped my coat. I could hardly get loose, the hands caught at my coat-collar, hand, and ear. As I stepped back, she sat up in bed, turned her head as if peering—but the lids were shut,—groped with her arms and then lay down. This performance, S. M. reported, was repeated after I left the room. M. did not watch the whole night, even to the moment of waking, being the first time that this has occurred. R. D. tells me that the last few nights noises on the street, etc., have sounded louder to her than ever before in her life—startlingly loud. There was one exception, Wednesday night. M. has not *watched* at night for about a week, except on Wednesday night. The coincidence seems to furnish the explanation—R. D. is getting the full effect of the sensory stimulus, instead of dividing it with M., and the novelty of this makes the sounds seem disturbingly loud. Also, every night of late, excepting the same Wednesday night, she has had *losing* dreams, often of losing her bird. Last night she dreamed of searching for a lost necklace, *losing a little girl*

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whom she was escorting, missing me, etc. She does not understand the significance of the above occurrences, as nothing has been explained to her.

Today M. asked, "Shall I sing you a song?" and then, with eyes dancing, she sang "My days are gliding swiftly by", and added, "I am going to take that as my standard song. *Aug. 30-31: 6 alt.: R. D., 22 h. 59 m.; M., 2 h. 41 m. Average daily total of R. D. during August, 1911, 17 h. 33 m.*

Sept. 1. Once when the parrot was making a racket I heard an exclamation and asked R. D. "(What did you say?)" She looked at me with sincere, wondering eyes. "I didn't say anything, papa." But after M. came in the evening I questioned her and she said, "Polly's noise made the R. D. nervous, and that brought me near, and I heard it, and I came and said 'O you pollywog!'" Towards evening M. wanted me to take her to a near-by drug-store to get some anise, and I did so, as an experiment. On the way she admitted that she could taste little, and really did not care for the anise, but insisted that she could smell. She bought some almonds for R. D., and seemed to take pleasure in imagining how surprised R. D. would be on finding them in her drawer. She ate one of them on the way back, but was disappointed, as she could not taste it at all. The short walk, which she would formerly have thought hardly worth while, made her both tired and sleepy before she got home. S. M. says that M. feels her limbs so little when she walks that she could not tell, by feeling alone, whether she was walking fast or slowly.

R. D., coming at 8.40 p. m., at first clutched—M. was not watching, but soon her hand relaxed—M. had begun to watch. Because of indigestion pains M. watched all night. Next morning R. D. reported, "I did not sleep the way I did the night before, I was not so nervous." *Aug. 31-Sept. 1: 6 alt.: R. D., 19 h. 7 m.; M., 3 h. 18 m.*

Sept. 2. Indigestion pains continue, and small eruptions like the first stage of a boil, which burn and sting, have come on the body. Yet M. did not watch until towards night, when Mrs. P. quite casually reckoned up the expense of a trolley

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trip that we all three took. S. M. thought that M. would watch tonight, but when, after R. D. had come at 8.57 and read for an hour, she went to sleep, the hands clutched me—M. was not watching. Later, R. D. recalled me to the room to pull down a shade which was flapping in the wind, and as she fell asleep again, M.'s amused voice was heard, "You forgot to put down the blind, papo." M. now continued to watch for a time. S. M., referring to M.'s subliminally calling out, says, "It can't hurt R. D. now. It did when she called out in R. D.'s sleep in Manchester because she was putting forth an effort then. But now it is simply an echo of R. D.'s feelings just before. So it was the other day; R. D. got worried by the parrot's cries, and M.'s calling out was just an echo in M." *Sept. 1-2: 4 alt.: R. D., 21 h. 55 m.; M., 2 h. 22 m.*

Sept. 3. Sunday. M. came probably 8 times in Sunday school and perhaps 12 times in church, all the appearances momentary. It was M. who came to the communion rail, but R. D. who received the bread and the wine, while M. came for a moment after each act of reception. I caught sight of her face as she started to come forward, and judged from the Margaretesque smile who it was. The monthly period commenced in the afternoon. [371]

In the evening R. D. was left alone, while Mrs. P. and I went to church. On our return I got no response to my repeated address, until suddenly the features became alert, the head turned, and S. M. replied. She had been watching M.'s thoughts. M. had read a story in which a woman was shot, her baby born with great difficulty and danger to both, and then the baby was found to have two fingers missing. M. read the last part of the story over and over, and vainly tried to puzzle out its meaning, at last giving it up as dumb stuff. When I entered, though asleep she was alternately pondering upon this part of the story and her drama, which I ascertained today that she had mostly forgotten. The next morning

371. She should not have gone to the services. Being surrounded by people, hearing organ and hymn music, and the solemnities of Holy Communion, all affected her too keenly.

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M. fetched the magazine and read the last part of "the crazy story" to me. Knowing her childish notions about babies I asked, "(Where do you suppose that doctor got the baby?) Why, the doctors get 'em on the river-bank. (How do you know?) Our mother told us so. We saw a wee, tiny baby on the river-bank, and mother said the doctor did not take that one because it was dead. (How did it come there?) God sent it down." S. M. says that Mrs. F. did evade a question by M. about a baby found on the river-bank in this way. Her answers to such questions settled M.'s notions of the origin of babies for her whole career. Before M. woke she showed symptoms of fear, but on feeling my face over recognized me, and cried, "Where *was* you?" My replies were unheard, so I formed the words silently upon her fingers, "At church." She responded, "No, there isn't church in the evening", and though she understood every sentence of mine shaped upon her fingers would not accept my statement. When she woke, as is often the case she evinced no recollection of the previous conversation, but repeated the question, now accepting my explanation. She said that as she did not watch she knew nothing about our going, and when she came at 8 it was dark down-stairs and she did not dare to go down, but did not think we could be sitting in the dark. She seems never to have thought that it was Sunday and we must be at church.

R. D. came at 10.10 and was asleep in two minutes, M. watching. At 2.05 a. m. M. came and pulled the string. She was in pain which rubbing removed. As R. D. returned and fell asleep M.'s voice was heard, "Papo no go", so I lingered until the sleep was deeper and then withdrew. This exclamation is almost the same as one of S. D.'s phrases in her last stage. I omitted to record that on Saturday evening she ran six of the pimples through with a pin, and S. M. said I had best threaten when she woke to spank her. I did so and she said, "Baby not want 'pank." She had picked a pimple in her nose, and while she slept I patted her hand reprovingly as I took it away. Presently she said "Asa no! asa no!" with peculiar inflections, as if to assure me of her good intentions, then carried my finger to her nose and scratched it. *Sept. 2-3:*

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men. per began; abt. 26 alt.: 20 momentary; R. D., 20 h. 46 m.; M., 4 h. 27 m.

Sept. 4. R. D. did not come until 10.32 a. m., and then asleep, with no warning but the announcement of S. M., and no indication of her presence except the lifted chin when I asked her if she was asleep. A feeling of regret that she could not work sent her away. Again she came in sleep, and went in the same manner. It was M. who breakfasted and dined. M. continues to say "Asa no" when about to rub her nose, to assure me that she is not going to pick the pimple. She longed to go out on the porch, but took it pleasantly when told that she should stay abed. Even in her sleep she murmured, "Let's go out on po'ch", then answered herself reprovingly, "Asa *no!*" Asleep she mimicked the parrot, and when I told her on her fingers to sleep replied, "We can't sleep all the time; we aren't a toad." Reading a story entitled "The Daughter of a Dream," she remarked "If ah should have a daughter that is what she would be. wouldn't she?" M. cannot remember to lie still, but hops up on every provocation, and thrashes about as she lies. This makes the pain, which is very bad today, worse, though M. suffers less than R. D. She had a number of slight approaches to catalepsy, the neck and back stiffening, after attacks of pain. S. M. said that M. yielded to the inclination, and if she continued to do so it would become an involuntary habit. But R. D. had several similar attacks—perhaps M. was responsible—and was alarmed by them. M. slept many times, holding to my hand, and saying, "No go! No go, papo!"

Both M. and R. D. had forgot most of the long train of daily whistles during the eastern journey, as I hoped they would do. M. bothers very little about time now. Her judgment of the lapse of time is still poorer. In the night M. came, and I did not at once know it, but when I reached her I asked how long she had been there. "About an hour", she said sleepily. (What!) About 10 minutes. Just a little while." It had probably been about 15 minutes.

I asked M. to "imagine" me a story. She told a pretty

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story, which, apart from her childish rendering, I certainly have read somewhere, but there is no doubt that M. thinks she made it up on the spot. Another story told directly after this, is illuminating. Having in mind an incident which occurred in Marlboro, I said, "Tell me a story about a little girl who was awakened by a bird in the chimney." M. told the whole story as it occurred, without a sign of suspicion that she was drawing on her memory, and S. M. says that M. believed that she "imagined" it.

R. D. came at 9.50 and with the exception of a quarter of an hour interval, slept fairly well until morning. *Sept. 3-4: 12 alt.: R. D., 11 h. 17 m.; M., 12 h. 23 m.*

Sept. 5. R. D. feels pretty well, except for the sting of nine eruptions on her body. She helped me sorting papers in the Registrar's office for several hours, and the work seemed congenial and did not bring mental confusion. And for the first time, when she went upon the street and into stores M. did not watch, nor did she watch during the day.

M. remarked, "The R. D. thinks that when ah am here ah am just as meek as a lamb." She had rather eat a wormy apple entire, in spite of her scrupulous cleanliness in most respects, than to take any bother about it. "What's the use bothering about little worms?" she says, "ah just crunch 'em right up." Every night for some little time M. has called for one or two of what she calls "tomats", eating them raw and with salt. Sometimes she calls for apples, or grapes, but seldom eats anything besides fruit. She explains, "They are wet and cold. (Then why isn't cold water just as good?) Ah couldn't chew that, could ah? (I could fill a sponge with cold water, and you could chew that.) Well, that would be all right. I would like that", she said seriously.

R. D. came at 9.20 for the night, and I left M. watching, probably because of the pain of the eruptions. All but two broke during the night. *Sept. 4-5: 6 alt.: R. D., 21 h. 11 m.; M., 2 h. 19 m.*

Sept. 6. The two remaining eruptions were so swollen and stinging that Mrs. P. and I hesitated to leave her to make calls in the afternoon, as planned. But R. D. remonstrated

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that she did not wish us to be put back in our work, and then M. began to watch and soon came out, but only for 7 minutes. We were obliged to leave her, with the clouded face and mental confusion of which she complains when M. watches. While we were gone M. came thrice for very short periods, but long enough to prick one of the eruptions and pull off the skin, and also to go to the store around the corner, get a stick of candy and, not liking it, give it to some children. At supper M. came twice. The first time I sternly asked her what she did to her arm, and she "dodged" and R. D. came. The second time I foolishly told her that I would punish her but for the fact that I had not warned her before going out. She triumphantly responded, "I knew you wouldn't smack your baby." I told her that on any repetition I would punish her, but she would only laugh and say, "O, I know *you*, papo, you wouldn't smack your baby." As soon as M. was asleep, S. M. began to reprove me for not punishing M. "You must carry out your promise, no matter what the circumstances may be. You must show her that you are boss. Now she doesn't believe you. If you are not careful she will begin to do other things that she ought not to do. You really ought to have smacked her for running away. If she gets to doing that she may wander off and forget the way home and have to be picked up, and that will cause talk. I think you had better punish her anyway for picking that place on her arm. Tell her you have found out by 'science' that you must do so." It was hard to do, but when M. woke, still jubilating that I would never smack her, I carried out the prescription. She trembled all over, hid her face against my shoulder, and cried in whimpering accents, "You mustn't smack your baby", and showed no resentment, and readily promised not to repeat the offense. I warned her against going away alone and she promised on this score also. As she fell asleep S. M. said, "You see that it had a good effect."

R. D. came at 9.50 p m., went to sleep instantly, and her hands clutched me as I turned to go with such vigor that it was quite a task to disengage myself. There has been no

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backache since her period closed. *Sept. 5-6: 16 alt.: R. D., 21 h. 44 m.; M., 2 h. 46 m.*

Sept. 7. M. watched none today, but when she came in the evening was in a jovial and daring mood. She persisted in poking her feet into the lap of Mrs. P., who at last thrust them away. M. now threw herself upon her face on the couch, and went to sleep at once. After awhile the sound of Mrs. P.'s laughing made her hilarious, and she began a series of boisterous stunts, slapping me on the head, feeling of the hairless spot and crying, "O you dear bald head!", etc. S. M. said that she was getting too excited and should be wakened. So I blew in her eyes, an expedient which is often necessary of late, since she seems harder to waken than formerly, and she woke. Instantly the hilariousness was gone, though she appeared docile. She slept and soon S. M. announced "The R. D. is coming." R. D. no longer comes while M. is asleep, so I woke the latter again, and directly, with the usual jerk, R. D. was there. It was now 9.20 and R. D. said "I would like to go to sleep myself tonight. (You know you have tried that twice, and it did not work well. You had better wait a little longer before trying.) But I am not sleepy. I would like to try it. (You may tomorrow night, maybe.) But I may not feel like it then. (Why do you wish to tonight?) I don't know." Suddenly she was asleep. I was proceeding in the usual way to whisper in her ear, "Sleep sweetly. Sleep all night", etc., when the voice of M. was heard, saying hoarsely, "No use!" I disregarded it, and the words were repeated. They had a sardonic sound and the change from R. D.'s voice was so startling that my blood almost ran cold. It was evident that M. had caused R. D.'s wish to go to sleep by herself. I now asked "(What are you doing this for?) No use! (Stop it at once.) No use! (Stop and go away.) You go away. (You must stop at once.) Go away. (If you don't go I will smack your hand.)" The body shrank, there was a pause, then I heard, "No. . Go away." I continued to command and threaten, her "Go. . . go. . . go" became fainter and fainter, and R. D. woke and said in surprise, "Did I fall asleep?" Again she said she

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wished to be left alone, but I told her it was not best, and asked how she felt, "Not very well, papa. (Do you feel free?) No, papa. But I was free all day." Here a guttural grunt, as of contempt, burst from her lips. She cowered and said, "What made me say that? (It is all right. Don't let it worry you. Go to sleep.)" Her eyes closed, and again M. and I had it back and forth. I said I would certainly punish her. "Mustn't smack your baby. No like smack. (Then stop troubling her.) Go away. Go. Go. (Come, I want to talk with you.) Don't say come. (You had better come.) Will you smack us? (Not right off.) When? (That will depend on how you behave.)" R. D. woke again, and again asked me to leave her, and when I said it was not best to do so, looked at me with troubled eyes. She slept again, and, resolved to end it, I said, "(You must stop this. Come.) Don't say come. (Yes. Come! Come!! Come!!!)" The eyes opened and M. was there, laughing, mischievous, yet at the same time shrinking and exclaiming "Don't smack your baby." I demanded to know why she was acting so, and she said, "I just want to tease her a little. (Why?) I just feel like it. (You must not.) I will tease her. I just want to tease her a little. (Promise to behave or I will punish you severely. Will you promise?)"—and lifted my hand for a slap. "Yes. (You promise not to tease her?) Yes. . No. . Yes. (What do you mean by that? Do you promise or not?) Yes. (Say after me, I promise not to bother R. D. tonight.) No. (No? You won't promise?) No. Yes. (You don't mean what you say. I shall have to spank you.)" And I did so, but put the spanks mostly on the backs of her hands, where she feels less than on the palms. She now promised and went to sleep. S. M. now spoke. "You did the right thing. I didn't know that you could bring her that way. Somehow when you said 'come' she couldn't help coming. It was fortunate. You must conquer her before you leave her, or she will keep the R. D. waking all night. She doesn't mean what she says; she will tease R. D. unless she is punished again. She is feeling pretty wild; you must slap her hard, on the palms. And after you have done so, put her away from you and let her feel lonely and sorry. Don't

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leave until she is thoroughly repentant." So I woke M. and told her I had learned by "science" that she did not mean to keep her promise. I slapped the palm of one hand; she promised volubly, but then put both hands under her and looked triumphant, as if she could now defy me. I pulled out the other hand and deposited some resounding slaps, then as she said with sincerity not to be mistaken that she would be good, and held out her arms to be forgiven, I thrust her back and let her lie a few minutes, until she was reduced to a state of childish misery, trembling, whimpering, pleading with "papo to be good to his baby whom he has hurt so." Then I put my arms around her and she snuggled in them with a long sigh of relief, and cooed, "Papo wont smack his baby. Hurt baby—o-o-oh!"—holding up her hands. She slept and S. M. said, "Now she is all right. She won't watch any tonight. She means it now." When R. D. came she said, "I feel much better. I feel free now." In a minute she was asleep, and the clutching hands showed that M. was keeping her promise. S. M. thus calmly explained the whole affair, "It was the mother's pushing away her feet which began it. Of course that was very annoying and I don't blame her. But that started M. She got over the feeling for a little while, but then she began on the R. D.

S. M. says that R. D. while asleep pays attention to no customary sound, but any which is unusual, though very soft, alarms her. When awake, by day or night, if M. is not watching, R. D. hears much better than she ever did before. *Sept. 6-7: 4 alt.: R. D., 20 h. 31 m.; M., 3 h. 9 m.*

Sept. 8. It is observed that M. comes sleepier on a morning when she has not watched than after a night when she has. This is simply a continuation of what has been noticed from the time that S. D. began to go. Every new accession of energy on the part of R. D. is followed by a tendency to somnolence on the part of M. When R. D. got so that she could sleep all night, with M. watching, M. would come sleepier in the morning than when she had been out part of the night. And now, the fuller possession of the bodily machine by R. D. during sleep tires her, and M. "has to rest for her."

In the afternoon she went to the library alone. A

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thunder-clap startled her, and M. watched a few minutes. Then the car stopped exactly opposite where her father was sitting, and he smiled sneeringly at her, according to S. M. On her return she seemed depressed, yet M. watched no more today.

M. came at 8.49 p. m., and I remarked, "I wish you had staid away a few minutes longer, so that R. D. could have completed 21 hours. "I can go away. Do you want me to? (Will it hurt R. D.?) No. (Then I would like for you to do so.)" In an instant R. D. was there, but looking a little dull, and she remained eight minutes.

R. D. came at 9.22. There had been previous thunder, which had frightened M. until I shut off the sound by the cushion method. At about midnight there came a crash of thunder, and Mrs. P. cried, "Run quickly!" I ran, shut the sound off from a frightened M., and brought back R. D. An hour later another big clap came, and I found M. twitching with excitement. The lightning and thunder continued fiercely for some time, but at length seemed to be over, and R. D. was restored, but with M. now watching. Still again, later, the whole process had to be repeated. Both during her intervals, and in the morning, when there was no storm, M. would cry, "Let's leave this place, papo. Let's go away. I have a quarter: let's go to Pittsfield. There isn't thunder there . . . . Let's go away from this place. I'm ready; I'm all ready." In the morning I asked, "(Where do you want to go?) To Pittsfield. (Why?) They don't have such thunder there. (Where are you now?) At Aldrich Place. (Where is your home?) Aldrich Place. We are at home" —with an air of surprise. "(Where did you live when you were a little girl?) Pittsfield. That's how I know they don't have thunder there. I *never* heard such thunder there." She has heard me speak recently of Pittsfield, near my birthplace in Maine, and perhaps it is this fact which has made her change Pittsburgh to Pittsfield. I asked her, "(Did you ever see Aunt Louise?) Yes. Aunt Louise is your mother, isn't she?" M. met my mother at the home of Aunt Louise, and she seems to be amalgamating the two. She would express

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no remorse for having attempted to "tease" R. D., but protested, 'Don't you think I ought to have a little fun? She is out most of the time, and I am asleep most of the time I am out. I think I ought to have a little fun." *Sept. 7-8: 10 alt.: R. D., 21 h., 11 m.; M., 2 h. 51 m.*

Sept. 9. **R. D. Attaining Normal Perspiration.** I began a day or two ago to give R. D. exercises in calisthenics. The first time she was exhausted in 5 minutes, and vomited afterward. Until she gets used to them 5 minutes will not be exceeded. This morning she remarked that she had never perspired so freely as during the last three days.

We all attended the Industrial Exposition. I ought to have remembered that music has always exercised a strong influence over her emotional nature, and especially that she is just now in a transitional stage when sounds are magnified to her. If I had, she would not have been taken to the orchestral concert. The music was thunderous in her ears, even the pianissimo passages sounding out clearly. Nevertheless, she enjoyed it greatly, but bad effects were soon evident in the twitching left hand. She saw me looking at it, and hid it under a paper, but I could see the paper vibrate, and soon the left shoulder began to twitch and the whole body to tremble. I could not induce her to leave, and she even wanted to attend the second rendition, an hour later, but this was not permitted. Her face showed that M. was watching. As we entered the house on our return M. came and expostulated, "O papo, didn't you know better? . . I came near screaming right out in the concert." At 8.38 R. D. came, but all night M. watched, R. D. was awake much of the night, and was troubled by noises. Once she dreamed that her own mother stood by her, and as she put out her hand to touch the mother, the latter retreated slowly to the other side of the room, R. D. following. As a matter of fact, R. D. did rise and go to the other side of the room, and was awakened by striking her head against the window-frame. *Sept. 8-9 : 10 alt.: R. D., 18 h. 39 m.; M., 4 h. 37 m.*

Sept. 10, Sunday. S. M. said that she thought it would be unwise for R. D. to attend services today, "though", she

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added, " I suppose she will want to." M. woke not long after and said, " I wouldn't let the R. D. go to church or Sunday-school if I were you, papo. I don't think she will want to. She will speak to you about it." The coincidence in advice is interesting, yet not strange, but how account for the difference of opinion on the question of what R. D. would wish? Either M. had seen a thought in R. D.'s mind, which S. M. had failed to notice, or else M. proposed to influence R. D.'s desires. Sure enough, when R. D. came I found her of the opinion that she should stay at home and be quiet. But later in her sensitive condition she totally misconstrued some remark, M. came and declared she *would* go to Sunday-school, and when R. D. was restored, *she* could now hardly be dissuaded from going. So it looks as though M. was at the bottom of both wishes.

R. D. was left in rather a sad mood, M. watching, and M. came perhaps four times during the forenoon. The effects of the concert lasted until supper-time, when R. D. reported feeling free again. When we returned in the evening, M. told us that R. D. thought she was going to maintain herself until our return, and the happiness of the thought made her go. " She got so excited—the crazy thing—that she forgot."

R. D. has Temporary Tactile Hyperæsthesia. Today for the first time R. D. became conscious of increased skin-sensation. The friction of her clothing or simply rubbing her finger along the skin is painful. The reception by R. D. of an increased æsthesia is not always simultaneous with the beginning of its loss by M. Tactile sensation in M. began to decline some time ago. And in the case of hearing, R. D. has acquired hyperæsthesia without M. losing any of her hyperæsthesia. Whether her increase of olfactory æsthesia, which now seems to be in excess, was separated by an interval from the decline—not utter loss—of the same in M. was not ascertained. R. D. has little increase of gustatory æsthesia, in spite of the fact that M. can taste almost nothing, though R. D. does like candy more than ever before.

R. D. came at 10 p. m., but rose at midnight and ironed a dress which she wished to wear in the morning. S. M. told

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me of this outcropping of a S. D. habit, and warned me that the like should not be repeated. I shall speak to R. D. about it. She hardly wonders any more at my learning what she has done, and probably accounts for it by M. *Sept. 9-10: 10 alt.: R. D., 22 h. 49 m.; M., 2 h. 33 m.*

Sept. 11. Several hours spent in the Registrar's office, feeling pretty well. In the evening I asked M. to see if she could let R. D. come back for half an hour. R. D. reappeared, and resumed her reading, but with rather a wan look. In 12 minutes M. returned, saying, "I couldn't stay in any longer; I was too tired." She said that she had not been watching. "(What were you doing?) Keeping in—under." There was a little backache today.

R. D. came at 9.38 and slept at once, her hands clutching and searching. M. did not watch during the night, which is remarkable in view of the fact that the skin sensitiveness is now such that it amounts to mild torture. *Sept. 10-11: 6 alt.: R. D., 21 h. 14 m.; M., 2 h. 24 m.*

Sept. 12. R. D. was brought this morning a few minutes too early, probably. S. M. cannot always tell in advance when the best time will be. This morning M. thought I wanted R. D. to come at 7.30, and consented, but not in the happiest humor, nor did R. D. appear quite up to par in animation. The physical exercises, housework, every movement, all were very painful on account of her surface irritability. It seems to her as though the flesh were raw. She thinks that every part of the body, including her palms and soles, are affected, except the head and upper part of the neck.

The pain brought M. during luncheon and she began to rub a sore and inflamed eyelid. When I reproved her she began to tell me that she was only touching it, and seemed unable to speak of it without actually touching it again. To a large extent it is true of M. that she cannot speak of a conveniently accessible part of the body without touching it, and R. D. displays some of the same tendency. At last I gave her two little slaps to make her keep her hands down, and she went up-stairs and threw herself on her bed, face downwards, and went to sleep. S. M. informed me that M. was

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sensitive because chastised before Mrs. P. When M. came again in the evening I asked her to "duck under" and stay for five minutes. She asked how long it would take to read two chapters of the story that R. D. had been reading, and I told her about ten minutes. She went, and returned in 3 minutes. Now she passed into a state of wild hilarity which is unusual. She grabbed a cigar-stump and demanded to smoke it, and persisted until I had to slap her hand, and in doing so a slight abrasion was made in the skin of a finger by its being pressed against a ring. She cried several times, "You cut my finger", and I was about to take the hand and show her how the small injury was caused, when probably fearing I was going to punish her again she began to cry in piercing tones, "It was the ring that cut me! It was the ring! It was the ring that cut me! It was the ring! The ring! The ring!" Over and over, scores of times, these phrases were used, in response to every attempt to calm her and every outer stimulus, and she would look at me with wild eyes of terror, as though she had never known me If left alone, she would read, or appear to read, curled up in a Morris chair, but the kindest and quietest remark addressed to her seemed to pump out of her, "It was the ring that cut me! It was the ring! The ring! Ring! Ring!" Various schemes were tried to alter her mood. I put her shoes on the table, saying that they were all I had to remind me of my baby. She laughed a little, but trailed off into muttering about the ring. I went to 'phone for my baby, she laughed again, but when I returned her face again looked terror-stricken, and she resumed the parrot iterations. Finally, by cautiously and unobtrusively murmuring that she was sleepy, the suggestion of somnolence was insinuated into her consciousness and she fell asleep. S. M. was inclined to blame me for punishing M., saying that she was only in fun about the cigar. But I told her that she herself had warned me against M. getting too hilarious, and that, moreover, I did not have the advantage of an interior view, and so had to judge the best I could. S. M. readily admitted the force of my side of the case. M.'s right hand, the one which bore the "cut", twitched, or rather pawed, incessantly. Finally, under S.

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M.'s directions, I started M., still asleep, toward her room. There she woke, undressed and lay down. I entered and stroked her forehead, which she could not feel, but which I hoped might nevertheless exert some sort of helpful influence. Presently in her sleep her mood changed. She woke and called out, "We didn't eat our tomats", and gaily trotted out to eat them. She seemed to have no recollection of the ring incident. It is as if, during it, she dived to a lower stratum of consciousness, opaque to the one to which she afterwards returned. [372] S. M. remarked that M. seems in general to be more like what she used to be before the death of her mother. "(Is that a bad or a good sign?) Good. It shows that she is going backward. (Do you mean that she is in a sense retracing the track of her past development, in the process of disappearing?) That is the way it looks to me."

R. D. came about 11.30, M. not watching, but the surface irritation drove her away in an hour while sleeping, and she returned while sleeping at 5 a. m., according to S. M., remaining about two hours. *Sept. 11-12: 8 alt.: R. D., 20 h. 31 m.; M., 5 h. 21 m.*

Sept. 13. There is considerable diminution today of the super-sensitiveness of the bodily surface, though still enough to make her uncomfortable. While answering some questions about the past she remarked, "I can tell such things much better when I feel free, as I do now. If not free, and if I get anything wrong, or do not say it just so, I feel as though something were tugging at me, and that confuses me." She felt uncommonly cheerful today because, S. M. explained, she had evidence that she was a help to the mother.

R. D. came at 10.45, M. not watching; but somewhat past 11 a heavy knocking was heard. I flew to D.'s room and soon

372. The next day I sneezed while M. was asleep, and she started and ejaculated "The ring! the ring! the ring!" Twice afterwards, while under the influence of fright from the knocking, she started at the slamming of a door, and renewed the ejaculations. It is noticeable that any severe fright tends in M. to be renewed by any lesser fright, for some days, with the synthesis of thoughts that accompanied the earlier and more serious fright.

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after a coarse voice was heard roaring at the 'phone. A trolley conductor had actually come to a house dark and closed for the night, and asked to be allowed to use the 'phone. It was M. whom I found, and presently she began to say, "It is Mr. Fischer, let's hide, let's get into a drawer and hide." She would not believe my explanation. Yes, of course I meant to tell the truth, but she knew it was Mr. F., he had pretended to be a conductor, he was fooling us, I was too trustful, he was hiding down-stairs, she must hide in a drawer or some such secret place. She slept, and the exclamations continued, but not so steadily. S. M. reminded me of the hammering on the door at midnight by a postman, the chief source of subsequent alarms on account of night-knocking. When R. D. came at 11.20, she did not know what had happened, but remembered a moment of fright. Several times, before I could leave the room, M. came with renewal of the fright and exclamations. Finally I was able to leave R. D. at about midnight, and she staid until 6, after an uneasy and wakeful night, M. watching. *Sept. 12-13: 6 alt.: R. D., 16 h. 35 m.; M., 7 h. 15 m.*

Sept. 14. R. D. was banished at breakfast from having her feelings hurt by a remark that a normal person would hardly mind. M. came perfectly cheerful, and asked to be allowed to stay out all the forenoon. She was good-natured, but was unwilling to lie down and sleep. At last I changed tactics, and said that I thought I wouldn't let R. D. come for a long time so that M. could see how wearisome it was to be out so long. She looked serious, and said, "Don't say that to your baby." But I did say it, and her eyelids grew heavy, her head sank and she slept. Waking she asked that she might 'phone to an old teacher of hers, with whom she has had no communication for quite a while. I permitted it, and the sister of the teacher answered her. M. introduced her remarks by saying "Good morning, Miss X. This is Luella?" [373] There ensued a pleasant conversation,

373. Remember that this was the name which M. called herself at a certain period in school, that in which she was taught by Miss X.

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and it appeared that the lady invited her with her new parents to call on them.

Last night R. D. wondered if eating so many tomatoes brought on the eruptions of which she has another crop. The suggestion struck me forcibly, as it is said that tomatoes act powerfully upon the liver, and it may be that impurities are being driven to the surface too rapidly. I found M. reluctant to give up her "tomats." "(Very well, you had rather have more sores than to give up your tomatoes?) Yes. (All right, and you will be out more to enjoy them.) No, don't talk so to your baby", she said with apprehension. I pitilessly followed up my advantage, "(Yes, you will be out a good deal more, for R. D. won't be able to stand the pain.)" Her brows fell. "Ah guess—ah'll stop eating tomats, then."

At 10.17 p. m. R. D. came and went to sleep, clutching, an indication that M. was not watching. But a thunder storm woke her, and M. came for about 15 minutes. S. M. announced that she thought that R. D. could not stay. I woke M. by blowing in her eyes, R. D. came and fell asleep, clutching only slightly. Afterward, having made no reference to the peculiarity of the clutching, I learned that M. at first watched "a little", and soon ceased to watch at all. *Sept. 13-14: est. 10 alt.: R. D., 17 h. 2 m.; M., 5 h.*

Sept. 15. At 2.14 p. m., after having showed some tendency to revery, which I checked, R. D., sitting in an easy chair, suddenly fell asleep. M. came, and S. M. was heard saying that R. D. could come again at once, upon M. being waked. I woke M., who asked "What am I here for? (You are not here for long. R. D. is coming.)" And R. D., with the usual jerk, was there. In the evening, when M. was in the bathroom, I stepped to the door and warned her not to prick any of the eruptions. It seems that she was doing it at that moment. When she came out she was unwilling for me to inspect the places, and when I told her I would have to spank her if she had disobeyed, put her arms around my neck and announced in wheedling tones, "Little baby sleepy. Your little baby *awful* tired and sleepy." When she was asleep S. M. told me that M. had pricked the places, and advised

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me to punish her. I said that I hated to. "Then don't do it", was the curt reply. "(Will it have a bad effect if I don't?) She will disobey you the sooner, that is all, unless you keep your promise. (Then you would advise me to punish her?) *I* would think that you ought to." Subsequently I did so, and S. M. commented, "Even though she forgets what you have told her about not picking the sores, yet that teaches her that you are boss. If she was not a little bit afraid of you she would do all sorts of things, and ride right over you." S. M. again advised that R. D. take short walks by herself after dinner to cultivate self-reliance. R. D. hates to walk alone without any particular object, so later it was arranged for her to go on a daily trip to a spring for a small pail of water.

I asked S. M. to explain a little more clearly the difference between "in" and "away." She answered me without taking time for reflection, without hesitation, with calm and deliberate assurance. To a considerable extent the following is her language, and I am confident that it correctly conveys her thought.

M. *in* and *watching* carries on independent and *conscious* mental activity, concomitantly with the main current of mentality under control of the personality which is out. [S. M. did not use the phrase "concomitantly with the main current" but some equivalent.]

M. *in* and *sleeping* carries on independent but *unconscious* mental activity concomitantly with the main current of mentality under control of the personality which is out.

M. *away* and *watching* carries on no *independent* mental activity, but follows the thought of the personality which is out.

M. *away* and *sleeping* carries on no mental activity whatever, independent or otherwise, but is for the time being as if non-existent.

Also, S. M. informs me that only since S. D. went has M. ever been *away* while *R. D.* was *out*. Before that:

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When R. D. was out, *awake,* M. was { usually watching / sometimes sleeping. } M. *in*
When R. D. was out, *asleep,* M. was always watching.

But now

When R. D. is out, *awake,* M. is { watching (less and less) / sleeping (more and more) }
When R. D. is out, *asleep,* M. is { watching (less and less) / sleeping (more and more) } M. *away*

R. D. came at 9.22 for the night. *Sept. 14-15: 10 alt.: R. D., 21 h. 14 m.; M., 4 h. 25 m.*

Sept. 16. The surface irritation has subsided to a numb prickly sensation. There are still some exceedingly painful eruptions, owing to M.'s meddling with them. M. the other day urged that I begin again to give R. D. piano lessons, and I gave her one today, and she practised afterwards, without mental confusion, and when M. came she did not know but seemed to be glad to learn what had been done. R. D. slept off and on 9.12 p. m.-7.10 a. m. *Sept. 15-16: 4 alt.: R. D., 19 h. 8 m.; M., 4 h. 42 m.*

Sept. 17. Sunday. M. was induced to get up a little too soon. A few minutes more or less in her sleep makes the difference to R. D. between speedy coming and delay, or coming cheerful or a little clouded. M. ate breakfast, and not being able to taste bolted her food without much chewing, which was the reason, probably, why R. D. experienced indigestion afterwards. M. said that R. D. should not go to the church today. I said that R. D. would have to judge that, but M. insisted " it will be better for her not to go than for me to watch all the time she is there." When R. D. came I advised her to stay at home, and remarked that she, when " she forgot ", thought she had best not. " But I don't want to be ruled by when I forget," she replied resolutely. A moment later M. flashed out and said, " I told you you must not let her go." But R. D. went, and after Sunday school I asked how she had got along, " Not very well. I heard the voice—heard it all through Sunday school. (What did it say?)

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Go home. Come along home. (Did it sound like a real voice?) Yes. I thought I had better not go to church."

M. still pricks and pulls the skin from the sores, which makes them very painful, and hinders their healing. On return from church in the evening I found that she had repeated the offense, and slapped her hand harder than ever before. She looked so piteous and helpless after the chastisement that I felt conscience stricken, but it was a good thing, for she gave me a promise of abstention with more of a ring of sincerity than I had yet heard. When R. D. came at 10.20, she clutched but lightly, and when, next morning, I asked M. if she was watching when I left the room, she replied, "Just half and half." *Sept. 16-17: 8 alt.: R. D., 20 h. 6 m.; M., 5 h. 2 m.*

Sept. 18. The pain of a boil on the arm is still worse today. It is a proof of R. D.'s greatly increased strength that she can suffer so and yet maintain herself so long. Even when she came at night, 8.35, M. was not watching. *Sept. 17-18: 4 alt.: R. D., 19 h. 33 m.; M., 3 h. 4 m.*

Sept. 19. R. D. worked some in the registrar's office, but her arm was very bad. Later some salve that had been recommended was applied. M. came for a moment as the arm was touched. In spite of the pain R. D. made a record day from sleep to sleep, 23 h. 29 m., and M. watched but a short time in the daytime. When R. D. came at 10.40 for the night, however, M. began to watch. *Sept. 18-19: 6 alt.: R. D., 23 h. 29 m.; M., 2 h. 36 m.*

Sept. 20. The string was not pulled this morning, to notify of M.'s arrival, and she was found curled up in her closet, her head pillowed on several pairs of shoes. She did not at once wake, and S. M. said that she had been there since 5 o'clock, having fled there to escape the pain. S. M. said that the pain eased a short time after, and M. thought that it was because she went into the closet. The boil was found to have discharged.

Though the pain was much less today, yet R. D., exhausted by what she has gone through, and by the long day yesterday, had a short one today. When she came for the

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night, 9.20, M. was not watching, but I accidentally grazed the arm, and M. began to watch, as evidenced by the ceasing of the clutching and searching movements. M. continued to watch through the most of the night. *Sept. 19-20: 4 alt.: R. D., 16 h. 10 m.; M., 6 h. 30 m.*

Sept. 21. Of late R. D. usually lapses in her sleep in the morning, instead of lying awake awhile first, as has been the case.

According to arrangement, Dr. James H. Hyslop was here from the latter part of the afternoon to 10.30. R. D. knew he was coming, and was nervous, though she kept pretty good command over herself. M. watched intently underneath, and led to embarrassment and confusion in R. D.'s mind. After M. came, she was timid for a few moments, but this soon passed away, and she was calling her visitor "Jim Hyslop." M. was put to sleep, and S. M. was amused at being supposed guilty of M.'s abrupt and often disconcerting interruptions by word and act, for the most astute observer needs time in order for the phenomena to range themselves in evident order. Finally R. D. was brought back for a few minutes, and I talked with her, while Dr. Hyslop was secreted behind her, she supposing that he had gone. M. came asleep, was wakened by blowing into her eyes, in her turn thought that the visitor had gone, referred to him disrespectfully as "that greaser", etc., and was not at all disconcerted on detecting that he was behind her, but said, "You there, Jim Hyslop? I thought it was a dog back there." [374]

374. The following report by Dr. Hyslop is a much more accurate interpretation of what he saw than most scientific men could give after a single interview. But no one could master the peculiar relations of S. M. to the case in an evening. Therefore I append notes to his report to set forth the facts underlying the phenomenal aspects, though these should be now familiar to the reader.

September 23d, 1911.

On the evening of the 21st I called on Dr. Prince and witnessed the case under his care, and report the following observations. I was introduced to the subject in her normal state which is called Doris. I found her a jolly, cheerful and unsuspecting maiden of 22. Her conduct was coy, and that of a child much younger than this age. She was not silly, but immature in many

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R. D. came at 11.15, but the excitement made M. watch all night. She dreamed of members of her family, as she often does when anything has made her nervous previous to sleeping. *Sept. 20-21: 4 alt.: R. D., 21 h. 43 m.; 4 h. 12 m.*

Sept. 22. Today R. D. went to the library, and met a sister-in-law, who proceeded to ask her why she went away, why her relatives could not see her, whether it was true that she was kept shut up, or not allowed to go out alone, etc. R. D. talked with her for some time, and reported " I have had my first battle and have won." Surely, according to her rehearsal of what was said she sustained her part admirably. The answer to the last question referred to above was simple yet effective, " Am I not alone now? " Very naturally the relatives are puzzled as to why they are so rigorously excluded, but it cannot be explained more than has been done by Dr. Walker and myself. It is an astonishing fact that R. D. was " free " all through the conversation. In the evening S. M. approved of all that R. D. said to the relative, but disagreed with R. D. on two points, (1) R. D. had thought that the woman was the best one whom she could have met to

---

things associated with her manner, tho also mature in many that contrasted with the immature things of manner. I noticed a glassy look in the eyes as if something abnormal existed. (a) She was particularly jolly, and laughed much. There was not the slightest bashfulness about her and at the same time it was not any more boldness. She was simply innocent of her real age and had the immaturity of a child.

In the evening she was reluctant at first to come up-stairs for the séance, but when let alone she soon came up as Margaret. After talking to this personality and asking her many questions I tested her for anæsthesia, and found this condition generally to exist. Dr. Prince frequently pinched her at various places on the body where she could not see him with her eyes, and she was completely anæsthetic. Then she was asked to go to sleep and Sleeping Margaret came. There were evidences that Margaret was not entirely expelled (b), and that she did not know what Sleeping Margaret knew or did, but Sleeping Margaret knew all that Margaret did and thought, and often told what Margaret thought. There was good evidence of co-consciousness. In this condition I tested her for anæsthesia and found her anæsthetic everywhere except below the wrist-joint, where she was sensitive on the palm and back of both hands. I tested her many times for this. She was anæsthetic on the feet also. As the eyes were closed I resolved to see what the effect would be of opening her eye. I opened the right eye and instantly she was Margaret, Sleeping Margaret having at once disappeared (c). I then tested her for anæsthesia, and found her anæsthetic on the palms and backs of both hands as well as elsewhere. Apparently she was æsthetic only in the field of vision. The differences between the two personalities are thus expressed by differences in the displacement of sensibility. Margaret without Sleeping

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have her words reported to the entire family; S. M. doubted if she would faithfully report all that R. D. had said. (2) R. D. thought that the woman boarded a car to go to Ada's home; S. M. said there was no evidence of this as the car, while not so direct, would take her to her own home. R. D. came at 10, and M. did not watch. *Sept. 21-22: 6 alt.: R. D., 20 h. 27 m.; M., 2 h. 18 m.*

Sept. 23. M. did not watch today until R. D. began to study her Sunday-school lesson before supper. Later M. was here, and in the gathering dusk flashes of light from the trolley-wires a square away could be seen. M. called them the lightning, and though she knew that they came from the wires yet at the same time she attached to them some hazy memory of the lightning-stroke in Marlboro, for she gravely said, " it may strike a tree."

R. D. came at 9 p. m. and read for some time before going to sleep. In spite of her present auditory hyperæsthesia, she was so intent on her reading that when I entered and spoke to her she was startled, and M. came for a moment. M. did not watch tonight. *Sept. 22-23: 4 alt.: R. D., 20 h. 20 m.; M., 2 h. 40 m.*

Sept. 24. Sunday. M came to the threshold as usual this

Margaret is visually æsthetic and tactually anæsthetic. With Sleeping Margaret she is visually anæsthetic and tactually anæsthetic except in the palms and backs of hands. (d) Sleeping Margaret is visually anæsthetic and tactually anæsthetic except in the palms and backs of the hands (e).

JAMES H. HYSLOP.

(a) Especially because M. was subliminally active, watching with interest, and consequently producing confusion in R. D.'s thoughts, and aiding the nervousness which caused her to " laugh much."

(b) Of course Dr. Hyslop later learned that at such times M. was not expelled at all, any more than, strictly speaking, S. M. came, though that manner of speech is perfectly permissible, as S. M. was able to express herself only when M. was out and asleep.

(c) That is M. woke, and S. M. was no longer able to express herself, though there with consciousness unaltered.

(d) These were simply differences in M., between her waking and sleeping state.

(e) That is, Sleeping Margaret was conscious of whatever sensations M. had.

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morning, to give me a morning salutation. She was laughing, the customary jerk which accompanies the change of personality came, and still laughing she said "Hullo!" Then a somewhat startled look came over her face, and throwing herself down on the couch she laughed in a new strain. "I thought I was the R. D. for a minute", M. said amid peals of laughter; "It scared me almost to death." It was a curious episode. I have not known R. D. to miss fire, as it were, before since, months ago, M. used to "get kicked out again."

S. M. said that it would be better for R. D. not to go to church today, but she would be sure to want to, and perhaps it would not be best to try to dissuade her. R. D. "forgot" during the singing of the Te Deum in the church service.

Dr. Walker has returned from a long absence. R. D. is timid about meeting him again, and is especially afraid that she will "forget" when she sees him. M. has repeatedly said that when R. D. goes to Dr. W.'s office next, *she* is going to come out and shout, "O you Dr. Walker!" R. D. does not know this, but it is possible that M.'s dwelt-on intention translates itself in R. D.'s consciousness as a vague fear of forgetting.

On returning to the house I found that M. had scratched a pimple, and told her that if she did so again I would have to punish her. She fell asleep, and presently her hand stole to the interdicted spot and scratched. I woke her and slapped her hand. When her tremors subsided and she slept, S. M. commended the punishment, saying, "She didn't believe you after you said you would forgive her for the first time. You must keep your promises; you told her awhile ago that you would smack her if she *ever* scratched a sore place again." R. D. came at 9.35, and slept splendidly until 7.45 a. m., M. not watching. [375] *Sept. 23-24: 6 alt.: R. D., 22 h. 24 m.; M., 2 h. 11 m.*

Sept. 25. In the morning S. M. remarked, "M. is never

375. Hereafter, in case of silence on this point, it may generally be assumed that M. is not watching.

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in when she is *sleeping*, [376] but is always *away* when *sleeping*. (Can you give me a better idea of the distinction between *in* and *away?*) Well, it is like this. Suppose R. D. were awake, looking at a street parade. If M. were *in* and *watching*, she would see what R. D. saw, and have her own opinions about it, and also see R. D.'s thoughts. But if M. were *away*, *watching*, she would only follow R. D.'s thoughts. Do you see? (Yes, I think so. Now state the facts when R. D. is asleep.) When R. D. is asleep, and M. is *in* and *watching*, she sees R. D.'s dreams and thoughts. When S. D. used to be asleep and M. was *away*, *watching*, she likewise saw S. D.'s thoughts, but from away off, hazy. (I'll not ask more now, I want to be sure to get this down right.) Why don't you have your note-book ready, and write as I tell you? (Wouldn't M. wake up?) You could pat her hand once in a while, and she would know it was all right, and keep on sleeping." Not because I had any uncertainty, but to test S. M., I asked, "(Which of the four knew the most?) I. All that S. D. forgot I absorbed, and all that R. D. has forgotten I have absorbed, and I have the knowledge and result of the experience of them all." I spoke of R. D.'s appearing young for her age, and S. M. said with interest: "Have *you* noticed that? I did not think that you knew that. I have known it all along. In what way do you notice it? (In her manner and her mode of discussing various subjects.) I know it by her feelings particularly. She feels about things as a girl does, not as a young woman of 22."

We went to Dr. Walker's, and to me he expressed himself as highly pleased with the extraordinary progress made, which gives ground for hoping what could not have been predicted at first, that she may recover. He advised that M. be gradually weaned from the pleasures of life, the cables cut, as it were, and even that she be made to feel neglected. For a long time this policy has been pursued with a single exception. She has been deprived of one habitual act and associ-

376. That is, in the stage of the case now reached. The word "sleeping" is here used, not in its ordinary, but in the technical sense of pages 547 seq., 551, 599 seq., 692 seq., 699.

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ation after another, as she could bear it, pains have been taken to allow that which has retreated into the background of her memory to remain there, the range of conversation has been narrowed, and she has been kept sleeping all that was possible. But such experiments as I have made in letting her feel neglected have decidedly not worked well, and as long as M.'s course towards extinction seems to be steered most effectually by keeping her in good humor, I see no reason for repeating the experiments and rousing her to sullenness. Her death will probably have to be a euthanasia.

(Continued in Vol. X.)

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PROCEEDINGS

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Section "B" of the American Institute for Scientific Research

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VOLUME XI

PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

THE DORIS FISCHER CASE OF MULTIPLE PERSONALITY.

PART III.

BY JAMES H. HYSLOP.

CHAPTER I.

Introduction.

The Preface to Part I of this Report explained briefly the nature of the phenomena to be recorded and discussed in this volume, and hinted at the possible interpretation of them which the present experiments might offer. But that explanation is not the first thing to consider. It was inevitable that it would be suggested, if not proved, by the kind of experiments that are here mentioned. They, however, obtain their scientific interest primarily from their relation to the phenomena of multiple personality previously recorded.

Parts I and II were occupied with two things. (1) There was the detailed record of the phenomena which made the case one of multiple personality. (2) There was the therapeutic process involved in the cure of Doris Fischer, one a scientific and the other a practical problem. Part III must be occupied with the possible independent connections and causes of the phenomena that offer so much interest. Hence the present volume, or that part of it associated with the case of *Doris* Fischer, is not primarily occupied with the phenomena that occurred in her own person. They are useful to us only as confirmatory or contradictory to what was obtained in the mediumistic experiments here recorded. The

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facts constituting this last Report are not experiences of her own, but independent phenomena, which in many instances interlock with those recorded as multiple personality and the question now is to determine the significance of that fact.

Observation of Doris Fischer had largely to remain content with cataloguing her experiences as events happening within the limits of her own organism and apparently without significance for other foreign influences than the familiar physical stimuli, with the exception, perhaps, of the few really or apparently supernormal phenomena recorded by Dr. Prince. There was nothing superficially evident for the hypothesis which antiquity applied to such cases and hence nothing more could be said than is usual with phenomena which we describe as due to multiple personality. Time and scientific discussion have determined, for many minds, that such phenomena do not require explanation by transcendental agents, but may be the result of dissociated brain centers and functions. There is certainly no evidence, superficially, of any other interpretation, and unless another theory can adduce adequate evidence in its support, this other theory will have to go by default. But before we adopt any explanation we must know (1) all the facts, and (2) the nature of the assumed causes which we set up to explain the facts. Both of these aspects of our problem must be taken up and presented in some detail. Without begging any questions as to what the problem really is, I shall take up first the phenomena of secondary and multiple personality. They must be understood in order to appreciate what the problem has been in this record of mediumistic experiments.

1. The Nature of Secondary and Multiple Personality.

In the Preface and Introduction to Parts I and II of this case I called attention to some questions in connection with dissociated mental phenomena that give rise to confusion in the interpretation of them. I refer (1) to the misconception which many laymen have of the phenomena as implying some independent non-human and supernormal cause for them, and (2) to the necessity of distinguishing between the *contents* and

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the *functions* of dissociation, or the nature and the causes of multiple personality. This distinction will come up from time to time for use in the discussion of our problem. But it will be important to examine a little more fully the complications involved in the terms employed to denominate the phenomena.

Those who interpret or understand "secondary personality" to mean something mysterious and independent of the physical organism, and yet not ordinarily physical, endeavor to form a conception of something intermediate between materialistic and spiritualistic explanations. The materialist rests content with explanations referring to disintegration of brain functions and the spiritualist thinks that spirits are the explanation, and the layman, who has never had a clear idea of what personality is, causes perplexity for himself by allowing the qualifying words "secondary" and "multiple" to imply a middle course between the two theories. But no scientific man will make this mistake. The causes for the phenomena, broadly speaking, must be found either in the organism or outside of it, or in the co-operation of both influences. Those who find the causes in the organism will discard external stimuli or accept them as not determinating the nature of the phenomena, which must be more definitely explained by disorganized internal conditions. Those who seek the explanation in external causes will divide between ordinary external physical causes and spiritual agencies that are supposed to act on the physical organism of the patient. There will be very few, if any persons, who would lay any stress on ordinary external physical stimuli as the explanation of dissociated personality. I mean physical stimuli external to the body. It is precisely because there is no articulation between normal stimuli and the disordered mental states that prevents us from resorting to the ordinary interpretation and hence there will be no thinkers who will seriously assert ordinary physical stimuli as a satisfactory explanation for dissociation. They may always admit their presence and influence, but not as the primary ones to help in understanding what happens in secondary and multiple personality. It is

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the interpretation of normal experience that is systematically and uniformly related to external stimulus. The phenomena of dissociation have no regular connection with such stimuli, unless we admit spiritistic ones. Hence we seek most naturally for some disturbance to normal conditions within the organism for the explanation of dissociation. The peculiar character of the phenomena makes it necessary to find their most intelligible cause within the body, unless we can find reasons to seek it elsewhere, and those reasons are not found in the normal external stimulus. Hence it is that there are but two schools for the interpretation, the general interpretation, of the facts, tho further investigation may result in combining the two points of view. Of that when we have reason to consider it. At present the controversy can be only between the materialistic and the spiritualistic schools, with the ordinary conceptions of both of them unsatisfactory, in so far as the evidence is concerned. In both we go beyond the facts for our causes and the purely empirical scientist may say that the causes are purely conjectural. This may not disqualify them as such, but if we suppose that they are proved facts because the conjecture is legitimate, we mistake the nature of the problem. But there are only two probable sources of explanation and they are the dissociation of processes supposed to explain normal mental phenomena and foreign transmission or stimulus of a transcendental type. The latter has the natural presumptions against it and must have satisfactory evidence for it before it can even have the rank of an hypothesis.

The terms "secondary" and "multiple personality" are usually taken to denote an explanation of the phenomena of dissociation. "Split personality" is only another term for the same thing and usually is taken for an explanatory expression. These terms, however, are nothing of the kind. They are purely a description of the facts. "Dissociation" comes nearer to being an explanatory term, because it apparently names a process which we might conceive to explain the severance of phenomena which are described as secondary or multiple. But it is in reality descriptive also, and cannot

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be regarded as explanatory in any sense that denotes a cause. It but names one of the conditions or one of the phenomena in the series that constitutes what we call secondary or multiple personality. If we could discover some actual lesion in the brain we should come nearer the conception of causality than by any of the terms we are accustomed to employ. The physical accidents which often give rise to these secondary phenomena are causes and to that extent are explanatory, tho not of the nature of the phenomena. They explain the origin of them, but are not the reason for the peculiar form they take. There are other causes to be found because the phenomena are so complicated. The terms "secondary" and "multiple personality", "split consciousness", "dissociation" are but limiting conceptions for indicating the extent of our knowledge in the case and enable us to distinguish them from normal life. They are mainly means for classification and in so far as that process offers explanation, they may be said to represent explanatory ideas. But classification never completes explanation. It is useful only when we know the causes that explain the class or type. It is a method that helps us to ascertain the unity of things, but the cause may still have to be found when we have classified our phenomena.

One of the functions served by the terms has been to connect the phenomena with what is known in normal experience. Personality is but a name for a connected group of mental states through time with its sense of identity, and this constitutes the primary feature of our lives. Secondary personality names a group of mental states, really or apparently, connected with the same subject, but separated from the primary stream by amnesia or inability to recognize or remember them in the normal state. It makes no difference what ultimate explanation we get for them, whether by processes within the organism or by foreign agents acting on that organism, the phenomena at least appear to be caused within the subject, in so far as their nature is concerned. They are completely simulative of a foreign personality, tho they occur within limits; namely, those of the organism, that suggests the same origin under abnormal conditions that the

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primary personality has under normal conditions. They are supposedly anomalous phenomena of the same subject as the normal consciousness. There is nothing in their contents to suggest evidentially spiritistic interpretations, as many people have believed in the past, because the anomalous data seem to have been derived from normal experience and are only separated from normal memory by the cleavage which some traumatic lesion, physical or mental, may have occasioned. The processes and the facts with which the secondary states are occupied, or by which they are constituted, represent memories normally acquired by the subject, or at least apparently so acquired, and no alternative is left the scientific man to explanations in the usual manner, modified by the abnormal conditions in which the subject may be.

Besides this, various facts well known in biology showing the complicated cellular nature of the organism, often carrying on dissociated functions in abnormal conditions, suggest an analogous condition for the complex functions supposed to constitute consciousness. With that analogy scientific men have a strong presumption for explanations along that line, and hence "split consciousness" is apparently not any more inconceivable than a "split" cellular organism. Whether this be actually true or not, our present knowledge and scientific method will not allow us to insist on any other explanatory process, unless we can produce adequate evidence. What we know is that persons in some abnormal conditions will say or do things of which the normal consciousness is not aware and of which it has no memory. The various stages of such phenomena are reverie, abstraction or absent-mindedness, somnambulism, hypnosis, trance and secondary or multiple personality. In all of them there is more or less cleavage between the normal consciousness and the dissociated states. Satisfactory causes are still to seek. For the practical man cure is the desideratum, but for the scientific inquirer the causes are the thing desired.

It is this simulation of another personality than the real and normal one that offers the layman an easy temptation to resort to spirits to account for the facts. But he usually

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neglects the requirements of that doctrine. The facts necessary to prove the existence of spirits must have two fundamental characteristics. (1) They must represent supernormal knowledge; that is, knowledge not acquired by normal sense perception and beyond any conceivable hyperæsthesia. (2) This knowledge must represent incidents in the personal identity of known deceased persons and verifiable as such. Whether these will prove it is another question, but all the evidence for spirits must at least have these qualities, whatever else they may be supposed to have. It is not enough that they shall be anomalous or represent something ordinarily inexplicable. It is not enough that the cleavage should imitate completely the character of an independent personality. It must also represent information which can be proved never to have been acquired by the normal personality or by the secondary state through the normal organs of sense. Then and only then have we any right to entertain the possibility of spiritistic theories. The facts may actually have that source or be stimulated by such agents, but until the facts become verifiably supernormal and illustrative of the personal identity of the deceased, and moreover verifiable as such, spiritistic assumptions cannot be tolerated. The association in function and contents with the normal self excludes the right to import foreign causes into the problem.

There are, however, various types of secondary personality, or various phenomena, so classed, and until these have been properly examined and characterized there will be no assurance in regard to explanations. The first type, beyond the incipient phenomena of reverie, abstraction, somnambulism and hypnosis, consists of the simplest possible cleavage between the normal and the secondary states and will represent the contents of one's past experiences, whether remembered or not by the normal self, and merely not known by the normal self to have been recalled in this abnormal condition. The purely secondary nature of the phenomena is recognized by the identity of them with the proved past of the subject. There would be no apparent change in the character or ideas of the subject. Unless amnesia were discov-

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ered between the primary and secondary states we should not suspect dissociation at all in such cases. There is no mark of it but this amnesia. The second type will be that in which the real or apparent moral character changes, but the knowledge does not change. There may be some alteration of ideas, but nothing that would distinguish the possibility of foreign invasion. The subject simply shows a different character, and memory may be quite intact. The third type will represent a change of both character and apparent knowledge without reaching the stage of anything provably supernormal. There may appear ideas apparently beyond the intelligence of the subject, but not provably so. There will be nothing in such types that would not be referred to the subconscious in spite of a real or apparent cleavage between the two personalities.

These three types may run into each other. In fact there is no hard and fast line of distinction between them. They will only represent different degrees of alteration in the personality without betraying any evidence of the supernormal.

But just as we leave these three types, we encounter the borderland of mediumship. Most people imagine that the line of demarcation between mediumship and secondary personality is clearly marked. This is not true. There is no hard and fast line of distinction between secondary personality and mediumship. It is only the two extremes that show this clear distinction. It is probable that cases of dissociation and of mediumship could be arranged in an order to show at their touching points no appreciable distinction at all. It is probable that secondary personality in some form is either necessary or a concomitant of mediumship. That remains to be proved or illustrated by actual cases. But right as we leave the third type of secondary personality we have another in which character and contents of knowledge are beginning to show suggestive differences from those of the normal subject. Some incidents of knowledge may be supernormal or so near it as to perplex the believer in dissociation. After this will come the types with increasing amount of supernormal knowledge superposed upon a substratum of sub-

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conscious and normal knowledge, or supplanting its place. We might reach a point where normal and subliminal information would be more or less eliminated. We should not be dealing solely with dissociation in such cases and many of them show none of the traces of it which are the symptoms of the malady. In every other respect their lives are normal or nearly so.

This account of the phenomena prepares us for studying their connections and ascertaining whether there might not be instances in which the phenomena of both fields are inextricably interwoven. It was the Smead Case that suggested this view to me. Her development from Martian episodes, which had no evidence for their reality, into a medium with power to give good evidence for the supernormal, proved that the supernormal could be superposed on secondary personality or interwoven with it, and when I came to the various other cases which were mentioned in the Preface—The Thompson-Gifford, the de Camp-Stockton, and the Ritchie-Abbott cases—I had evidence that dissociation was at least an accompaniment, if not a condition of mediumship and that obsession might be the real interpretation of many cases passing merely as secondary or multiple personality.

I do not wish, however, to discuss the complications of secondary personality at present. These will come up a little later. I have alluded to them only to show how very distinct types of phenomena may run into each other, and we shall find later that all of the best known instances are not pure cases of dissociation. But for clearness of thought about the phenomena it is necessary to have a correct conception of what we are discussing. Now the fundamental characteristics of secondary personality are two. (1) The presence of amnesia or the absence of memory between at least some of the personalities. (2) The exclusion of supernormal knowledge and hence the limitation of it to the normal and abnormal experience of the subject. There may be a third characteristic which I cannot be so sure is necessary or fundamental. It is anæsthesia or insensibility. In many cases this

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is a marked feature of them. In others the anæsthesia is not apparent. For this reason we cannot say that it is not absolutely necessary for dissociation in all cases. But if what appears to be sensibility or anæsthesia in the really or apparently exceptional cases is subliminal æsthesia or hyperæsthesia supplanting normal anæsthesia then we could make anæsthesia a fundamental characteristic of secondary states, and it would be the third one. But it is so difficult to distinguish hyperæsthesia from normal æsthesia, except in degree, that it may be best not to urge anæsthesia as a uniform accompaniment of dissociation in these highly organized forms. But the first two characteristics are so necessary that we should not admit secondary personality without them. The amnesia distinguishes the secondary phenomena from the normal and the exclusion of supernormal distinguishes the cases from spiritistic phenomena. The anæsthesia, if present, would only be an additional evidence of the abnormal and hence of secondary states. It, when it occurs, distinguishes the secondary states from normal sensory experience and the amnesia distinguishes the secondary states from the normal introspective phenomena. The limitation of the information or memories to those of the subject excludes the right to import spirits into such cases, unless we have other reasons to believe that such agents might instigate mental states without transmitting them. But to prove this we should have to resort to other facts than those of dissociation.

The amnesia may not always apply both ways. That is, it may occur so that the secondary personality may know all about the primary, but the primary will not know anything about the secondary. This is frequently the case. It means that the amnesia exists in only one direction. For instance, in the Beauchamp case Sally knew all that the normal self knew but the normal self knew nothing whatever about Sally. Here the secondary state, as Sally was called, had the knowledge and memory but the primary self was amnesic or without that memory. But if the memory had extended to both personalities there would have been no distinction of personality at all, or no dissociation. Its presence must be found

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to distinguish one of them from the other, even tho it occur in but one direction.

These characteristics give us the definition of secondary personality and represent it in its pure and theoretical form. Perhaps its pure theoretical form would require amnesia in both directions, and while that seems to be true between some of the secondary personalities I do not know of any case in which it is true of the relation between some of the secondary and the primary state. In all cases that I have known, with two exceptions, some one of the secondary personalities, at least so called, has known something of the normal or primary personality. If, then, it be true that the pure theoretical form of multiple personality should require amnesia in both directions, we should only have evidence that multiple personality does not occur in its absolutely theoretical form. It is certain that the actual cases do not illustrate it so far as my knowledge goes with the two exceptions mentioned above. These were the cases of Ansel Bourne and Charles Brewin. Cf. *Proceedings* Eng. S. P. R., Vol. VII, pp. 221-257, and *Journal* Am. S. P. R., Vol. VII, pp. 201-229. In these two cases the amnesia seemed to exist in both directions. In the Ansel Bourne case the same incidents were recalled in both personalities in a few instances, but it was not remembered that they belonged to the other personality. The two personalities interfused to this extent, but not in the sense that one of them recognized the other as Sally recognized some of the other personalities while recalling events that belonged to them. In the Brewin case there was complete amnesia in both directions, tho in the transition from the secondary to the primary state, a dream revealed incidents that had occurred long before in the normal state, but were not recognized in the secondary state as belonging to the primary, and when the primary state returned the dream was not remembered. It required others to recognize the meaning of the dream.

The Ansel Bourne and the Charles Brewin cases are the nearest to the theoretical conception of secondary personality in which perhaps we should find (1) amnesia in both directions, (2) exclusion of supernormal knowledge, and (3) an-

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æsthesia. Even in these the contents of the mind or memory interfused, tho conscious recognition of them did not. In all other cases that I know the purity of the theoretical conditions was not complete. Even in the best known instances, that of Flournoy, the Smead case of Martian phenomena, and that of Dr. Morton Prince, as well as the present one of Doris Fischer, there are traces of the supernormal events, to say nothing of the fact that the amnesia was not in both directions. Flournoy's case of Mlle. Helene Smith with her Martian messages had also, according to Professor Flournoy, indications of both telepathy and telekinesis or the movement of physical objects without contact. I do not think the evidence is adequate for telekinesis in the case and the facts which support his belief in telepathy in it were not given in sufficent detail to be sure of them. But Professor Flournoy seems to recognize more than secondary personality in the case, tho he rightly questions the influence of spirits for lack of sufficient evidence. In the Smead case, there were many instances of alleged communication with the dead that had every indication of being supernormal, even at the time of her Martian phenomena, and of course much evidence later. In the case of Dr. Morton Prince, Sally showed characteristics that coincided with those which describe controls in mediumistic cases that are provably supernormal. They were (1) the claim she was a spirit, (2) automatic writing, (3) always conscious, and (4) no appreciation of time. These are all fundamental characteristics of spiritistic controls and communicators. In the present case Dr. Walter F. Prince has marked some instances of the supernormal of a telepathic sort in the work of Margaret, if we can treat them as evidence for the supernormal at all. Sleeping Margaret was apparently always conscious and certainly knew much, if not all, about both the primary and the other secondary personalities, and to that extent resembled Sally, while Margaret in her mischievousness resembled Sally in other respects, and automatic writing as well as the claim by Sleeping Margaret that she was a spirit were further affinities with Sally.

All these cases simply show that, even in the classical

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cases of secondary or multiple personality, we are on the borderland of the supernormal all the time. The Smead case became supernormal and the traces of secondary personality disappeared, except for those sporadic instances of it which we should naturally expect even in the best of psychics. The case of Sally Beauchamp was neither reported in detail nor experimented with to ascertain if the supernormal might not have been present or developed, and hence we are left with incomplete knowledge about it. The same may be said of Flournoy's case. The present one we have been able to experiment with by cross reference and, whatever the result may be, it shows evidence of connections and at present a psychic development which confirms the hypothesis that secondary or multiple personality may be merely undeveloped mediumship. It will remain for the future to establish the generalization.

There would probably be no serious dispute on the problems of secondary personality were it not for the controversy between materialists and spiritualists. The latter school have always resorted to spirits for explanation of unusual phenomena, in season and out of it, and the former have usually had the better of it when it came to the evidence. The spiritualist has been too slow to recognize that personal identity is the first condition of his hypothesis, and not mere perplexity in normal explanations. The result was that he discredited his position by appeals to phenomena which were not such evidence as science required. The psychiatrist could always demand that we transcend the actual knowledge of the subject before the supernormal of any kind could have any claims and the vicissitudes of human knowledge are such that it is often difficult to assure ourselves that normal knowledge has been transcended. In certain instances it is easy to prove this transcendence, but the spiritualist has so long been careless about his observations and experiments that the careful scientific man had the advantage in his methods. Besides it has so frequently been shown that, in spite of the interesting cleavage between different personalities, the information given is coincident with what the subject knows, just as in

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the Bourne and Brewin cases, where it was slight, and the cases in which this interfusion of memories or experiences occurred were so emphasized that connections between them and psychics generally were either ignored or denied, and we seemed to have only hysteria, somnambulic phenomena, and various forms of organized subconscious phenomena to deal with. Secondary or multiple personality thus became the *bete noir* of the spiritualist. The psychiatrist could easily show that the phenomena, at least most of them, had none of the characteristics which were required by spiritistic assumptions. In the pure and theoretic form of secondary personality the contention of the materialist or anti-spiritualist could not be set aside. The apparent exceptions in the sporadic phenomena of actual cases of secondary personality were either explained away or their evidential sufficiency contested. Hence the line of demarcation between ordinary psychological and spiritistic theories was made a clear one. The phenomena as observed only in the subjects of them, unless they were provably supernormal—and they are often provably subconscious—usually afforded no evidence of anything supernormal, and often the contrary. Hence the case had either to remain wholly undecided or to have the verdict on the side of normal and abnormal psychology. The consequence of this situation, therefore, was that other observations or methods of experiment were necessary, if any clear conclusion was to be found.

Now it was the impurity of the phenomena, even in the classical cases, that suggested the way to solve the issue. If spiritistic agencies are present affecting secondary personality the way to decide the fact would be to take the subjects of them to a reliable medium under conditions that excluded all normal knowledge on the medium's part of the case and its phenomena. In this way borderland phenomena might be indicative of the explanation to be offered for the analogies with mediumship found in so many alleged cases of multiple personality. That is, cross reference might be resorted to as a measure of the limits of multiple personality. This aspect of the phenomena must now have our attention.

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2. Experimental Methods.

There are two forms of experiment possible to determine whether multiple personality has any connections with mediumship. They are (1) the development of the subjects of it into mediums, and (2) the use of cases of dissociation or multiple personality as sitters with tried mediums. I have employed both methods to some extent. The latter, however, has been the one which determined results with the least amount of time and expense.

I do not shirk the analogies and resemblances between all mediumship and multiple personality. Indeed the fact can just as well be admitted and urged on the spiritistic side, starting from the best types of mediums, as from the side of psychiatry, starting from the pure cases of multiple personality. It is at the point of their interfusion that their relation is concretely established and we may as well recognize that mediumship is possibly involved in secondary personality at least in some instances, and that we may prove foreign invasions without depending upon the usual standard for the supernormal. The indubitable traces of their interfusion must suggest a relation even in the extreme types, tho that connection may not be found in the contents of the knowledge displayed. This is shown very clearly in the fact that proper methods have resulted in the development of mediumship in cases which the psychiatrist would not have regarded as anything but secondary personality. This phenomenon has shown itself in the case of Miss Doris Fischer since my own experiments with her in the presence of Mrs. Chenoweth, and it confirms the opinion that psychiatrists might take a leaf from the book of psychic research. This first type of experiment, however, is not the one of chief interest in this Report and so I turn to the second.

The experiment for determining the truth of the spiritistic theory is a very simple one. Choose a psychic, whether honest or dishonest makes no difference, if you know how to experiment, tho it will be cheaper and more effective with the public, if you choose one whose probity of character cannot be questioned. Conceal the identity of the sitter you bring

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and be absolutely assured that the psychic could not possibly have known anything about the name or life of the sitter. Make a careful record of all that occurs at the experiment, both what the sitter says and what the psychic says or writes. If the phenomena illustrate the personal identity of some deceased person and if the incidents mentioned with names cannot be due to subconscious guessing or chance coincidence, we have supernormal knowledge which we may explain as we find it necessary. This is proving the personal identity of the dead. I dismiss telepathy from account as not worth serious consideration as a rival of spiritistic theories. No intelligent person would defend it against the mass of facts on record, even tho he be not satisfied with the spiritistic hypothesis. But facts which represent supernormal information regarding the personal identity of a deceased person not known by the psychic are easily enough obtained, if you have a psychic at all and if you know how to experiment. They must be verifiable by living people.

But when it comes to ascertaining whether spirits have anything to do with multiple personality, it is not quite so easy. In the first place we cannot accept the testimony of spirits on the matter without verification by the living and the living find no traces of discarnate influence in such cases, in so far as evidence for personal identity of the dead is concerned. There may be cases where such evidence is intermingled with subconscious elements, but that is only to concede that the subconscious elements are due to secondary personality and we are just where we were before.

Again the phenomena in secondary or multiple personality are neither supernormal nor evidence of the personal identity of the dead and any acceptance of spiritistic interpretation of them only abandons the primary condition of proving that hypothesis. The proof of the existence of spirits assumes that the incidents or knowledge obtained by the psychic have been transmitted from the transcendental world. It has not been fabricated by the medium. But the mental phenomena in secondary personality are presumably products of normal experience and are so often this that we cannot regard it as transmitted, unless we prove the transmission as

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well as the supernormal character of it. But as its supernormal nature is questioned or deniable, its transmission cannot be proved in the same way that it is proved by the supernormal. Hence we shall have to proceed in a somewhat different manner from that which we depend upon in the primary proof of the theory. Indeed, we shall have first to prove the existence of spirits in order to apply the hypothesis to cases of secondary personality in any form whatever. This can be made apparent by the following facts.

The phenomena which prove a cleavage or " split " in personality are not evidence for the influence of the discarnate, even tho we should ultimately find evidence that they are in some way related to the discarnate. They do not illustrate the personal identity of the dead. They are just anomalous in our conception of personality which was previously represented by normal life with the integrity and unity of memory. But if we cannot take the phenomena of dissociation as superficially suggesting spirits, we may be able to test the matter by what is called cross reference. If the phenomena of secondary personality are either produced by spirits or implicated in any case with their influence, we may try mediumistic experiments in the same way that has been described and examine the results. If the mental states of secondary personality are either instigated or transmitted by spirits, and yet do not illustrate the personal identity of the discarnate, we may find evidence of this in obtaining reference to them through a psychic who knows nothing about the subject or the facts. That is, we may either prove identity of personality, so to speak, or obtain supernormal information about them with transcendental testimony as to their cause. That is to say, we may have communications from the personalities in cases of dissociation proving that they are the same realities in both cases, tho we have not proved their personal identity in the usual manner by obtaining incidents in their terrestrial lives, or we may have the detailed facts in secondary personality told us through other mediums, making the information supernormal, and in some cases having even the names of the personalities given that are supposed to be merely secondary. In addition, we may have this associated

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with statements from tried and reliable personalities connected with the mediums that obsession or transcendental influences are associated with the phenomena which are not themselves superficial evidence of spirits. This is the kind of experiment that has been performed in a number of instances and that suggested the necessity of experimenting in the same manner with Doris Fischer. Let me summarize a few of these instances so as to enable the reader to understand in the concrete just what we are doing in the present instance.

The first is the Thompson-Gifford case. Here was a young man who never had any education or training in painting but who was suddenly seized with the desire to sketch and paint. He obtained materials and went to work painting from apparitions or hallucinations which affected him, representing storm-beaten trees and landscapes, and feeling himself as if he were Gifford, who was an artist and of whose death Mr. Thompson was not aware for more than a year after it. These hallucinations affected him so and were so persistent, that he thought he was going insane. He came to me to talk them over and after an examination of two hours I came to the conclusion that his was a case of disintegrating personality or dissociation; that is, secondary personality. I rather counselled him to let the matter alone, thinking that his fears were right about his condition. Artists, however, who did not know how he was painting his pictures and who bought some of them on their artistic merits alone, remarked in some cases that he resembled Gifford in his subjects and art. One thought he was copying some of Gifford's pictures. I finally sent him to two leading physicians for examination and one of them reported it as a case of prodromal paranoia and the other as hallucinosis, practically the same diagnosis as the first one, and desired to watch the progress of the malady. A third diagnosed it as fraud, but when he learned the facts more accurately had nothing more to say. In the course of my examination of the man and after I had advised him to let the work alone it flashed into my mind that there were records of the kind, especially of the voices which he mentioned in his conversation, and that the way to decide whether it was the real Gifford influencing him to paint or

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paranoiac hallucinations caused by the little knowledge that he had of Gifford was to take him to a medium. Asked if he had ever seen a medium he replied that he had not, but was willing to try the experiment. I made the arrangements over the telephone immediately with one whom I knew and without saying anything about the person I wished to bring. Mr. Thompson was not told the name of the person whom we were to see nor her address, but was to meet me at my house. At the appointed time I took him personally to the medium, introduced him as Smith, would not permit him to say anything until I was ready, and took the notes myself. In two minutes Gifford was described, and it was said that he was a painter, and the same scene described which had appeared in Mr. Thompson's hallucinations for eighteen months, even to the fallen limb on the ground. We were told that we should have to take a boat to get to the place. All that Mr. Thompson knew was that Gifford was born on the Island of Naushon. This encouraged me to go on and I took Mr. Thompson to both Mrs. Chenoweth and Mrs. Smead, both of whom, as well as the first one, never heard of the man or even saw him during my experiments, and I identified the above scene and many others in the life of Gifford and proved his identity from his boyhood up.

Now the significance of the phenomena was just this. Here was a case that no psychologist would treat otherwise than the physicians had done. There was no satisfactory evidence of the presence and influence of Gifford, superficially considered or as reported in the personal experiences of Mr. Thompson. They might suggest possibilities, but not from the standard which psychical researchers had to adopt, at least in the primary stages of the evidential problem. There was no escape from the explanation by dissociation or paranoia. But the mediumistic experiments yielded at once evidence of the identity of Gifford under conditions which did not permit an explanation of the phenomena by previous normal knowledge on the part of the mediums, as the experiences of Mr. Thompson might appear to be. He knew that Gifford was an artist; had seen a little of his work once, and had lived not far from the locality where Gifford had

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worked. Hence, tho there were superficial indications of the identity of Gifford in Thompson's personal experiences and work, there was not enough to justify any theory of obsession or spiritistic invasion. It required a medium to establish this, who had no opportunity to know the facts. To summarize this, the case was one in which there was either no superficial or no satisfactory evidence of spiritistic influence, and yet cross reference yielded the proof that this influence was present. The evidence was found, not in the personal experiences of the subject, but in the usual mediumistic experiment for proving the personal identity of the dead. This simply established a new method of interpreting as the result of foreign invasion, what would otherwise appear to be subjective and the whole problem of obsession was opened. For details of the whole case compare *Proceedings* Am. S. P. R., Vol. III.

The second instance is that of Miss de Camp and Frank R. Stockton, the dead author. Miss de Camp was a private person employed in the office of an international lawyer and developed automatic writing. She soon began to write stories which purported to be inspired by the late Mr. Stockton. They were so like him that Mr. Henry Alden, editor of Harper's Monthly, said they were very characteristic, and another student of Stockton remarked the same fact. But Miss de Camp, when a very young child, had read Stockton's "The Lady or the Tiger". This may be supposed to have given sufficient knowledge to have accounted for the whole dramatic affair. At least psychologists would not tolerate any other interpretation of the phenomena without better evidence than their superficial appearance. My success with Mr. Thompson induced me to try the same experiment with Miss de Camp. I used the utmost precautions against revealiny her identity or anything about the facts, as detailed in my report, and the result was that in ten minutes Mr. Frank R. Stockton purported to communicate through Mrs. Chenoweth, gave his full name, told what he was doing through the sitter and promised further stories, told where he died and in other things established his identity. The man who had introduced Miss de Camp to me before his death, also purported to communicate and gave excellent evidence of his

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identity, sustaining the facts secured from Mr. Stockton. Miss de Camp was a case that any physician would treat as a hysteric and she was this in fact, no matter what explanation you give of the facts. It was simply that we could not stop with hysteria to explain the phenomena, except by not performing such experiments as I did. No other diagnosis was possible superficially than dissociation, and yet it quickly yielded to cross reference and showed that what seemed to be due to hysteria was instigated by foreign influences. For full account of the case see *Journal* Am. S. P. R., Vol. VI, pp. 181-265.

The third instance is that of Miss Ritchie and Emma Abbott. A young woman living far in the country and with little education was doing automatic writing purporting to be influenced by Emma Abbott, the singer who had died when the subject was a very young child. Also Miss Ritchie was doing remarkable singing which the automatic writing informed her was inspired by Emma Abbott, the dead singer. Miss Ritchie had had very little training in singing, having taken a few lessons during a period of two or three months. She sometimes went into a trance when she sang, Trilby like, and was received a few times very enthusiastically. In other words, a woman without the ordinary education in music was singing better than her training would explain. There was nothing hysterical about her, as in the case of Miss de Camp. Miss Ritchie was apparently perfectly normal and no one would have had the slightest suspicion of anything abnormal or unusual, unless he inferred it from the fact of automatic writing. But the phenomena induced me to try the same experiment that I had made with Mr. Thompson and Miss de Camp. The result was the immediate appearance of Miss Emma Abbott and the proof of her identity with an explanation of what she was doing or trying to do through Miss Ritchie. Again cross reference resulted in showing objective influences where the superficial appearances would justify only dissociation or secondary personality. For details see *Proceedings* Am. S. P. R., Vol. VII, pp. 429-569.

The next case was that of Miss M., who was training herself for operatic composition and singing, and also for piano

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composition. She would have been treated as a hysteric by every intelligent physician or psychologist. She was not quite as normal at times as was Miss Ritchie. But she discovered through a psychic that her old musical teacher purported to be inspiring her in her work and the Italian teacher Gerli, who had been this teacher's instructor, was also aiding her. There was no proof of this in incidents showing the identity of either person. But I performed the same experiment as described above, under the most carefully arranged conditions for excluding from Mrs. Chenoweth all normal knowledge of the case, which had not yet appeared before the public, and the result was a reference to her musical teacher and to Gerli, with the name of the latter, and one or two others quite relevant to the case. Again what could not be regarded superficially as adequate evidence of objective inspiration yielded to cross reference, and whether we call it obsession or not, evidence came that the discarnate were connected with the phenomena.

A less important case was that of a young child who was painting in a remarkable way not easily accounted for by normal training or education. It was this unusual ability that prompted to her artistic education. I took the child to Mrs. Chenoweth under the usual conditions of secrecy and had the same result as in the previous instances. Discarnate personalities explained what they were doing and could do through the child. The anomaly of her work and precocity was explained by this cross reference. For details of both these cases compare *Journal* Am. S. P. R., Vol. IX, pp. 209-229.

The last instance is of another type. A man had a dream in which he saw his dead friend. The dreamer awakened in the dream and pinched himself to see if he was awake. He communicated, in the dream, with his dead friend and finally reminded him that people would only call the experience an hallucination and asked him if he could prove his identity. The apparition thought it could and mentioned a game of cribbage the two were playing one time when he was living and added that he had asked his friend at the time to play poker with the hand he had. They did so and the friend now dead had a straight flush. But all this would be treated by

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every psychologist as a hypnogogic illusion. Superficially no other interpretation would be possible. However I took the gentleman from New York to Boston, registered him in the hotel under a false name, and absolutely concealed his identity from Mrs. Chenoweth. His dead friend purported to communicate and among many things proving his personal identity, including a nearly successful effort at his name, told of their card playing and the incidents of the dream experience as having been inspired by himself. Here again what had to be treated as a normal phenomenon turned out to have objective instigation. For details of the incident see *Journal* Am. S. P. R., Vol. VII, pp. 698-706.

All these cases, however, represent merely incipient stages of dissociation as compared with that of Doris Fischer and do not embody any such disintegration as would suggest evil obsession. In fact none of them were this. Even old time believers in obsession would not have explained them in that way, and they are quoted here only for the method involved in the settlement of the causal agency connected with cases that have been perplexing and that psychiatrists could do little more than describe. They are useful here for illustrating the limitations of diagnosis by merely observing the subjective phenomena. It is necessary to give them an objective character in order to understand just what is going on. Besides, since their character as observed in the subject of them does not prove adequately the personal identity of the possible objective cause there is no way to determine this fact but to resort to methods that will secure supernormal information. Experiments with a psychic effected this and changed the whole appearance of the phenomena. What was not evidence on its own recognizance either became such by cross reference or had to be explained by the same cause as the supernormal phenomena obtained through the psychic and which proved its identity with the mental phenomena in the subject of secondary personality or dissociation.

All this made it imperative to test the process with cases of multiple personality like that of Sally Beauchamp and Ansel Bourne. There were a few incidents in the records of the Bourne case that had a psychological character like a dis-

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carnate agent, but nothing like evidence of the supernormal, and the Sally Beauchamp case as reported bore inadequate suggestions of such an explanation. No less did the case which we discuss in this volume. In my examination of it some years ago, with a view to finding indications of obsession, I had to admit there were none, and I had no reason to suppose I would find them in this experiment, except the success I had had in thus investigating cases which would not have been regarded as anything except hysteria or dissociation. Whatever the conclusion, the results amply justified the experiment. But before we enter upon the discussion of explanations we must know the facts.

Prior to this summary of facts, however, let us see what we have in general with the case that has provoked the experiments. Here is a child that had received an injury from her brutal father and ever afterwards exhibited characteristics which perplexed the mother beyond measure and physicians nearly as much. Three principal secondary personalities were developed and two minor instances. Margaret, Sleeping Margaret, and Sick Doris were the principal secondary personalities and Sleeping Real Doris the fourth, but minor instance. Margaret was an impish personality as full of mischief as Sally in the Beauchamp case and had a special hatred for Sick Doris. Sleeping Margaret came only when Doris was asleep and claimed to be a spirit, tho at first she denied she was this. Margaret exhibited some traces of supernormal information obtained apparently by telepathy. Some of her behavior was like that of discarnate spirits in cases like Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth, most of it not. But the evidence that she was a spirit, so far as it was reflected in the phenomena of Doris Fischer, was practically nothing. The limitations of her knowledge were decidedly against such claims in her case. No less did the limitations of the knowledge of Sleeping Margaret derogate from her claims. Every feature of it seemed overwhelmingly against the hypothesis of instigation by spirits, so that there was nothing to suggest my experiments except the hazard that I might find traces of spiritistic influences which one should not suspect, and certainly some interesting psychological phe-

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nomena. The contents of the mental phenomena in the case would not suggest a foreign invasion without carrying with it conceptions of a spiritual world very different from anything suggested by the Piper and other cases. Indeed those contents had no superficial indication of a transcendental origin as transmitted ideas, and seemed to be merely products of the subject's own activities, and even on the hypothesis that foreign influences either affected or instigated them, we have to regard their form as determined by the mind of the subject, Doris Fischer. The explanation by spirits does not carry with it the same presuppositions as the phenomena of Mrs. Piper, Mrs. Verrall, Mrs. Holland, Mrs. Smead, and Mrs. Chenoweth. On the standards of spiritistic agencies that have to be adopted there, such claims would have to be negatived. The personalities show neither supernormal knowledge nor contents like those of spiritistic agencies as usually found. The phenomena are just, in respect of contents at least, the kind of things we might expect of a disorganized consciousness. Yet in spite of this extreme absence of phenomena such as were found in the Thompson, de Camp, and Ritchie cases, the temptation to try the same experiment was too great and the duty too imperative to neglect it.

3. Summary of the Facts.

Nothing had ever been published about the case. It had originated in one of the middle States about 800 miles from Boston and had not been exploited in any way to give it publicity. Several years before I was able to try my experiments, and in fact before the patient was ready for them, she had lived with her benefactor in California, without any knowledge on the part of the public, even the immediate constituency of Dr. Walter F. Prince, that she was an abnormal case. I brought her all the way from California for my experiments and kept her for a week or two in my own home in New York. When I brought her to Boston for the experiments she stayed between sittings with an aunt some twenty miles from Boston. At no time during the several months' experiments while the subject was present did Mrs. Chenoweth, either in

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her normal state or in her trance, see her. Both her personality and her history were absolutely concealed from Mrs. Chenoweth. The records will show that there was no leakage of information, except the one slip, saying that her mother had died of pneumonia and perhaps the possible inference from a statement or two of mine about horses. All the rest of the record shows complete immunity from normal information on the part of Mrs. Chenoweth. The only question that remains to determine is the meaning of the facts obtained. Most of the incidents are so remote from common experience and knowledge and happened in different parts of the United States, tho connected with the same person, that their significance under the circumstances of their production must determine itself. Any attempt to apply the hypothesis of fraud must accept the duty to furnish evidence. I shall not waste time in confuting it, nor shall I consider it seriously without concrete proof that it is a fact in the case. By a large number of absolute strangers I have excluded the possibility or right to entertain it as an explanation that is even conceivable, and when genuine supernormal information of a better type can be obtained without a resort to fraud it is a waste of time and means on the part of any psychic to try the resources of fraud. I merely mention the hypothesis as a challenge to the Philistine who has so much credulity on that matter. I could imagine that some poor incidents might have been obtained by an organized detective bureau, but apart from the fact that there is no such bureau, the remoteness of most of the facts and their exceedingly private character, taken with the proved character and habits of Mrs. Chenoweth, make it so preposterous to apply fraud that I should not mention it were it not that I do not wish to be accused of neglecting it in my estimation of the significance of the facts. The form that the non-evidential material takes is sufficient disproof of any such suspicions and the systematic effort to put the work on a high plane must be considered in any hypothesis. The time has passed when juggling with the hypothesis of fraud can be tolerated without concrete evidence in the specific case.

All other theories must come up later for consideration.

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I have referred to fraud at this stage of the discussion in order to indicate what value for the supernormal the facts must have and that I assume this explanation to have been excluded from the account long ago. It is only a question as to the explanation of the facts, not of their genuineness as supernormal information.

There are two ways in which we might summarize the facts. (1) We might take the chronological order in which they were given. This would have some advantages in showing the psychological conditions under which the order was observed. But it would have the disadvantage of not showing the cumulative effect of the facts with reference to any given personality. (2) We might collect the incidents together that affect any given personality or subject affected by the communications. This is the method we shall follow and it has the advantage of an analysis of the phenomena and the collective estimation of any given set of facts.

(a) Personal Identity of Doris's Mother.

Some of the incidents communicated may point to her identity without having come from her. I shall refer to such when necessary. But the summary will be made up mostly of her direct communications.

But I must premise that the reader will obtain very little conception of the evidence for the mother's identity, if he does not read carefully the detailed record and the notes. A summary will give a very inadequate idea of its rich character and could be made impressive only by being as long as the detailed record. I can expect here only to give some of the incidents which would strike lay readers most impressively as interesting. The real evidence, however, consists in the articulate connections which incidents have and they can be ascertained only by reading the details and their explanation. I shall, therefore, not pretend to give an adequate account of the facts in this summary, but insist on the reader's finding them in the detailed record.

There are two kinds of impressive evidence which stand out for those who understand the problem and I am the

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better able to distinguish them because I was not acquainted with the life of the mother and her child, so that some things told did not exhibit their cogency until the facts were known. Others had only to be verified to make them what they appeared to be on the surface. The two kinds of evidence then are: (1) Incidents which superficially claim to be evidence and appear to be so on the face of them and require only to be verified to be as they appear to be. (2) Ideas, attitudes of mind, and statements which do not superficially appear to be evidential, but which become especially so when their particular relevance has been shown to be a fact. It is the union of these two kinds in the detailed record that cannot be separated for a summary that gives them their special value, and yet a summary cannot bring out their interrelations and cogency as clearly as a study of the whole articulated mass. But a summary may give general readers an idea of what the case is. Scientific interests must go to the detailed record for a correct conception of the phenomena.

The Introduction states the conditions under which the facts were obtained and I require only to refer to those conditions to justify the remark here that the case offered exceptionally good opportunities for testing the existence of supernormal knowledge. (1) It was a very obscure and unknown person who was present as a sitter. (2) Nothing had been previously published about it. (3) The subject lived in the far west, in western Pennsylvania during the first part of her life and in California during the latter part of it. (4) There was no connection between myself and the case or with Dr. Prince, except by correspondence. (5) Mrs. Chenoweth was not allowed at any time in her normal state to see the subject, and at no time was the sitter within the range of vision during the trance even if the eyes of Mrs. Chenoweth had been open, which they were not. (6) Absolutely nothing was told to Mrs. Chenoweth about the case until she had herself supernormally discovered it, and even then only the admission that it was a case of obsession after she had discovered it from some of her normal experiences. I admitted it then to relieve her fears of illness, and admitted nothing more than this bare fact. The facts must be judged accord-

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ingly. Each reader must be his own judge of the application of chance coincidence, guessing and suggestion in the record. I was careful to avoid hints and suggestions, unless in a few instances I did so intentionally. Where this was done shall be left to the reader to determine.

At the first sitting in the first sentence the name John E. came, which was the name of the sitter's father still living, and an allusion made to Mother. It was not intimated whether it referred to the communicator's or the sitter's mother. But as the control immediately changed and claimed to be the sitter's mother and stated that her own father was present, it was evident that it was he who was the first communicator. He had died a year before and the mother of the sitter many years ago. An allusion was made to having tried "at first hand" to communicate with the sitter, a statement that was true both in respect to apparitions and automatic writing by the planchette. In a moment the message seemed to claim that the sitter was the communicator's "wife", which was false, but it was spontaneously corrected to "my child", which was correct. Then the communications were general for a short time and tho pertinent were not impressively evidential, but in connection with a reference to the effect of last thoughts before death upon the power to communicate the mother referred to violets and white roses, saying that she remembered them at the funeral. The sitter remembered the violets, but said there were no white roses there. Her alternating personalities at the time made it possible that she would not remember either of them. Inquiry, however, of Dr. Prince revealed the fact that he had the necessary information to confirm both facts and to show how it happened that the sitter remembered violets. Her mother was fond of violets and the child knew that and was her normal self long enough at the funeral to see a bunch of them on the mantel piece. But she had no recollection of the white roses and neither did Dr. Prince. However he looked over the things packed away that came from that period and among those from the funeral were some white roses.

In the subliminal recovery the name Louie and the capital letter G came. There was nothing said to indicate their con-

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nection, but the sitter was staying with an Aunt Louie at the time of the sittings and there later came the name Gertie, which was very pertinent.

The mother only got a start at the first sitting and at the second began her first sentence with " Mamma loves you ", implying that the mother was dead and stating a fact which was especially true of the mother when living, owing to the afflictions which the child had suffered. But her communications were not rich in evidential incidents, as the second sitting was mostly taken up with practice in control. But at the end of her first effort she addressed the sitter as " My baby ", which was the name she always called her, she being the youngest child. There was one other incident of note just preceding this. The communicator said that she had " been able to show herself on two or three occasions ". The sitter had seen an apparition of her mother twice after the mother's death. Two initials were mentioned, one her own, E., and the other S., which might apply to an Aunt Susan to whom the mother was much attached. But nothing was said to make this interpretation clear.

An attempt to change pencils resulted in breaking her control and G. P. came to restore the poise, and she came back to try again. She referred to a plan to form a " guard " about the child and stated that she went into a trance at night and remarked that it was not just like the present trance of Mrs. Chenoweth, which was true. But the use of the term " guard " was especially significant as it was the term always used through the sitter herself in these night trances and planchette work to describe what is usually called a " guide ". It is the first time in all my experience with Mrs. Chenoweth that the word was used in this sense. She invariably employs the term " guide ". The further allusion to the girl's " natural gift of seeing spirits " was correct enough, tho perhaps implied by what had already been said about her trances and psychic sensitiveness.

I tried to get the name of the personality that controls in sleep, but the request apparently broke down the communications and the sitting ended.

The third sitting resumed the same control and communi-

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cator and the first part of it was occupied with general discussion of the sitter's psychic development in a way that showed knowledge of the subject in general and the case in particular, the message being generally evidential, tho not quotable in a summary. When I asked why the sitter needed her help before she went away and what the matter was, allusion having spontaneously been made to her condition as not normal, I received the very pertinent reply which was as follows:

"I do not know what you refer to. If you mean the physical condition I should say not that so much as a child-like dependence mentally which needed all my care and foresight to keep her as she ought to be and there was no one else who understood her."

This answer was exactly true. The child had apparently no bodily ailments or weakness. Her difficulty was alternating personality, which the mother never understood and had to get along with as best she could. Readers can imagine what was the matter, if they read Dr. Prince's elaborate report on the case and the difficulties with which he had to contend in curing her of her malady.

Allusion was made to the need of care about her food, her sleep and her dress, the last being the less important as evidence. But as the different personalities had different tastes for food and there was great difficulty in getting the proper sleep for the child, it is apparent that the reference to these two incidents was especially relevant. Then followed a most important passage of considerable evidential interest.

"The play with other children was never as children usually play, but was left as a part of my care of her. We were companions, my little one, in a strange way, and her mind was always so quick to see my meaning when to others she could not or did not respond, and there was a delicate feebleness, as some might call it, a slow development. Do you know what I mean?"

I had to say I did not know, as I had not seen the child in her early life, but Dr. Prince furnished the information which

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made this passage an extraordinarily good one. The child could not play with others because of her liability to change personality and to get into trouble with her mates. The consequence was that the mother had to be her childish companion and to take a part in her child playing. The mother understood both personalities, tho only as strange things to let alone, and got along with them when others could not. The development was very slow, so much so that at 20 she was little more than a child of eight or ten years.

I at once asked for some account of the child's habits to further test the mother's identity and the reply was most interesting. The mother rather objected, as she would in life, on the ground that she thought these things should remain between her and her daughter. It was a tacit confession that she was more or less ashamed of them, an attitude of mind exactly that of persons in her rank of life and indeed in all ranks of life where the scientific spirit does not prevail. But some influence was brought to bear upon her mind and she yielded. It was very pertinent to say that "it was some things she said as well as things she did" that caused her worry. In the child's changes of personality she changed both her manner of speech and her conduct in ways that often annoyed and distressed the mother. I then had to change the pencil, but on recovering her poise she went on:

"I want to refer to the running away to other places.

(Yes, tell some of the places.)

It was a matter of worry to have her do that. It was not only that she went but she would not come back, and there were things said at the time to try and make her understand it. I do not know now why.

(Can you say or tell some particular place where she would go and worry you?)

Yes I am aware of the things that happened then and of my fears and of my constant watching for the return and of the real danger that might have come to her if she had got into the place she would have been drowned."

In one of her personalities the child would run away from

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home and would be long in returning. Often she went to the river in one of these spells and plunged in to swim, frightening everybody with her daring tricks in swimming. After a little confusion, apparently caused by the communicator's memories of her fears, the mother went on with the following bit of interesting evidence:

"She was so much a child without the least sense of danger and I thought no one else would ever take the care of her I did. Why I used to play with her and walk about doing my work and talking with her, and she would answer until suddenly I would get no answer and she was out of sight and then I had my worry."

This evidently refers to such incidents as that they might be washing the dishes when Margaret would suddenly come to the front and the child would throw down her work and rush to the river and plunge into it for a swim without a word of explanation, or to engage in some other escapade. Those familiar with secondary personality will perceive the relevance of the statement by the communicator.

A non-evidential allusion to the father was made, being a pertinent association in connection with the child's conduct, as the mother was well aware of the cause in the father's action when three years of age. But nothing specific came at this time and in a few moments allusion was made to an Aunt J., who was said to be alive, and to have expressed some concern about the child. She had an Aunt Jennie, who is living and who had expressed concern about the sitter.

Immediately followed the names Charles and Helen, with the statement that Helen was alive and "had had some association" with the sitter. Charles was the name of a brother of the sitter, who was killed at the age of three, before Doris, the sitter, was born. Helen was the name of a friend of the sitter. She was not living. The sitter had met Helen's mother on October 31st and learned that Helen had died a very short time before, about October 24th. She was always called Nellie and is mentioned again later.

Very early at the next sitting the name Mary and Mamie came for the same person, but no such person is identifiable

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under that name that would be relevant to the sitter. But if it was an attempt to give the name Maria it referred to the mother's only sister, who is living.

The next passage is quite complicated and fragmentary, but represents such fragments of a whole as suggest a good deal that is evidential. I quote the whole passage:

"I want to write about another woman who is alive in your world and who is some frightened by some conditions that have arisen near my little daughter. I mean Aunt ...

(All right. Tell all you can.)

You know her.

(Yes I may, if you make it clear who it is.) [I saw who was meant.]

I know that you know the one I mean and she has trusted you to do this for us. You tell her to rest content and have no more concern, but let matters go on in an easy and simple way for awhile and I will take care of the rest. I appreciate her feeling, but it is due to ignorance of the real motive. Tell her Mother, not I, but Mother is also with me and is helping and J. She will know who J. is.

(Better get all of that.)

Don't ask too much of me. I do not want to fail, and yet I do want to be as explicit as possible.

(Whose mother is with you?)

Ours. I have something to say also about some things that were left in care of one who is in the old home. I mean the old home where I used to live. Some things that have been kept for her and are still kept. I refer to a trinket that was not of such great value, but was mine and being mine was kept. There are two women greatly interested in what I shall write here, and I think each will know about the ring of which I write."

The Aunt referred to at the beginning of this passage was the Aunt Louise mentioned before, and whom I knew. I had taken the sitter there the day before the first sitting. She had considerable anxiety about the work with the girl, fearing it might bring on her difficulties again, a fact which I learned after this sitting. There was also a living Aunt Maria with similar concern. J is the initial of James, son of an uncle, and

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who died very young. The Aunt Maria was very fond of the child. Both were interested in the same way about the sitter and had the same fears, and both were equally ignorant of the subject involved and of the method necessary to help instead of injuring the girl. The answer "Ours" to my question shows that the Aunt Maria was meant, as she was a sister of the communicator.

The home referred to is evidently that of the communicator's home before she was married. The following facts show this. The sitter's mother ran away from home to get married and left many of her trinkets there, her father disowning her ever afterward and she never returned to her home. About a year prior to her own death this home was torn down, having been in the care of the uncle. Among the trinkets left there was a ring. When the house was torn down the Aunt Maria and her daughter cleared it out. A watch and the ring were restored to the sitter's mother, the communicator, and the mother gave the ring to Doris and later the watch came to Doris.

That I am right in this interpretation of the passage is immediately evidenced by what follows and which belongs to the same period of the mother's life, and the incidents are more specific and less fragmentary.

"Lilies were there.

(Just where?)

At the old home where grandmother lives. Auntie will remember. I wish I could write about a little curl that was cut from baby's head and kept by me, not yet destroyed, very like flax, so light, and do you know what Methodists are.

(Yes.)

They are not so clear about the life here as they will be when they come, but they mean all right. I had faith too, but the knowledge is better. I had in mind a prayer that I used to want her to say long ago, for I felt it important to pray and teach her to say the little prayer.

(Can you give that prayer?) Now? (Yes.)

I lay me ... prayer that most children say.

(All right.)

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and at the end God bless Papa. God bless mamma. God bless Her and make her a good girl."

The sitter had many times heard her mother describe the border of lilies of the valley around her old childhood home. It was where the maternal grandmother lived, who had died long before this date. When Doris was a baby the mother had cut a curl of her hair, flaxen in color, from her head and kept it in a drawer of the bureau in her room, where it was found after her death. Margaret, or Sick Doris, secondary personalities of Doris, then took it and Real Doris saw it about the time she came to live with the Princes. But its present whereabouts is not known.

The sitter's mother was brought up a Methodist of a very strict type, so that her remark about that sect is pertinent enough. She had faith, but knew nothing of the assurances that this work gives about a future life. She used to have the sitter, when very young, say the prayer mentioned and ended it in the very words here quoted.

The name "Ed", "Edie" and then "Edith" came immediately following the above message. The sitter had a living brother Ed, but the name Edith is not recognized. Then came the following:

"I shall give my little girl's name to you before I leave here. I do not know whether today or tomorrow, but I think I ought to do it, so you may know I remember, but I had so many other names for her, that I sometimes called her one and sometimes another. Sometimes my little Dolly, sometimes runaway, little runaway. You know what that means, dear.

(Yes she does.) [Sitter nodded head.]

For those little feet could not be trusted to stay where they were told to stay and many talkings and some punishments had to be invented to keep my mind at rest as to where she might be, but that was the desire to get a larger scope I suppose. Do you remember the hill, down the hill to the stream?

(Give the name of the stream.)

Yes and C. A yes A."

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Dr. Prince comments as follows on this, getting his information from the sitter:

"Doris says: 'Mother used to call me all sorts of names; Runaway, Sweetheart, Curly head, Spitfire, and others that I cannot think of now, besides Dolly, because my hair curled close to my face, when it rained or was hot, and made me look like a doll, I suppose.'"

"Emphatically and verbally correct; punishments had to be invented, on account of the peculiarities of the Margaret personality. One was purposely to look grieved. As to 'talkings', Doris says: 'She would tell me that somebody would steal me, that I would get lost, that I would go too far and couldn't get back and would die on the road.'"

"There was a high embankment that led down to the Alleghany River. 'Yes and C' probably refers to the Canal nearby. There was an end of an old unused canal jutting in from the Alleghany River. The children used to call it the canal and often went there to swim. A is the initial of the Alleghany River."

In the subliminal entrance to the trance at the next sitting the name Nellie was given, which was that of the Helen mentioned previously, a friend of the sitter who had recently died. The sitter did not recognize it at first. Then the mother came again in the automatic writing and made some general statements as to the sitter's psychic development, all relevant enough, but not specially evidential. Then came the following incidents:

"I have been thinking about a swing out of doors and a step where I used to sit. I mean a doorstep where I sat and worked and the swing was in sight of that.

(Yes, that is recognized.) [Sitter had nodded her head.]

And in the swing my little girl played and had some pleasure, and there was also a game we played together, out of doors I mean, and I wonder if she recalls a game with balls we played out of doors.

(Yes, what was it?) [Sitter had nodded head.]

Croquet and I wonder if she recalls how a game won by her always meant shouts and jumps and a great crowing on her part re-

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gardless of how Mamma might feel, and I can hear that laugh and would give much to play again in the old way.

Then I want to recall a walk we sometimes took down the road. I wonder if she recalls a pink bonnet, not quite a bonnet, but a little sun hat which was washable and which she often wore when we took our walk to see someone down the street."

The reference to the swing is most excellent. Compare the note of Dr. Prince regarding it, p. 331. The swing was used only by the sitter and when she used it the mother sat on the doorstep sewing or doing other work. The swing was concealed from the other children. The mother and daughter used to play croquet together and the conduct of the sitter when she won a game was accurately described here. Compare the note of Dr. Prince, p. 332. Doris was the only one with whom the mother played croquet and the child played only with her mother.

The mother and daughter used to take walks "down the road", street, to visit an old lady who had given Doris the pink washable sunhat. Doris often wore the hat on these visits.

An allusion was then made to an uncle who was said to have died "not young", and who was said to have been called uncle by everybody. The sitter's great uncle, who was called "uncle" by everybody, died about 80 years of age when Doris was young. He lived only a few blocks from the Fischer's. A toy piano was mentioned which the sitter does not recall. Then came the following:

"I will not speak of the numerous dolls. They were always in evidence and usually one in the window. That was a little manner that I think belonged to her peculiarly, to have a doll in the window looking out."

Later the communicator referred to these dolls as "paper dolls". The facts were these. The mother and daughter used to cut out paper dolls to play with and would stick some of them in the window to look out into the street. This was done during the presence of the Margaret personality.

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A reference was made to the grandmother and she was identified as the communicator's mother, which was correct, but allusion had been made to her before. Then came the message:

"Daisy, daisy flowers. You know what I refer to. We used to love to get them, and do you remember a pet that used to follow and we were afraid she would get lost.

(Yes, tell what the pet was.) [Sitter had nodded head.]

Cat, kitty, always following everywhere. I want to say of those dolls that some of them were paper and we made some of them. Now she will remember for I enjoyed them as much as she did."

The mother and daughter used to go to some old estates nearby to gather daisies, and a pet cat which they called "Kitty-bell" used to follow them and which they were very much afraid would get lost.

The name of a little boy Eugene was then mentioned, but the sitter does not recall him. It is possible that it was some little boy of whom the Margaret personality was fond and whom the normal Doris may not have known. At any rate the name and its relevance are not verifiable now.

The mother then went on to mention a contemporaneous event, referring to the sitter's rushing for the train to get to the sittings. This had been true the two previous days, because, while waiting for a late car, she had stepped aside to gather some flowers, and twice came near being left behind, having to run to make up for her carelessness in not watching for the car. Then allusion was made to the aunt with whom she was staying, tho not mentioning the name or relationship, as very curious about what was going on at the sittings. The sitter thought it was not true, but found later that it was true and that the aunt had refrained from referring to the subject because she did not wish to speak of it in the presence of her own adopted daughter. At the end of the sitting the letter F came, which is the initial of the communicator's surname.

The next sitting was taken up by a communicator that claimed to be the sitter's guide, or one of them, and alluded to a number of things that were evidential, tho not of the

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mother. The sitting following that was occupied by Dr. Hodgson in some remarkable communications which must be the subject of later consideration. For some sittings after that Laughing Water or Minnehaha took the time and finally acted as amanuensis for the mother and gave some important facts bearing upon the identity of the mother and that of the sitter. The mother had come, but gave way to Minnehaha and I asked the latter what caused the trouble to which spontaneous allusion had been made. The answer to my query was as follows:

"Accident is what she says. All right before the accident and all wrong after it and some shock which seemed to make her afraid afterwards.

(Yes, can you tell exactly what the accident was?)

F a l l into the river ... [spontaneously erased 'river' as soon as read.] Fall is right and concussion. That is enough. You know the rest.

(Was any person connected with or responsible for the fall?)

Yes. Mother shakes her head and cries, but I do not know whether it was a man or a woman, but some one was to blame. Carrying her to ... d [distress and groans preceded the letter 'd', which was possibly the last letter of the word 'bed'.] I do not know what she is trying to say but it sounds like school.

(Who was carrying her?)

Man near her in relation.

(How near?)

As near as father."

The facts were these, which I did not know in detail, tho the sitter did, having heard her mother's statement before her death. The mother was carrying the child, three years of age, to bed and the father seized it in a drunken fit and dashed the child on the floor, injuring the base of her brain, from which she still carries the scar. From that time on she was subject to alternations of personality.

As the automatic writing came to an end the letters E and D came. The letter E is the initial of the mother's Christian name and the D is the initial of Dolly, which she often called

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the child. In the subliminal recovery the name Florence May came. This was the name of a grandchild of Mrs. F., the sitter's mother, and was the last person whom Sick Doris ever greeted outside of Dr. Prince's home. She had played a great deal with Doris when a child.

It was some time after this that the mother communicated anything definite that would tend to prove her identity. The time was occupied with Minnehaha and other work. The mother came once or twice for other purposes than proving her identity and these were for helping some of the obsessing personalities to get into rapport or communication with the psychic. Some time after Minnehaha had been communicating the mother communicated in a manner that indicates largely the influence of some control or helper, the evidence being that it was Jennie P., and all non-evidential, but terminated the effort with her name Emma. There was some confusion in getting it through and an emphasis on the capital letter " M " resulted in giving the name Mary, which was the name of a living sister. In the subliminal a reference came which, while it is not evidence of the mother's personal identity, is so closely related to it and so distinctly represents supernormal information that it should find its place here. It was probably an interposition by Minnehaha, tho this is not stated. It is as follows:

" Is anything the matter with her back?
(There was.)
Is it better? (Yes.) Didn't they get scared. It seems as tho I couldn't stand it. Pull her little back. You want to pull her little spine, you monkey. Don't you know."

Tho this is not exactly what the facts were it points to the fact that the girl had been treated by an osteopath for spinal dislocation when there was nothing of the kind and it resulted in backaches for five years. Evidently the message is distorted in the transmission and takes the form of directions. The statement that " I couldn't stand it " probably implies that Minnehaha, whose presence is indicated by calling me a " monkey ", while protecting the subject, felt the effects of

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these treatments, as we have evidence of such sensations on the part of controls.

In the subliminal of a later sitting the name Bettie was given and its proximity to the real name of the sitter suggests that it was intended for this name and a fulfilment of the promise to give it. The mother was referred to in connection with the name.

In the subliminal of the same sitting a message came without specifying the source, but the facts make it clear as to the identity of the parties meant.

"Well, I see a woman and she has got a dark blue dress on and it looks like a blue straw hat. Her face is a bit .... fair skin, brown hair, very sweet faced woman. She is, I mean, in spirit land. And she is a very joyous happy spirit. Right behind her is a woman much older with a peculiar little bonnet, close fitting, black. It is not mourning, but a small black bonnet and she is rather thin, rather quick, but she seems to be more nervous than the other and I see a letter A in connection with them."

The mother customarily wore a dark blue wrapper at home, but no blue straw hat is remembered. The mother's skin was fair, her hair light brown, and she was "a very sweet-faced woman", says Dr. Prince, judging from the two pictures of her which the daughter has. She was not old, if 60 years means that. She was a very "joyous and happy person" and it was notable in her life in spite of its misfortunes. The second woman was possibly the Aunt Susan referred to before. The "peculiar little bonnet" is not recalled, tho it fits the time in which she lived, but she was older than Mrs. F., counting the time since the latter's death, as she died some 45 years prior to the sitting. She was thin and was described as nervous and excitable on account of domestic troubles which induced her to commit suicide. The mother and this Aunt were very fond of each other, so that the association here would be natural.

A few days later, before the automatic writing began, the subliminal referred to a Susan and gave the surname Watson in connection with it, when the Christian name Susan was not

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recognized. The fact was that the sitter had an Aunt Susan, deceased, and her maiden name is not known. Her married name was not Watson. A few days later there came the following from the mother, after some non-evidential communications:

"I am some nervous as I recite some scenes, but I try to keep calm. I want to say something about Skippy, Skippy, a name of a pet name. [Struggle.]

(Stick to it.)

Little pet of long ago. Skippy dog, and a kind of candy I want to speak of which we used to get at a store not very far off.

(Yes, what kind of candy?)

Long sticks that were broken into pieces, like brittle is sometimes. I do not mean the chocolates. They were rarer, but the kind that lasted so long in the mouth. She knows.

(Yes, she does.) [Sitter had nodded head.]

And there were other things we bought there sometimes, papers and pencils for things we did at home. I also want to speak of a little cup that we kept something in, metal cup, tin, small tin, that we kept pennies in, and we used to turn them out after we saved them and count them to see if we had enough for something which we wanted. We were great planners, my little girl and I. And we had to save some for Sunday. She knows what for.

(Can you tell?)

Contribution, collection. Part of it for that, not all."

The incidents here are all perfectly correct, except that Skippy was not a dog. The Margaret personality had found a lame cat and the mother and she cared for it, bandaging its foot and called it by the name of Skippy. They bought candy at a store nearby their home. It had been peppermint sticks which got broken and could be obtained cheaper in the broken form. The chocolates were rarer because they cost more. Paper and pencils were purchased at the same store, the paper for making dolls with and the pencils for writing little stories which were tacked up for each other to find.

They kept a tin can—two of them in fact, one for Real Doris and one for Margaret, Real Doris not remembering

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Margaret's—in which they kept their pennies. The mother and daughter used to turn them out and count them to see if they had enough to buy little aprons, etc., for presents. Doris constantly attended Sunday school and always had her penny. It is thus apparent that the pennies were used for more than one purpose. The mother and daughter "were certainly great planners", remarks Dr. Prince, "holding frequent consultations with great gravity and circumstance."

Immediately following this passage there was a somewhat lengthy reference to a Bunny at first, corrected to Bossy and seeing a calf during a visit to a barn. This incident cannot be verified. If it occurred, as it probably did, it is likely that Margaret was the witness to it and so it cannot be remembered by Real Doris.

(b) Facts Regarding Other Personalities.

We have not the means of establishing their claims so well as that of the mother of the sitter. There are several facts which prevent. (1) There is no superficial evidence of their presence in the recorded phenomena of the case, at least up to the date of the present Report. (2) There are no evidences of their personal identity, as verifiable by the living, of either the French guide or the personalities of Margaret and Sick Doris, assuming that they might have claims to being independent personalities. (3) There are no cross references for any of them as claimed or known in the experiences of Doris. These three kinds of data we have been accustomed to have in proof of independent personality, but they are conspicuously lacking in the present instance. We have, however, a group of facts which, if they do not prove personal identity, do prove independent intelligence, whether connected with telepathy or spirits. These make a positive group of facts and may be divided into two classes. (1) The evidence for supernormal information connected with the phenomena of the sitter during the period of her affliction. (2) The evidence for supernormal information on the part of the various personalities associated with Mrs. Chenoweth in the work, including Imperator, Dr. Hodgson, George Pelham and others. We may take up each type in its order.

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The chief difficulty that we encounter with the personalities of Doris is that their names are no clue to their possibilities. We may dismiss the French guide because she does not manifest through Doris, except in the planchette work and who or what she is presents no evidence but what we obtain through Mrs. Chenoweth. She will receive notice in a moment when we have stated the difficulties with the other personalities. But Margaret and Sick Doris do not start with any claims to being spirits and Sick Doris is only a descriptive term of the condition in which Doris Fischer was when affected by this peculiar personality. It is not an independent name at all, except such as was given by Dr. Prince himself. It is almost the same with Margaret. This name also was given by the subject and Dr. Prince. The personality gave many names, one of them being Bridget, and this was kept until Margaret was adopted instead. The fact that she gave many names is one in favor of a spiritistic interpretation, so far as it goes, tho not proof of it. But the fact that the personality makes no claim to being a spirit and played no *bona fide* part as such in the phenomena of the subject, forces us to depend merely on the various incidents that represent supernormal information for testing the hypothesis. After personal identity has been proved in other cases, supernormal knowledge of the same kind carries the same conclusion with it. Terrestrial personal identity will not be the first necessity when it has once been proved in other cases. The personal identity of cross reference will suffice. If Margaret had been the actual name of the personality instead of an assumed one or an impersonation, as it actually was on any theory, the getting of the name alone would have been an incident going to guarantee personal identity, but I got the name from others than herself apparently, tho there was some reason for identifying her with Minnehaha. This, however, cannot be assumed. It has to be proved. Consequently we have to determine from the incidents themselves who is responsible for them. But while the incidents reflecting supernormal information may prove the intervention of spirits, the fact that they may be told by some one who was not responsible for their occurrence in the personal experience of Doris Fischer

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limits assurance as to the particular personality, unless we have evidence sufficient in quality and quantity to make this point clear. In any case the whole matter has to be adjusted between the phenomena recorded of Doris and those which are narrated through Mrs. Chenoweth. We do not require at present to decide what personality is involved, but only the facts which represent supernormal information. The discussion of identity may be postponed until we come to consider hypothetical explanations.

The French Lady.

Later in the process of curing Doris, automatic writing with the planchette developed and a personality came as a guide which had not been a part of the dissociation which gave trouble. There was no indication in her work that she was French and hence we have little to go on in cross references. Such as this is was given through Mrs. Chenoweth by some one claiming to be this guide. The only reason for speaking of her as French is her use of some French expressions which would not be perfectly natural for an English person. Besides she was said to be a French lady.

The allusion to her development as a psychic involves a fact which Mrs. Chenoweth could not know and the distinction between the dream state and that of clairvoyance, tho subtile as she says, was correct and represents psychological knowledge which even Mrs. Chenoweth does not possess, tho she would perhaps make the distinction in terms of the facts, not of the psychological conditions themselves. At any rate, the probability is that the " dream " state to which the communicator refers is probably the secondary condition which does much to prevent clairvoyance of an important kind. The reference to clairaudience as prospective coincides with the few instances of clairaudience manifested by Doris, more especially the voice which awakened her just before starting east. Later clairaudience was clearly developed.

The explanation of the dissociation as reflected in disordered scenes as due to imperfect care of the subject represents psychological knowledge that Mrs. Chenoweth does not

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possess, tho it involves conditions beyond normal ken and so, while rationally conceived, is not verifiable in the usual way. The reference to " blocks or lay figures " is not clearly intelligible, but it may mean that symbolic methods have to be used and if so it is merely something possible and not verifiable as yet.

The account of the importance of the trance is interesting, as it is undoubtedly true, but represents knowledge which Mrs. Chenoweth herself very probably has. All who know anything about this subject will recognize that it is not the trance that gives value to the facts, but the ignorance of the psychic regarding them, whether she be in a trance or in her normal state. It may be important for getting the best facts through, but it does not add to their evidential character. The interest that attaches to the statement of the facts by this special communicator is that she purports to be a guide of the sitter, and from the point of view of the subconscious such statements could as well come from the mother. But the differences of knowledge regarding this subject on the part of different communicators is in favor of its supernormal character.

The development of the subject has not been hurried and the advice here not to hurry it comports with the facts not known by Mrs. Chenoweth. The reference to her writing is a specific allusion to fact and later the method was indicated definitely; namely, by the planchette. Dr. Prince states in regard to the kind of writing that exactly such scrawls took place as are indicated here. The mother also purported to communicate through the daughter, just as stated here. The description of this guide as having auburn hair is not verifiable.

The interest, however, that this personality has in the case is primarily in the psychological fact that she appears consequent on the mother's appearance and thus is recognized as next in importance as a communicator. This was in entire conformity with my conception of the case, tho I had not given even a hint of what its nature was or of what I wished. The next sitting brought this out in a most distinct manner

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when Dr. Hodgson appeared and diagnosed it correctly. Of that in its place.

Minnehaha or Laughing Water.

No personality claimed to have the name of Minnehaha or Laughing Water in the experiences of Doris Fischer, so that we are not helped by having this name come through Mrs. Chenoweth as a spirit person about the subject. But when we know that personalities, especially " guides ", do not always give their names or even any intelligible name at all, and since all names have to have their identity proved by other facts, the circumstance mentioned is not against the claim, tho to have had a personality by that name claiming to be present through the subject herself would be an important item in the evidence. As it is, however, the whole case has to be decided by the facts and regardless of the question whether any specific personality can be assumed at the outset. Moreover it is not primarily a question of names, but whether the facts obtained indicate the personality present, with or without a name. The peculiarity of the names of Margaret and Sick Doris make this course inevitable.

It was the next day after the French lady communicated that I got an inkling of Laughing Water, tho no name was given. Dr. Hodgson purported to communicate. He first indicated that the case was like that of Sally Beauchamp, a fact that Mrs. Chenoweth knew absolutely nothing about, tho she had read Dr. Morton Prince's book on it. After discussing the resemblance to the Beauchamp case, Dr. Hodgson made the following statements:

" I have something to say about the very strong hold that a smaller person has on the subject.

(All right. Tell all you can about it.)

It is a child and is one to whom you may eventually turn for a release from a too tense application. Is that all plain?

(Yes.)

It comes more frequently and will be of great use, but has been kept in the background purposely.

(All right. I understand.)

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that the others might get the experience, but Starlight discovered and has been most interested to tell you about it and just gave me a little intimation that I might say a word about it that it would help the younger one to feel that she was of some consequence. This is true and it will possibly be a means of making a mouthpiece for some of the other folks."

Tho I assented to things it was not from any real understanding of the situation, but merely to keep the communications going on without friction. The sequel came when this personality came to communicate and gave her name. At a later and special sitting for Starlight to discover something more, if there was anything there to discover, I got a very distinct reference to this personality and something symbolic of her name, but nothing about the personality for which the experiment was tried.

The next day the controls put this little personality in to write and the first message was: "I will not hurt anybody, you old monkey", which was a characteristic manner of Margaret in the experiences of Doris and attested by Doris herself to have been applied to me after my visit to see the case when living in the east. I began to suspect, when I learned this, that I was beginning to get in touch with Margaret. But the communicator went on in a tone very suspicious of me and my object and before she got through suggested that it was my purpose to remove her from Doris. This idea often quickly seizes such personalities when I am about. She was as sharp as a razor in her handling of the issue, as I did not dare give myself away in the situation. She professed to have no knowledge of any previous existence, a position taken by Sleeping Margaret in the subject's case, as readers have seen. The same seems to have been true of Margaret. Presently she called me Mr. Inquisitive, an expression very like Margaret, and which the sitter said had been used by Margaret in her denomination of Dr. Prince. After some general communications in which she was feeling her way into my intentions and character, evidently being very suspicious of my plans, she remarked that "Baby", the name which the mother gave the sitter, had "been asleep sometimes", evi-

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dently meaning in a trance, she indicated that she wanted to work there and that she would "not hurt a fly". Hoping that I was dealing with either Margaret or Sleeping Margaret, from the allusion to "sleep", I pressed her for the name by which she went in connection with the sitter. She expressed her unwillingness to do it at present and the desire to think it over. In a moment she complained that I "made her Mamma make her do it", and I got the names "Sarah Augusta Susan Ann".

I at once told her that these were not the name by which she went and she confessed that she knew it. The characteristic thing about them was the fact that Margaret gave all sorts of names to herself through Doris, Bridget being the one more frequently used than others. In a few minutes I got the name Molly spelled backward, a name that suggests nothing but the inventiveness of Margaret in such situations. The mother followed and explained that the attempt to give this name backward was an effort to be funny, tho saying that it was a name she really wanted to write.

In the subliminal it was stated that she was a little Indian girl and her dark complexion mentioned. It was explained that her name was an odd one and symbolic in nature, saying that it was like Treasure or Faithful, but no clear indication of what it was. She insisted on giving it herself and told the psychic to "mind her own business: I'll do it myself", a curt and semi-insolent manner very like Margaret.

She began the work at the next sitting with a sentimental poem addressed to the sitter, but it had no evidential pertinence whatever and would suggest a suspicion of some other origin than Margaret. But she soon adopted a more conciliatory attitude toward me, after a suspicious remark about my attitude in which I relieved her of all fear, and she half apologized for being "a sauce box" to me the day before, an expression which the sitter told me was one that Margaret sometimes used of herself. Dr. Prince made no comment on the expression. She voluntarily stated that she came to the sitter at night to talk, which would identify her with Sleeping Margaret. I had, of course, asked who came at night at a previous sitting. In a few minutes she alluded

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to "her little weeny teeny bit of a baby over here", which Dr. Prince thinks refers to a child that had died soon after birth and was either a brother or sister to the sitter. After some confusion and my urging her to give the name she went by at night, thinking I was dealing with Sleeping Margaret, because I knew nothing of the details of the case as yet, my query was evaded and the admission made that she had two names. I got the capital letter L and then "Pe", evidently for Pet, which was not relevant, so far as we know, and then the statement: "I am not a dream. I am a person." Dr. Prince had told Margaret she was only a dream of Doris and that she was not a person. She often claimed ironically to be a dream and not a person. When I asked why she was with the sitter she replied that she had been asked by the mother to be a guide to the child, and stated that she was an Indian and not a "pale face" like the child. Then the name Laughing Water came with some effort and confusion, and knowing what this suggested I immediately said "Minnehaha". This was accepted naturally enough. Everybody knows what Laughing Water means and there was no reason for being circumspect after the name Laughing Water had come spontaneously.

Minnehaha did not come at the next sitting. The mother took the time and then at the next sitting after that, Minnehaha displaced the mother after the latter had tried. From what the sitter had told me I inferred that I was dealing with Margaret and so as soon as Laughing Water put in her appearance I wanted to test her for Margaret and asked her when she first came to the sitter. She replied that she came at the request of the mother to help the child "from that bad condition of the mouth, twisting her tongue and her mouth and then losing her senses". She added that it was "pretty bad when I got there, but she is better now", all of which, so far as it describes the sitter's condition at the time of her mother's death, is perfectly correct. There was a time when there was much automatic twisting of the mouth. But, while it is not quite clear that she meant to imply that she came after the mother's death, the claim of Sleeping Margaret was that Margaret came at the time of the first accident. Soon

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after this passage she described the accident which was the first cause of the trouble and which I have quoted in proof of the mother's identity, because Laughing Water directly claims to be giving it for the mother. She directly asserted that it was the father that was responsible for the trouble. This was the fact, as the record shows.

In the subliminal the name Jim was mentioned many times and as I did not recall or know that Margaret had always called me "Jim Hyslop" it did not strike me as significant at the time for Margaret's identity, and even now we cannot be sure of it because that much is not said of the meaning when giving the name.

The next day Minnehaha or Laughing Water returned to the communications and referred to the automatic writing of Doris, a fact not known to Mrs. Chenoweth, and when I asked the means used in the writing, thinking of a planchette. the answer came in a question: "You mean that wooden thing?" I replied in the affirmative and there came the reply:

"It is not much good for me; for they make it go fast and get a lot of stuff written down afterwards. They write two times. Somebody copies it."

This was followed by some general and very pertinent communications, but not so evidential as to justify quoting here. But it is true that the planchette was used for automatic writing by Doris since the departure of Margaret, and Minnehaha or Laughing Water did not take any part in it. The record was copied afterwards, so that there were two writings. Then came the following interesting incident:

"Do you know anything about a fire near Baby?
(Tell more about that.) [I knew nothing of what it meant.]
I see smoke and fire and everybody running and then I see flames again, and then Baby as if she were near a fire.
(I think I understand and will inquire about it.)
Never mind about being scared about me.

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(No, I shall not, but shall help to have you understood. Do you know whether anyone comes while she is asleep?)

I do. I come when she is asleep, and it is not dream either, and I come some other times."

Dr. Prince writes of this incident: "When Doris was about eight years old, a mattress in Mr. Fischer's room was somehow set on fire. Water was being pumped into the room by firemen, when Margaret, to get away from the people who were rushing into the rooms on the first floor and to get into what she considered the safest place, ran up-stairs and crawled under her mother's bed, which was burning. People ran in and pulled her out and in the process she got well drenched."

The allusion to being scared about me does not clearly indicate whether it refers to the present time or to the past. But as it was Margaret that hid under the bed and as Laughing Water tells many incidents characteristic of Margaret, it is pertinent to refer to the fright here on account of the reference to a fire. But if it was Laughing Water who hid under the bed she is quite mistaken in saying that no one needed to be scared about her, as there was certainly no safety under the bed.

In saying that it is she who comes in Doris's sleep one might suppose she was Sleeping Margaret, but two things imply that she is not. First in denying that she was a dream she identified herself with Margaret and second in saying that she came at other times she stated what is not true of Sleeping Margaret.

At this point I seized the opportunity to test whether Minnehaha was Margaret or not, and having in mind the ceremony, making her will before dying, by which she was to leave, I asked if she remembered the ceremony of her leaving. The answer came:

"Wasn't that fool talk, and didn't it make you laugh inside, or were you just like them? I am not driven away by prayers and incantations. I am not a liar nor a bad spirit.

(Can you describe exactly the ceremony I refer to?)

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What do you mean, the way they used their hands as well as their thoughts?

(No, a special agreement was made and a ceremony gone through with, that meant you or some one was going away not to return. You or this some one did go and has not returned.)

Not in the manifestations but in the group to help. It was just because they were fools and scared and thought Baby would be ruined by the contact. It did not mean anything to me to promise a thing that they did not understand, but I could wait till they get some sense like you have. I had to do the things I did to hold on, and they could not have known all they know now, if I had not held on tight. I am not bad. They are. I know they are afraid of us, but honest, I am not a bad Indian."

There was certainly no mind reading here, for what I was thinking of was not alluded to, and what I did not know was obtained. I learned from Dr. Prince (Cf. Note 209) that, long before the ceremony of making the will, prayer had been used to get rid of Margaret, but he does not recall any "passes" or "incantations". He thinks he may have made involuntary gestures, and recalls letting her head fall once on the pillow. But Laughing Water did not hint at what I had in mind.

Other communicators took the time for the next two days and Minnehaha returned the third and began with a reference to the "planshet", as she spelled it, Mrs. Chenoweth knowing well enough how to spell the word, and then referred to "burning up some of the first writing in the stove". Dr. Prince knew nothing about this, but Doris, who was not present at the sitting, told me afterwards that, before she went to Dr. Prince's and before her mother's death, she did some automatic writing for her mother, but that the material was burned in the stove.

I wanted something to suggest the knowledge of Dr. Prince and so asked Minnehaha if she knew the profession of the man who had Doris in charge, and the query came: "You mean the holy man, preacher man", and on my assent characterized him as "a fool because he thinks we ought to be angels and talk about God", and added that "he knows some

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things upside down. He can't pray me out of the planshet". Then there was a reference to the "mother squaw and an indication that she was in the spirit. She was said to be a "holy one too".

There is some confusion here, as Dr. Prince's mother is still living, and he had never tried to pray any one out of the planchette. But there was another clergyman connected with the case before Doris came to Dr. Prince and an episode occurred in which Doris was said to be lying and evading. This was more clearly referred to later, so that the interpretation now put on the present passage is reflected from the later communication, which followed immediately. It was in the question put to me by Minnehaha: "Say do you know their cat? That is something I must tell you about." But catalepsy seized the hand and the incident was not completed. The facts were as follows:

Doris regularly attended the Sunday school of a clergyman at the time of her mother's death. Owing to her condition she could seldom attend. The pastor visited the family and talked with the father, who spoke slightingly of his daughter. When the minister next saw Sick Doris he questioned her and her puzzled manner of answering him caused him to jump to the conclusion that she was evading and lying. The misguided zealot upbraided her fiercely and Sick Doris never entered his church again. Real Doris and Margaret had been a frequent caller at his house. Margaret was very fond of his mother, a pious old lady now deceased, who was in turn fond of the girl. There was an Angora cat in the house which Margaret and Real Doris too admired very much. It is evident therefore that the "preacher man" meant is not Dr. Prince, but the other clergyman who had offended Minnehaha.

It was at the next sitting that the allusion to Doris's spine was made apparently by Minnehaha, but quoted previously in the interest of the mother's identity rather than Minnehaha's, tho the latter proves her own identity in the subliminal reference to it by calling me a monkey as before.

At the next sitting, after Mr. Myers communicated some interesting, tho not such evidential things as we require, Min-

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nehaha returned and characterized the "preacher man" much as before and terminated her communications by saying: "I like aprons, the big kind. She knows the kind I like with pockets in them." Dr. Prince comments on this incident:

"When about 12 years old, a lady whom the girl worked for, made two aprons for Margaret, each of which had two pockets, and Margaret asked to take one home to show. She did so and put it in her drawer, very much pleased with it. Real Doris got scolded by the lady for not bringing the apron back, but as she was unable to do so was thought to be a liar. Margaret finally told the lady that some one had stolen it. Real Doris did not know where the apron was until Mrs. F., who supposed it had been given her to take home, asked her to take it from the drawer to show to some one. Real Doris had to make some excuse."

Superficially at least this is a very good identification of Minnehaha or Laughing Water with Margaret. The special reason for this view is the use of the first person of the pronoun. Otherwise we might regard it as merely reflecting knowledge of what went on.

An important point in settling this question is the next message that came from Minnehaha, which occurred at the sitting on the following day. It was in the automatic writing:

"You know about the hospitals, don't you?
(What hospitals?)
Where they put people who have trouble like that.
(Yes, I know there are places of that kind. Was the person present ever put there?) [The sitter had previously shaken her head in response to my look.]
Not in the kind you mean, but in a place where they tried to drive us away, and where a whole lot of people were and where no one knew enough to do anything. I knew when they did the things to the body when it was stiff and when stuff was put in the mouth to eat."

She stopped at once, tho the word "South" came without any hint of its application. Now Doris was never an inmate of a hospital. "But the passage is curiously relevant to

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Trixie, a sister of Doris, often mentioned in the Daily Record. Trixie had no symptoms like Doris, but she was an inmate of a general hospital for about a year, terminating about five weeks before the death of the mother. Her body and limbs were stiff with rheumatism and one arm rigid across her breast. The doctors 'did things to the body', such as rubbing and 'baking' in the vain endeavor to relieve the condition, and 'stuff was put into her mouth to eat', since that was the only way she could be fed."

The reference to "South" has no meaning, unless it was meant for Southern California, where the sitter now lives. The suggestion of this is in the immediate reference in the subliminal recovery to California and orange trees with oranges on them, to the Spanish Mission and a priest. There was an old Mission near the California home, but there is hardly anything left of its ruins, and Doris knew nothing about it. The allusion to a priest is either a subliminal association with the Spanish Mission, and this may be a subliminal association with California, or a reference to the priest who appears later as apparently one of the obsessing personalities. The incidents, however, do not bear upon the identity of Minnehaha. They are related to the case as a whole and are mentioned only because the reference to California probably began with her communication.

It was some time before Minnehaha communicated again, but when she did, the first incident of evidential interest was denial of tearing things, a denial made spontaneously and not in response to any questions. It implied that some one did tear them and it was a fact that Margaret, in some of her tantrums would tear things to pieces which the other personalities wanted. The denial was followed by a question from me to know who did do the tearing.

"(Did any one tear anything?)

I tried to help that and I did not stamp her trotters.

(Who did?)

You know how they went like lightning on the floor up and down and I did not do that, but I got the blame for everything, and sometimes I hate the old fuss budgets who made so much fuss, but the

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mother squaw tells me not to hate anybody because they were trying to help Baby."

My inquiry of the communicator brought out that "fuss budgets" meant the doctors. Of the reference to "stamping her trotters", the expression being wholly unlike Mrs. Chenoweth and never heard before by myself, Dr. Prince says: "Margaret did stamp her feet as described, especially in the course of her quarrels with Sick Doris. Sick Doris would sometimes do the same, and it irritated Margaret exceedingly." Here there is a perfectly specific denial that Minnehaha is Margaret, tho the implication is that she knows what Margaret did.

There was then a long passage which can be summarized by saying that the child "had temporary absence of consciousness", which was true enough, as the record abundantly proves, and then it was said that she once "took some things and hid them, not her own things." The comment of Dr. Prince on this is that once Margaret found a whole box of candy in the house of an employer and took it home. The woman hunted for it and Margaret told her without being questioned that she took it for herself and Doris. Of course Doris "forgot" it, as she had no consciousness of the act, and the very word is the one Doris would use to explain why she did not know certain things. A reference to strawberries was made that was pertinent to Doris's taste for them, tho this was not indicated as the purpose of mentioning them.

At the next sitting, after one of the supposed obsessing agents had communicated, Minnehaha came and expressed the wish to have a red dress and some moccasins. The only interest in this is that Margaret was excessively fond of red dresses. The fact was hinted at in the record elsewhere.

A little later Minnehaha expressed her characteristic attitude toward religion as she understood it by saying she was not a Christian, and this was the attitude of mind on the part of Margaret, whom Dr. Prince actually describes as a little "Pagan".

I had been trying to determine whether Sleeping Margaret had to be regarded as a spirit or as the subconscious of

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Doris and had not succeeded. Remembering that Dr. Hodgson had told me that Starlight, the little Indian control of Mrs. Chenoweth, had discovered Minnehaha, I resolved on an experiment with Starlight to put her directly in a position to discover what I wanted. I arranged for Mrs. Chenoweth to give me a Starlight sitting at the house of a friend, naming this friend so that Mrs. Chenoweth would suppose the sitting was for some other purpose than the regular deep trance work. I gave no hint of having the sitter there. As sleeping Margaret appears only in the girl's sleep, I had to arrange for the sitting at 9.30 P. M. I had Doris go to bed and after she had gone to sleep I brought Mrs. Chenoweth to the house and kept her down stairs until I was sure Sleeping Margaret was "on deck" and when I determined this I covered her, face and all, with a cloth so that she could not be seen. Mrs. Chenoweth had never seen her normally at any rate. I then brought Mrs. Chenoweth into the room and she went into the Starlight trance. Very soon Starlight saw the same little Indian which she had discovered as Minnehaha and tried to give her name, but did not succeed, tho she saw a picture of a water-fall, calling it "Falling Water" and "Water Lily", and said she was laughing, Minnehaha having been called Laughing Water, as we know. The subconscious should have gotten the name without any difficulty. But it did not do so. However, the sequel was that Sleeping Margaret was identified as the "spirit" of the girl only "half way out", and not in any way identified with Sleeping Margaret.

At a later sitting Minnehaha came and pertinently said that they (the spirits) did not want Baby to have her life spoiled in a hospital, evidently implying that the case was suggestive of insanity and that is precisely what the physicians regarded it, but Mrs. Chenoweth would have said *asylum* instead of "hospital", assuming that she had any normal knowledge of the case, which she did not. A pertinent and half evidential allusion was then made to the aunt with whom the girl was staying, but it was not made explicit enough to quote. I then asked who it was that came in sleep. I had all along been curious to know if Sleeping Margaret was to be treated as a spirit or only as secondary personality.

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All the evidence that I had in my experiments with that personality pointed clearly to her being a secondary personality, and she had been called the " Baby's spirit " by Starlight in the experiment I made for the distinct purpose of ascertaining whether Starlight would discover a spirit when the girl was asleep, as she had been the alleged discoverer of Minnehaha. The following was the dialogue:

" (Do you know the name by which Baby's spirit is called when Baby is asleep?)

I can find out.

(All right, do so.)

And tell all about it. You know something about it now.

(Yes, I do, but it makes the matter so much better for our work to have you on your side tell the name.)

I always forget that. M ... M... M a ... M a r g ... No you know Margaret No. 2.

(Yes, there is a little more to it yet.)

Margaret double. (Yes, double.) B ... I know what you want.

(Yes, you will get it in time. I shall be patient.)

Good old man you are. Margaret's mother knows that she took the name because she had to make a difference and she talks like Margaret.

(Now, who is this Margaret you mention?)

You know, Mother, don't you? (Yes.) Well, I told you Margaret second.

(Yes, there are two Margarets there.)

Yes, and one is with you and one here."

Sleeping Margaret was the name I wanted. I got Margaret and an explanation that the mother had taken it also. The fact was that the mother had always liked the name and Dr. Prince gave it to the personality to distinguish her from the normal self and to have a better understanding with it. I knew nothing about the facts at the time, and had to learn them from Dr. Prince. The whole passage was confusion to me until I learned the actual complications which the message endeavors to unravel. The three " Margarets besides Minnehaha " were the mother, who had called herself Mar-

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garet at times because she liked the name, Margaret, the secondary personality, and Sleeping Margaret, the secondary personality that manifested in sleep. Mrs. Chenoweth had no hint of either names or the complexities of the case. Regardless of the question as to what the Margarets were, secondary personalities or spirits, the evidence for the supernormal is clear.

Minnehaha then expressed a desire to have a Moosehead which she had seen at the home of Dr. W—— two nights before. But as Mrs. Chenoweth had normally seen the Mooseheads the reference has no value. Immediately after this Minnehaha asked about her " red blanket " and referred to Doris and apparently stated that it was not Margaret's. The Margaret personality, according to Dr. Prince, was especially fond of red clothing.

Referring to him she then said: " He just wants to cure Baby of going crazy every night ", and added a moment later that " he asks so many questions ". Both facts were quite true. He hoped to get rid of Sleeping Margaret as the final step in the cure, tho he was not in as much hurry to do this as he was to get rid of Margaret. The Daily Record shows what his habits of interrogation were.

At the next sitting there was evidently an attempt to have Margaret communicate and she was followed by Minnehaha, and after some general messages of a pertinent character asked if I " knew anything about a shed ", and the dissent of the sitter led to more explicit statements. These involved reference to a building where something had been taken and then the tying of Baby's hands and hurting her. In a moment I was asked if I knew who took " fire water ". In a moment the name " Dad " answered her own question.

The facts were that the father had hid his whiskey in a building outside the house and the Sick Doris personality would take the whiskey and pour it out so that the father could not get drunk. It was in his drunken fits that he punished Doris so severely. " Daddy " is what she always called him, and in her secondary states she would cry out " Don't hit me daddy ", as she rehearsed the scenes of her fears and sufferings from his brutality.

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Just before completing this incident Minnehaha interrupted the narrative to say: "Do you know about something put in her mouth out of a glass so hard to get her mouth open, medicine, I think it was." There is no assurance of the incident indicated, but Dr. Prince says that it was quite possible soon after her mother's death.

Other communicators came for some time who were intimated to have been connected with the girl as obsessing agents and finally Minnehaha came after one of the conflicts that occurred when this sort of work was done and referred to the man, who had been communicating, in such a way as to imply that the girl had stolen things under his influence, and hid them. The record is full of these little unconscious peccadillos, and it was stated that the girl was watched for this sort of thing. While it cannot be proved, as Doris herself remembers nothing of it, the statement is exceedingly probable. Those who did not understand her condition would speak of nothing else than theft in such cases. Reference was made to hiding some "gold shiny thing in a drawer". The Margaret personality had such a drawer in which she hid or kept things which Doris was not to touch. But there is no present knowledge of concealing any gold object there.

Minnehaha added that it was a man "behind Margaret that made her do things". There is no way to verify this, as it represents transcendental events. But Minnehaha correctly distinguished the character of Margaret from Sleeping Margaret, exempting the latter from a part in the tricks. This was correct, and indicated that Margaret was the "walker" and Sleeping Margaret the "talker". This peculiar characteristic of each was true. It was Margaret that had engaged in the long, tiresome walks, some of them to escape the tyranny and abuse of the girl's father, and Sleeping Margaret is a veritable chatterbox of a talker. It was then repeated that Sleeping Margaret was the subconscious of Doris, saying that Margaret was a devil and that Sleeping Margaret was good. This was correct and it must be remembered at the same time that Margaret was said to have been under the influence of the man.

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At the next sitting Margaret made her "confession" under the influence of Imperator, and Minnehaha followed at the sitting after that, but not with striking incidents. What was said was very pertinent to the case, but must be read and studied with the extensive notes to be understood.

Minnehaha appeared only occasionally until the obsessing personalities had all been removed. Just before I left for my vacation she came and stated that she was going to give me "knock down evidence" later. It was therefore nearly three months before the experiments were resumed and then after six weeks' experiments with private sitters. At the very first sitting at which I came alone Minnehaha reported and began to keep the promise made to give me the evidence indicated. I asked her what "Baby" had been doing in the meantime and the following came as the answer:

"I am near her and she works and reads study books and laughs and runs and sleeps like anybody and she does not pray all the time like she used to and she gets wampum now to have some things. I mean some things to eat she likes."

She then started a message about some work "with her fingers and hands", which was completed later. Inquiry showed that all the above statements were relevant. She had studied books on poultry, and laughing was a marked characteristic of her, not known to Mrs. Chenoweth. As for running, Dr. Prince reports that she does this and sleeping is now as healthy as with anyone, a fact which was not true in her condition of alternating personality. The reference to "wampum" and getting things to eat is especially striking. In Dr. Prince's occupation he had forgotten to give her the usual allowance and she did not tell him about it. He learned the fact through her automatic writing and provided it regularly at this time. But he did not know what she wanted it for. He had to await a suitable opportunity to ask her without arousing her suspicion. When he did this he found that she wanted it for candy and ice cream, which, as a child she was fond of, and had not been able recently to get as she pleased.

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At this point the control changed to the mother, who occupied the time for a while and was followed in turn by Minnehaha again, who alluded to "music keys" and said: "She cannot do it much because she has to do some other work", and on being asked what the work was replied that it was helping in the housework and cooking, and then referred to some children and their going together. She does take an important part in the housekeeping and this had prevented her from continuing the piano lessons which she had begun at one time. She is very fond of children and had some little friends in whom she took a great interest. I asked for further statements about other things that she had done and allusion was made to things done with her fingers and hands, having in mind myself chickens and their care. But telepathy got nothing here. The communicator got no further than "pretty things" and the control was lost, leaving the completion of what she wanted to say to a later sitting.

At the next sitting Minnehaha stated that "once I wanted to take her over here with me to fool them, but that was a long time before I came to this place to write to you, and I did not know any better." There is no proof that Minnehaha tried to make her commit suicide, as this implies, but it is true that the girl tried more than once to take her own life. The Notes show this. Cf. Notes 377, 383, 402 and 645.

In the course of the remarks about this incident Minnehaha alluded to the cause of this temptation on her part and indulged in a diatribe against "Margaret", and made an interesting observation which has some evidential importance because it coincides with what had been said through Mrs. Piper and not known to Mrs. Chenoweth. She referred to the condition which was represented by the Sleeping Margaret personality as "one made tight so she could not go out or come back". Through Mrs. Piper we were told at times that her spirit had to be held by other spirits in certain conditions. Here we have the same conception as an explanation of the Sleeping Margaret condition.

A few days later when Minnehaha came again I asked about the "things Baby made with her hands and fingers" and the answer was more specific than before:

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"Something with a bit of color to them and a long string of it and then put together round and round. This has strings to it, threads, and she sits down in a chair by a table where she does it. You know the Preacher brave that she had near her."

An allusion was made to "a lot of flowers" in this connection, which was correct, but the incident about the "long string" was not yet fully specific and at a later sitting I asked for the name of it, thinking of embroidery, and the answer came:

"You mean the bright yarn thing.
(Yes.)
That is what it is, something to wear on herself and she likes to make it and she sat down at a table with a heap of the stuff all around on the table, and she tried it on putting her hands over her head and around her throat."

I saw that something else was meant than the embroidery which I had in mind and when information came from Dr. Prince it explained clearly what Minnehaha was trying to tell me. Doris had taken the seeds of the umbrella tree and colored them to make necklaces with, which she had made for her friends. They were strung as beads on thread and put together "round and round" and tried on her neck. She sat at a table when making them and the scene was exactly as described. This represented contemporary events, not those in the far past which I had in mind.

Other communicators had the time for two or three sittings and when Minnehaha returned she began by telling me that her duty in the guidance of Doris was to furnish "magnetic influence", to prevent catalepsy, "catamount", as she called it, remarking that she was preventing there what occurs with Mrs. Chenoweth. This was a good hit, as no signs of catalepsy occur with Doris now in connection with her automatic writing.

Allusion was then made to the "big pale master chief", who is Imperator, as one who was "working there but did not do all the writing". This is quite correct if we take the

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record as witness of the situation. Imperator had not manifested directly, but when it was asked who was working with the case the answer came through Doris that it was Imperator.

In an intimation that Dr. Hodgson was also working there a curious phenomenon occurred. The name Richard came with a little effort and then more of a struggle to get the Hodgson and got only the initial " H ", when the control, Minnehaha, added: " I cannot spell it, but it is like a son of Hodge ". Mrs. Chenoweth both normally and subliminally has no difficulty with this name and hence there is no excuse for this way of putting it from the standpoint of the subconscious, but it is quite natural for a little Indian even with all the help she can get.

Following this was a reference to the place where the sittings were held. Minnehaha said it was " out of doors " and mentioned the chair, the shade, and the sun all around. Then reference was made to Mrs. Prince as the " woman who watches her ", and said she was going to make something for Doris.

The sittings are held in the " ranch house ", which is outside the main home and the other incidents are natural features of the environment. Mrs. Prince was making a sachet bag for Doris to be given at Christmas.

Following this was a statement that Doris was taking walking exercises to help in the work. This was not correct. If " walking " be a mistake for writing it would be more pertinent, but there is no evidence that it is such a mistake. The sitting then came to an end.

The next two sittings were occupied with a member of the Imperator group and Minnehaha did not appear until the third one. I still wanted to get some reference to the embroidery, which had been a most important occupation of one of the personalities. But I did not wish to refer to it directly at this stage of the game. So I put a question vaguely to see the reaction. I remarked that there had been one state that had not yet been mentioned and asked that I be told about it. The prompt reply, in the form of a question, was: " You mean when she was sick in the blankets." This was a most

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pertinent answer to my query. It described the condition represented by Sick Doris. Minnehaha then went on and said that this was far back of the present time, which was true, and that "she got split at that time and never got put together again until Minnehaha helped to get the devils out of the way." The personality was split on that occasion, namely, the death of her mother, and the mother was referred to in this connection. Reference was made to her alternating conditions of "better and worse" and her "lying", which has been explained before.

I then asked if a spirit had been associated with this state or personality which we had called Sick Doris, tho I did not mention it here, and the reply was "Yes, of course there was", and on inquiry as to who it was the reply came that she did not know who all of them were, confirming my theory that the personality was a state in which any number of external influences might manifest, and the doctrine was repeated that this obsession might come when any one was "sick or weak or foolish or drunk", and that in such a condition a spirit might "try to hitch on to have some one to live through". This was a clear statement about the form of obsession.

Knowing the dislike which Margaret had for Sick Doris I asked Minnehaha what "Margaret thought about the sick state and those in it". The reply was very interesting and some of it very apt tho abbreviated.

"You ask such foolish questions, for you know what she thought. She told what she thought to some folks who were listening. She did not know everything that was going on because she was dull when she got too near baby.

(Yes, I wish to know what Margaret did to the sick one.)

Oh, yes, I will tell you a heap of things she did. You know she had two states of Margaret, one good and one bad.

(Yes.)

One sleep and quiet and one runaway and lie and do bad things, and the lie one was not the same at all, and she laughed and fooled them all. She did some things to Baby herself. I mean bothered her and acted like a real devil. You want to know about tearing

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things up that were to wear and hiding things and running off so nobody could rest for fear she would be drowned or something else, and they all thought it was Baby."

The first part of the reply to my question was not to the point, tho I did know well enough what Margaret thought of Sick Doris. But it was very characteristic of Margaret to talk to people in the most frank manner, not caring what they thought of what she said. The evidence for that stands plentifully in the Daily Record made by Dr. Prince. It is not clear what she means by being "dull when she got too near baby". But Sick Doris, at first, was very stupid and had to be educated by Margaret. I brought her back to the subject by the second question on the same point, and then the truth came thick and fast. There were, as we know, "two states of Margaret", just as described, Margaret and Sleeping Margaret, and the former was often bad, as the incidents correctly said of her just following showed, lying, running away, tearing clothes and other things, hiding things and frightening mother and others who feared she would get drowned. All these are recorded episodes in the life of Doris. The statement that the "lie one was not the same at all" is most interesting, as it suggests that the lying was not really due to Margaret: for she had her good traits also, as far as many incidents occurring in the state called Margaret would indicate, and the theory of obsession would explain why incidents of another character were associated with it, Margaret being a control, could not prevent intruders from influencing Doris. Doris is a hearty laugher and the Margaret state was conspicuous for rollicking laughter.

I then asked Minnehaha what "the sick one made with her hands", having embroidery in mind. The sitting was coming to an end and only an allusion was made to "pretty things". Then the subliminal recovery began and the word "strips" was repeated several times, probably referring to the embroidery, as it describes it well enough.

At the next sitting one of the personalities said to be near Doris was put in for a communication in order to clear up his own state of mind that was said to have been caused by

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suicide, which was regarded as the sin against the Holy Ghost. Minnehaha followed and I reminded her that she had promised to give me "Baby's honest name", and that of the "preacher man", who had adopted her, tho I did not indicate this last fact. After some effort she got the initial B for Doris's real name, and then the letters "ea", which were not correct, tho "a" is in the name. But not being correct she dropped the subject and turned to talk about Dr. Prince. She referred to the Masonic emblem, a pair of compasses by drawing them and putting the letter "G" in them, and then referred to Solomon, saying it looked like "old Solomon himself", but added the very significant statement that it was not real, thus indicating that it was a pictographic phantasm. Then she expressed the desire to give the name of "Baby", and did not succeed, but ran off to give the word "King", which was written with some difficulty, and probably was an attempt to indicate the meaning of Solomon more definitely.

The facts were, as I found them out by communicating with Dr. Prince, as I knew nothing of them, that Dr. Prince is a Mason of the third degree and the emblem given is especially pertinent to this degree.

In the subliminal recovery an allusion came to the name Dorothy, which is the name of the young girl living with Doris's aunt and with whom she stayed when she was in the east. At the next sitting I asked Minnehaha directly if she "knew what embroidery" was, and this without reference to anything that would suggest Doris. The answer was as follows:

"You mean making pictures on cloth. That is what Baby can do.

(Yes, go ahead.)

I think it must be awful hard to make all those little stitches, but she likes it.

(Did any one from your side make her do it?) Yes. (Who was it?)

One of those charity sisters worked like a sinner on some of it, and so did another spirit, but that was not an Indian. Beads are Indian, but all those little stitches on cloth the Nun did. You know

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those nuns were trying to make Baby go into a place where they pray and sew on that stuff, and then pray some more and then tell lies about Great Spirit overhead."

It was in the Sick Doris personality that the embroidery was made so rapidly and expertly and some was also done outside Sick Doris's personality, thus showing the statement that two were employed at it is correct. It occurred at the period when Doris went to the convent, where there were nuns who tried to get her to join the convent, with some temptation on her part, because she was free there from the altercations of her home. The reference to this not being Indian and to beads was evidently an effort to distinguish between the necklaces, which were impliedly Indian in their source, and this embroidery.

An allusion to Doris "forgetting" things was correct enough, as the Daily Record shows, and then followed some statements which are half true and half false, details not always being correct, and then a statement that Baby had a new blue dress. She had a blue dress, but it was not new. The new dress was white and black. Minnehaha said she herself liked yellow, but there is no verification for this, tho the dark haired and dark complexioned races like yellow and the blonde races do not in most cases.

There followed then an effort to get the name of Dr. Prince, for which I had asked. To get appropriate help in this I remarked that, if she could not give it, Dr. Hodgson might do it. An immediate allusion to the "association of ideas" was a good hit, as the name Prince was associated with the Sally Beauchamp case, which Dr. Hodgson had mentioned a year before, but I was careful to conceal any such fact from the communicator. But I got only that he was an Episcopalian rector, which was correct, and the two letters "ne", which are in his name. The sitting came to an end without success.

The next sitting was occupied by another communicator and then on the day following him the effort was made to get the "honest name" of Doris. After a long struggle I got *Bretia,* being most careful myself not to help in the least, and

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the letters P and F. Her real name is Brittia and P is the initial of her adopted surname and F of her parental surname. At a later sitting in the subliminal recovery the statement was made several times: "I go to Britta". Britta is the pronunciation which Doris and her relatives always gave to the name Brittia. Of course Mrs. Chenoweth knew nothing of either the name or its pronunciation.

Much interesting matter followed in the next two sittings, but is not evidential, tho quite characteristic of Minnehaha. Among them was her marked antagonism to people who pray so much and do not live as they pray, and then an allusion to an incident at least half true about Doris and the period in which she was so ill. She then predicted an earthquake to take place soon in California in the locality in which Doris lived, but as such phenomena are of frequent occurrence in that state it would not be important if it happened.

A very destructive flood occurred in the locality soon afterward, without any serious consequences to the family, but this is not an earthquake.

At the next sitting she gave an account of her tribe to which she belonged, with an account of their modes of life, hunting buffalo, using snake skins for sewing, drying meat, catching fish and using their bones for sewing, etc. She gave the name of her tribe but asked me to conceal it, which I do for good reasons. What she said of their habits fits the tribe to which she said she belonged, but I cannot make the facts specially evidential. It was at the end of this sitting that she gave the correct pronunciation of Doris's "honest name".

At the next sitting Minnehaha made a number of statements quite pertinent to the case, but not strikingly evidential, and alluded to another case in California, naming this state and San Francisco, a case which has been under the observation of Dr. Prince and not known to Mrs. Chenoweth. Then the day following this she kept her promise to give the name of the "preacher man". She succeeded in giving it as "Dr. Walter F. Prince", spelling it backward, tho it would be read from left to right by any one seeing the original record. It was written from right to left beginning at the end

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of the name " Prince ". The name " Walter " was written in the normal manner.

At the last sitting Minnehaha said some pointed things, a few incidents being evidential and all of them very pertinent to the case. She seems to have correctly described Dr. Prince at some special writing which he was doing at the time, saying that he wore a loose coat and that pink flowers were about him.

(c) Margaret.

Minnehaha had not indicated, by name at least, in the girl's experiences that she was present at any time. But Margaret and Sleeping Margaret made up the interesting personalities in the case, and Sick Doris was a third of some importance, less than the others only because she was less active and more lethargic. It was to ascertain whether these personalities had any objective existence that these experiments had been undertaken. When Minnehaha came and told incidents that had characteristics of the Margaret personality and some of them of Sleeping Margaret, I thought I had uncovered in her the real Margaret. But certain contradictions were perplexing and finally with the help of the group of controls Minnehaha explained that there were two Margarets, as we have seen above, and later it was said that she was a dual personality in the spirit world. Then the effort was made to have her come and " confess ", which was done. The distinction between her and Minnehaha thus became apparent, tho it was much less shown in the facts than in the character of the personality. As Minnehaha claimed to be a guide to Doris she would naturally know much or all that went on, and any facts which she would give about the past life of the girl would appear to implicate herself in them. This fear she actually expressed, but the " confession " of Margaret acquitted her, as we shall see, and Minnehaha was quite happy over the outcome.

Finally the dramatic situation arrived. Imperator preceded the way, as is often the case in emergencies of the kind, and communicated in his lofty manner, tho there was evi-

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dence of some restraint which evidently colored his message. Then came the new communicator.

" Margaret, what do you want with me?

(I would be happy for you to tell me all you can about yourself and the work with the person present.)

I will not do the old tricks again.

(Thank you.)

I did not think it would do much harm. It was so easy to fool them before you waked her up.

(I understand. Go ahead.)

I do not like to tell you how I made my coming so easy, but I will. I found I could put her to sleep and then I could do anything I wanted. Only part of her went to sleep and then I began to do it any time and anywhere. She don't have to be in bed to be asleep. I can do it sitting up or walking or in church or anywhere. Church does not hinder it; helps me, for it is quiet and everybody looks at the minister. I did have fun, but now I don't. I will go away if you will let me. I have not disorganized her.

(I understand.)

They said I had, but I have not. I know when the other Margaret state comes. I made her do that, too. But I can't stay in that state. I can send others into it with the idea that I am there and she thinks so and that makes it so to you people. Is that enough for me to say?

(Yes, that is clear, and if you can tell more I would be pleased.)

You mean about the school and the books and all the things I used to do back home.

(Yes.)

The things she got sorry for afterwards and got scolded for, too.

(Yes.)

Wasn't that mean?

(Yes, I think it was.)

But it was darned good fun sometimes to see them get fooled.

(I understand that.)

When folks know so much, it is fun to fool them, if they don't catch you, and they couldn't catch me.

(No, they caught poor Baby and she had to suffer for other folks' acts.)

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Why didn't she run away. I tried to make her do it lots of times, but she just stayed and took it like a ninny. Poor little thing. I am pretty sorry now, not very, but some. I ought to cry. I will not cry, for she is all right now.

(Did any one ask you to go away?)

Yes, some people over on this side did, and some people on your side. They said I was an evil influence. Am I evil?"

She went on in this strain and remarked that Baby did not know that she did these things and reproached her for not getting fun out of it too. When I asked how she was asked to go away, she replied that they had used prayers and had expected "the name of Jesus to act like Magic". She added that "they told her to use her will", the correct method of exorcizing such influences. Finally she said she had a lot more to say and remarked:

"It's fun to come this way and say sassy things to you. If I let her alone can I come again?

(Yes, you can always.)

What game have you got on me?

(None.)

You are going to trap me, Mr. Smart.

(No, that is not my object. I would be glad to have you give full expression to yourself here just for the good it will do you and the world.)

I might steal your pencils."

Conversation between us of the non-evidential sort followed, while she hid the pencil for a moment in her, in Mrs. Chenoweth's, breast next to the skin and finally gave it up, asking me to tie a string on it for her and then asked me if she must thank me for it.

Now, beginning at the first of these passages, the communicator purports to be Margaret, the chief secondary personality of the Doris case. The statement that she put Doris to sleep is so far evidence of identity that Doris was always in a waking trance when Margaret was "out"; that is manifesting, and it is true that it made no difference as to time and

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place. The change often took place in church, and there is evidence, according to Dr. Prince, that Margaret could come in her sleep independently of the Sleeping Margaret state: for he distinguished between Margaret asleep and Sleeping Margaret. She did not properly "disorganize" the girl; for Doris retained her normal physical condition as long as Margaret was present and Sick Doris was not. It is interesting to note the remark that she could not stay in the state of sleep, as the facts tend to show that this is true.

The most striking evidence of identity, however, is the reference to school and school books. Margaret used to steal Doris's books and hide them. Doris had to suffer for it in severe scolding and other penalties. It is also true that she was asked by "folks on this side" to go away. Dr. Prince did so without believing that she was a spirit. Many a time Margaret would make the girl run away, but she always returned home.

Dr. Prince says that "sassy" is the very word she used and she loved to be saucy when she liked. She would say "smarty" instead of "Mr. Smart". The threat to steal my pencils was characteristic of her, as Margaret was a frequent agent in such things. Dr. Prince remarks of her thinking she must thank me that she was often reluctant to thank him for things given her. Consequently the whole passage represents her characteristics and some important episodes in her manifestations through Doris.

At the next sitting Minnehaha appeared and expressed general relief that Margaret had "confessed", probably because it helped to clear the atmosphere and to distribute responsibility in the Doris case rightly. But Minnehaha remarked that it was funny to see her telling the truth, as she was such a liar, but observed that she dared not lie in the presence "of the great white chief", referring to Imperator.

There was an interruption of the sitting just at this point, due to my illness. When the sittings were resumed it took some time to restore the conditions for the work that we had been doing and the main object did not come up, except in the person of communicators not directly associated with Doris. But finally Margaret appeared again and spoke of herself as

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" little Margaret " in the third person. Dr. Prince observes that it was characteristic for her to speak of herself in the third person. She showed some fear that I wanted to whip her, Doris having suffered from this by her father. She alluded to " fibbing " as if familiar with the practice of it, and she was, whether it was malicious or merely mischievous. She added, however, " of course I did not fib all the time ". This was true.

On the next day she came and confessed that it was she that was at the basis of Sleeping Margaret, a statement that coincides with the later assertion that Margaret was a dual personality in the spiritual world. The passage has considerable interest, psychological and otherwise, as it reveals the real character of Margaret when she " lets go ", so to speak. When she began to communicate there was no hint of who it was and I asked who it was. The reply follows:

" Margaret.

(Which Margaret?)

Margaret talk in her sleep.

(I was told that Margaret who talked in her sleep was the spirit of Baby herself and you claimed before to be some one else.)

Yes, that is so, but I had to make you see who I belonged with by those words. Who told you that I was some one else? That darn Indian squaw did and I will kill her.

(I do not remember just now, but my record will tell, and I wish to know if the two Margarets are the same person.)

What do you mean?

(Why, I thought that Margaret was a spirit that used to make Baby do all kinds of tricks, and I was told that Margaret talking in her sleep was Baby's spirit, while the other Margaret was a spirit and not Baby.)

That's right, but when Baby gets half way over, she takes some ideas from me and no one can help it. I do not make her do that. She just does it herself, but when she does not go to sleep I have more power to do what I want to do. When she goes to sleep her mother helps her and that dam Indian helps her and I do not do much. She will not do much for me when she goes out of the body.

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Now you know the whole business, and I want to go to hell and stay there and never see you, you dam old fool. Margaret."

All this is perfectly consistent and it conforms with observations that I have made independently of what goes on in trances and subliminal states. In the real trance the message comes "direct", so to speak. The communicator or control communicates with less use of the subliminal as a medium or vehicle. In the subconscious state, which Margaret had said she had produced in Doris in sleep, the message or thought has to be transmitted to it. Sometimes the message comes as from a spectator of facts. At others the subconscious impersonates, just as Sleeping Margaret does. This view of Sleeping Margaret conforms to the facts, and of course Mrs. Chenoweth knew nothing of the facts normally, nor did I or any one else. What came was contrary to expectations, but all hangs together consistently.

The interesting feature of the passage, however, is the revelation of Margaret's character. Much of Margaret's behavior in the phenomena of Miss Fischer was better than that. But we must remember two things in the case. (1) Margaret showed much the same characteristics when she got mad and when she attacked Sick Doris. (2) In this record she is said to be a case of dual personality in the spiritual world. Hence the character here shown is quite consistent with the record as a whole. The reason immediately assigned for her action in this communication was that Minnehaha made her take the pencil which was reserved for Minnehaha herself, and this had the effect of making her reveal her true character, as the record states, implying that she could appear better.

At the next sitting Minnehaha undertook to tell some of the things that Margaret had inspired. Prior to this she was afraid to tell anything for fear that she herself would have to bear the blame, but now that Margaret had "confessed" she was free to tell the facts. Some of the incidents could not be verified because Doris normally did not know the facts. But without quoting the record in detail, Minnehaha asserted that Margaret "stole things that belonged to the folks", took

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money to buy things to eat, made Doris hungry so that she could come "out" and do the eating, made the girl try to commit suicide, stole a ring and hid it, and some "long gold thing and put it in between cloth things, and hid something in the corner of the room."

The Daily Record shows that Margaret played such pranks: she did take things that belonged to others and appropriated them to herself. She frequently came "out" to eat what she liked rather than let the normal Doris have it. Once Sick Doris went to the river to drown herself, but came away without effecting her object. The taking of the ring and "long gold thing and putting it between cloth things" are not verifiable. But she hid many things away from Doris.

The day following Margaret came herself, but she was in no mood to confess things. She was willing to badger me and, if possible, to avoid telling me anything that would incriminate herself, and crossed swords with me to avoid any "confession". I quote one interesting passage:

"I did not steal the pin. I did not, and I could have done it just as well as take the big thing.

(What did you do with the pin?)

I intended to put it back after a while.

(I understand, and do you know anything about horses?)

Yes, I do, and I like them, and am not afraid of them, and if I want to run away, I would use one quick as anything.

(Did you ever do it?)

Stop it: you are trying to make me confess, and that was not all me.

(All right, make that clear.)

If some one told you to take a ride on a horse and he said it was his horse, and you could take it just as well as not, would you call it stealing to take it?

(That depends on who said the horse was his.)

If you did not know the difference between a spirit man and a flesh one, you would think the spirit man knew the best.

(Yes, I agree to that, and I would not insist on the word 'steal' about it. All I want to know is how much influence your thought had on Baby.)

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She goes to sleep so darned easy, you can't think where she is but what she drops off and does just what you think."

This is a remarkable passage. The sparring is good, but it does not avail to prevent or conceal a confession by inference. She is evidently admitting the truth about the "pin", probably the "long gold thing". The "big thing" is not explained, but it may be a general reference. The answer to my question as to what she did with the pin is a virtual confession, so that her denial is evidently a quibble. She may be technically correct, and the statement that "it was not all me" is a statement that consists with the later statement by one of the group that she was a dual personality herself and also with the fact that she seems to have been an intermediary for a man behind her. The implication is that the things were done and possibly through her unconsciously at least, and hence the "stealing" is denied on the same grounds that we should exempt a subject. Besides it is noticeable that her statement denying it will be true if we insist on the connection of malice with it. She seems to have exhibited no malice in any of her little peccadillos in such things.

The statement or insinuation that she could not distinguish between "a spirit man and a flesh one" is interesting, partly because it is not a natural view for Mrs. Chenoweth's normal knowledge, which is no better than the rest of us have in such matters, and partly because it reflects what has been apparent in our contact elsewhere with obsessing personalities. They frequently are unable to distinguish between the living and the dead. Indeed one of these personalities purported to communicate here and was surprised that I could not see him and could himself not distinguish between me and my deceased friends! We have not the proof we desire for this and I refer to it only because it represents a consistent attitude toward the whole subject, where some sort of contradiction should occur if it were not true.

It is noticeable also that the explanation of Doris's easy sleep and doing whatever you think on the other side whenever you thought about her is precisely what we have evidence takes place. I have known messages to come through

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without the communicator intending them and in the Phinuit regime in the Piper case the invasion of other personalities than Phinuit himself, while he was controlling and without his ability to prevent it, indicated that the process of influencing the living is not always under rational control. There is also in all such cases the constant insistence on the part of controls that space or distance does not affect spirit control of a body. Margaret implies this without asserting it and intimates without asserting it that Doris anywhere might go to " sleep " and carry out the thought of a spirit in rapport with her when that spirit was not exercizing any volition to that end. Hence she might well deny the " stealing " as that term was conceived by Minnehaha or by any one who really knew the facts. But, of course, Minnehaha's business was not " to have fun ", the rather to recognize the point of view of living friends and prevent the occurrence of things that were understood to be criminal.

In the subliminal there occurred a phenomenon which was an unintentional proof of what Margaret said about her influence and of my statement about unconscious messages. The subliminal, as Mrs. Chenoweth returned to normal consciousness, said: " I don't know why rivers and rivers and horses and horses and everything "—sentence not finished, but the allusion was to the rivers, evidently, in which many an escapade of Margaret took place in the life of the girl, as well as taking horses from stables to ride. Margaret was not trying to say anything about these, but in the return to normal consciousnes the control " lets go " of Mrs. Chenoweth's mind, so to speak and a condition occurs in which either marginal or central thoughts of a communicator may come through mechanically, as it were, as crossing the wires in a telephone may do with messages not intended for us. In the allusion to " rivers and horses " memories of Margaret came through without her willing it. Indeed her inhibitions were cut off by the surrender of control and the truth came out revealing her identity and the part she had in the phenomena, whether conscious or unconscious on her part.

The next day Margaret came again, but did little but engage in badinage with me. One thing she said was not

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true; namely, that Doris's father was dead. He was still living. Then the day following that the subliminal referred to her and reported various pictures of what was seen, and it turned out that Margaret was said to be a Catholic sister. When Margaret appeared to communicate by writing she showed this Catholic bias and indulged some abuse of me. The reference to a barn and corn crib and an Uncle was not verifiable and hence the passage lost its evidential interest. Two days later Minnehaha referred to her in her usual manner as a liar, and when asked if Margaret was a nun, as was implied in an allusion the previous day, seemed not to know definitely, but described her dress which was that of a Catholic and saying that the men were dressed in the same way and that Margaret's praying to the Virgin Mary might be taken for a person instead of a prayer, a statement which implied that the Catholic intimations and prayers in this record were simply mechanical transmissions of thought from the other side, not necessarily intended messages. But she got no special evidence regarding Margaret's identity.

The day following this Margaret tried again personally and confessed that she liked to tell the truth, but was afraid. This characteristic is like Margaret in the report of Doris's experiences, save that there was no evidence reported of her fear about it. She attempted to surrender and to tell more about herself, but her control was lost, and Minnehaha followed to say that Margaret was telling the truth in this effort and that she was sorry for her lying, etc., and explained how it happened in a short sentence of some interest.

"She is sorry she told lies. The Baby will not lie herself, but if the black sister stood at her side, she got sleepy and did things."

This coincides with Margaret's own statement as to how her influence over the child occurred. She was in fact pleading unconscious effects and Minnehaha's statement implies this and does not use aspersive terms to describe the phenomena, tho she soon returned to them in describing the personality.

It appeared then in the subliminal why she was afraid to tell and later developments proved that she, Margaret, was

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under the dominion of another spirit who did not wish the confession to occur. Some time was then taken up with this man "behind Margaret" in having him make his "confession". But this is not the place to discuss it. We are concerned with the personality of Margaret at present.

From this point on there is little allusion to Margaret and little from her directly or indirectly that would prove her identity, but things take the course of the man who purports to have been the chief influence behind her. He does not occupy much of the time, which is usually taken up with the general and larger problem of putting an end to obsession as a phenomenon at large. Soon after the statement of Minnehaha that Margaret was telling the truth there was evidently an attempt to have the man behind her "confess". The unconscious incidents alluded to indicated that he was a criminal of some kind. Finally, after a sitting on the general problem, the man tried the automatic writing and remarked that "Maggie was gone," but asserted that he would not write for me. An interesting conflict took place between him and the mother of Doris. She insisted, as if holding him to the task, that he had to "confess" then and there. He refused and the dialogue in the automatic writing continued for several minutes with changes of handwriting to suit the personality involved. Finally the pencil was thrown across the room, with a shout of defiance, and Minnehaha came to explain the situation which she did briefly as follows:

"They have the one who kept Margaret going so long and now I think it will be better for Baby. She is better, not so much sleep as used to be and the old habit is broken, the habit of responding to their influence."

The changes of personality had disappeared for some months prior to this time, perhaps a year, and hence the "sleep" which means those changes. There is no reason to believe that the statement applies to the present work, as the effect was already achieved before the sittings. It might refer to the effect on her subconscious, but we have no means of verifying it. The interesting incident, however, tho unverifiable, is the allegation that it was the person who was responsible for Margaret's conduct. Readers must not sup-

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pose that mediumship represents a simple affair. The control, as is shown by all evidential work, is but a medium for transmission and not always the originator of the message or influence. Margaret was the control, perhaps willing control, of the phenomena, but not necessarily the originator of them, and this avowal by Minnehaha is but a spontaneous indication of the machinery with which we are familiar in all mediumship.

From this time on we have chiefly to do with other personalities alleged to have either some remote connection with the case or with the general phenomena of obsession, just as the Imperator group have to do with the general problem of communication. The situation grows naturally out of the actual personalities that are more manifest in the life of Doris, and, assuming obsession, it suggests that the personalities manifesting are merely the intermediaries on the other side for groups of others aiming to carry out their purposes, as is the Imperator group in its work, which does not always reveal their presence on the surface. For a long time, therefore, the sittings were occupied with personalities whose personal identity cannot be proved, but who required, according to the testimony of the Imperator group, to be educated as to their condition and released from the kind of influence they were exercizing. They are so intimate a part of the plans of the Imperator group that their communications may be summarized in discussing those plans. They were "earthbound" spirits, assuming spiritism as proved, who could not transcend their earthly memories and were themselves "obsessed" with fixed ideas accordingly and required help to break up their hallucinations and hence their influence for evil on incipent psychics.

Sleeping Margaret.

Sleeping Margaret is the personality that appears in Doris's sleep and only in her sleep. In the first period of her manifestation she did not claim to be a spirit, but denied it. Later, for some reason not explained in the record, she claimed that she was a spirit, and has firmly insisted upon

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this ever since. The experiments that I had with her (p. 232) assumed this claim. Inquiry showed that Doris did not know what a spirit was and this must be taken into account in estimating the claims made by her. We usually employ the term to denote a discarnate consciousness, but as Doris did not take an apparition of her mother for a "spirit", but for her mother, we have to interpret the belief of Sleeping Margaret with that understanding of the case. There were some things in my experiments with Sleeping Margaret which coincided with what controls often say in mediumistic phenomena, but at crucial points Sleeping Margaret failed to tell what controls and communicators say on fundamental questions and this created in me a doubt about her claims, but this was because I did not understand the sense in which she used the term "spirit." She could not define it herself, or Doris could not. I resolved as a part of my experiments to see if she would appear as a communicator, as I had found the personalities in the Thompson, the de Camp, the Ritchie and other cases doing. But in my first series of experiments with Doris as a sitter there was no trace of Sleeping Margaret. When I had some experiments with her afterward at home I challenged her for a reason for this failure and she said she could not get a chance at the sittings with Mrs. Chenoweth, as there were so many others who wanted to come. This was at least apparently an evasion. I then left her at home and had some sittings in her behalf during her absence. But Sleeping Margaret did not put in any appearance. At some experiments with her at home I then asked her if she would not try to come to Boston. She pleaded that she could not leave Doris. She had to be her guard and when I challenged her with the fact that she claimed to leave Doris when she was not asleep, she claimed that she could not go so far as Boston, a claim that a genuine discarnate spirit would not make. But I went on with a few more absent sittings and no trace of Sleeping Margaret was found. In explanation of it she said it was not possible, but promised to try to write for me, if I took her back to Boston.

I therefore took her to Boston again for experiment, but in the course of a number of sittings there was no trace of her

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appearance. I then resolved on an experiment which might force the issue. I have described the details of this under the incidents connected with Minnehaha. (Cf. p. 63.) In brief it was a sitting with the Starlight control of Mrs Chenoweth. This little Indian control had been said by Dr. Hodgson, in his communications, to have discovered Minnehaha and so I bethought myself that she might also discover Sleeping Margaret, if the latter were really a discarnate spirit, and if a suitable opportunity were offered. I therefore arranged for a sitting for the girl while she was asleep without any knowledge on the part of Mrs. Chenoweth that she was giving a sitting for the same person. This was arranged for at the house of a stranger to make Mrs. Chenoweth suppose that the sitting was for another person. The girl was put to sleep and covered up before Mrs. Chenoweth was admitted to the house or to the room. Very soon Starlight recognized Minnehaha and when the time came I started the talk toward the girl herself. The following is the record.

(Starlight, can you talk to the lady?) [I did not wish to reveal any possibility of any other spirit than Minnehaha.]

You mean, talk to the spirit that has got her? [Starlight talked Indian.]

(Sleeping Margaret: I don't understand it.)

(See whom she is talking to.)

No. More Indian talk. I am talking to the Indian.

(Sleeping Margaret: This isn't the Indian.

The Indian is there and I thought the Indian would come in and take her.

(See if you can see anybody else there you are talking to now.)

You don't mean her mother, do you?

(No, but I suppose her mother is there.)

Yes. I don't know who that is who spoke to me. I think that is kind of another side of the woman herself, you know. You know what I mean.

(Exactly.)

That's what I think. (All right.) You don't mind my saying so, do you?

(You tell what you see.)

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That is what it looks like to me, you know, like my medy gets off a little, off a little, No. 1 and No. 2 and No. 3. Something like that, not gone far enough for Indian, not quite far enough for any body to wholly control, and in that state it is almost normal state, almost normal in its way, you understand.

By No. 1 Starlight means the normal state, No. 2 the subliminal stage and No. 3 the deep trance. It will be noticed here that Starlight claims to see only the Indian and the girl's mother by implication, but no third person of a discarnate type. She quickly asserts that the third party is the girl herself and calls especial attention to the fact that she is not sufficiently entranced to let any one control. That is, she is on the borderland where the subconscious would predominate with possibly an occasional intromission of foreign influence which Sleeping Margaret might mistake for her own thoughts and from the lack of any sensibility of the normal type, might feel that she was independent of her body, but not capable of adequate rapport with the transcendental to get proper knowledge of things there, as her evasions and subterfuges, unconscious however, tend to show.

Starlight continued her conversation with Sleeping Margaret telling her just what the situation was in the following manner.

Did you think you were living again on the other side, in spirit land.

(Sleeping Margaret: Yes.)

And you thought you were released entirely from the body?

(Sleeping Margaret: Yes.)

I don't think so. You don't mind my saying it, do you?

(Sleeping Margaret: No.)

I think if you go a little bit further, then some other difinite personality would come in and help you, so you would see just what this is, you know. It is beautiful, only it isn't just what you expect it is. This is all new to the girl, you know, not exactly new. It is unbalanced through the opposition, you understand.

(Yes.)

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But that girl's mother is here and sees the Indian and sees the one I don't like, and this part of the girl knows the one I don't like.

The idea of Starlight here is very plain. It is, as stated a little farther on, that the soul is " half way in " when it should be wholly out to let Minnehaha control and so prevent the effects of obsession, and to enable the spirit of the girl to be a psychic of the balanced type. If we may indulge hypothesis or imagination here, we have a picture of the etherial side of human and physical life. Its counterpart is seen by Starlight and described in terms that coincide exactly with the observations made in the experiments with Sleeping Margaret in New York. Mrs. Chenoweth knew nothing about the girl, about this personality or about these experiments mentioned. What Starlight meant was that the " spirit " of the girl had only to go further from the body, whatever that phrase means, in order to get into adequate rapport with spirits and the spiritual world. Minnehaha could then take proper control and communicate with less influence from the subliminal.

Starlight then took up the case more fully, but as this does not bear on the nature of Sleeping Margaret it does not require detailed statement here. Readers may go to the full record for the matter.

A few days afterward, at the regular sittings with Mrs. Chenoweth in the deep trance for automatic writing, I was told that there were two Margarets in the case, " one is with you and one here ". This was a confirmation of the diagnosis of Starlight. The same idea was repeated at various stages of further experiments and they need not be detailed here. Finally, on an occasion when Mr. Edmund Gurney purported to communicate, I asked him why Sleeping Margaret claimed to be a " spirit " when I had been told by them on his side that she was merely the spirit of the girl. His reply was that it was an illusion on her part similar to the illusion on the part of many earthbound spirits who did not believe they were dead. Mrs. Chenoweth does not know either psychology or the phenomena of obsession well enough to put the case so effectively. We have found in several

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cases that many of the discarnate agencies, or apparently discarnate agencies, did not believe they were dead. This is not so paradoxical as it will appear on the surface. We have the same psychological phenomenon in our own sleep and dreams. We do not know that we are asleep in most instances or that we are dreaming until our waking state, remembering the dream, can compare it with the normal consciousness and its contents. Similarly there is no reason why an analogous illusion should not occur to the mind of Doris asleep, which is just what Sleeping Margaret is. Let her become unconscious of her body and be partly psychic, receiving occasional ideas from the transcendental world whose source she does not know, but interprets them as her own. She might very readily take a message saying "You are a spirit" as expressing her nature and retain the idea as an illusion. The same effect might have arisen from some suggestion of Dr. Prince which has not been recorded. But in any case the conviction is not so anomalous as appears on the surface. The important thing is that the diagnosis of Starlight and of other personalities coincides exactly with the recorded facts of Sleeping Margaret's own phenomena in the life of Doris. They have all the limitations of the subconscious and little or nothing of the wider knowledge of personalities with better claims to being discarnate.

Cagliostro.

There would be no occasion to mention this personality, but for the importance assigned to him as a cause of the phenomena of Miss Fischer, tho there was no superficial indication whatever that any such personality was related to her life. Besides the evidence for his identity, at first supposed by me to be worthless, turned out to be good, as fortune would have it. Mrs. Chenoweth had never heard of him, so far as her recollection was concerned, tho she remarked when I asked her and when she denied having known anything about him, that the name sounded familiar, but that she sometimes got this impression from having given a fact or a name in her trance. What she told me about her reading entirely bore out her statement about not knowing

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the man or anything about him: for she had read nothing that discussed the man. At no time was the claim made that he was directly involved in the phenomena of Doris, save that three times in her life he had influenced her, this not being verifiable, but that he was the leader of those who were influencing her and the effort to help her was directed to his conversion and removal from his group, and this went far to break it up.

The first allusions that were evidently to him did not suggest his identity until his name came later, but the general idea of his influence as the chief personality ultimately responsible for this and similar cases was intimated in the communications of Dr. Hodgson already quoted, in which he remarked, after saying that the secondary self was not the cause of what was going on, that "the actual personality with a history and purpose will be determined by this work." It was not apparent in this statement what was meant until this "historical" personality appeared. It is possible that Mr. Myers in his communication had Cagliostro in mind when, after a certain personality refused to communicate when asked to do it, he said that the personality that had refused to write had no particular enmity towards the girl, but an "exaggerated ego" and that the plan was to remove him. This refers either to Cagliostro or some personality not revealed either then or later.

It is possible also that Jennie P. had him in mind in some observations which she made after an attempt to have some obstinate personality write who was willing to do it, but insisted on making the writing so fine that I could not read it and apparently did so purposely. He certainly did so if the testimony of Jennie P. is to be accepted. After this personality had written and refused to make himself intelligible, the energy seems to have been more or less exhausted and Jennie P. came in to restore it, remarking that she did "not see the sense" in the experiment, but supposed that Dr. Hodgson knew what he was about, and went on with her work. She did not specifically indicate who the man was, but described him as the "most wilful, most obstinate, most possessed of an idea that he can accomplish what he wishes and that I

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am sure this is not his first attempt at this very kind of work in influencing a sensitive, for he works like an adept. Whatever he has done has been with a purpose and he comes from a group of spirits who are working unanimously for one purpose and that purpose is not like ours."

Jennie P. then resumes general remarks about obsession and bad influences and winds up with the following.

"I will tell you this much, that the man is not simply a man of bad purpose, but is part of an organization, was before he came here and looks on all outside his particular fold as so much prey for him."

It was then stated that his "garments" indicated that he belonged to an order of men who "do not like the work done by evangelical churches and have a particular hatred of heretics." She then remarked that some had passed from life with vows which obliged them to "kill off the enemy" and this state of mind still prevailed to influence their conduct towards the living.

The first of the communications would consist with the supposition that they referred to Cagliostro, but the last would imply a priest, and as a particularly obstinate priest appeared later he might be the one in mind here. But we were told that the Catholic influences had allied themselves with a low character to achieve their ends and while these particular passages may not apply to Cagliostro they lead up to him and coalesce with the place he has in the problem.

A long interval followed without any statement that would suggest this character. Apparently the plan was to bring in their order the influences that were nearest the girl and more generally operative, tho not necessarily manifest in any way. The two Margarets were first attended to and then certain prominent personalities assertively or impliedly behind them, until finally there was an attempt at automatic writing by some one who did not reveal any characteristics by which he could be identified, but the statement was made that he would come on the following day. This latter statement was made in the subliminal recovery. But before this and after the alleged communicator had tried both the auto-

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matic writing and oral control, a better personality communicated the following which, in the light of subsequent events, points directly to the communicator who came the next day and who turned out to be Count Cagliostro. The pertinent message was:—

"This same group had hold of many different friends at different points in the country. It is the same kind of people who took Helen Carrington and nearly destroyed her.

(I understand.)

And there are thousands suffering in the same way and to release one and another is not sufficient. We must make it evident to the world that such a power exists and is a menace to the unprotected and sensitive and that we need the co-operative influence of those on your side before we make much progress.

It is the means of growth to those who need to grow to see the better way and to seek it. Give the wicked man some work to do and he will grow interested in that and forget his schemes and climb to God."

The next day the work began in the subliminal with apparent conversation between the control and Cagliostro, he not being recognized by me until his name was given. But the general tenor of it was about difference of opinions which developed into the statement that he was a person who differed from me in regard to the way the work was done. I quote.

"He told me to tell you, James H. Hyslop, that he didn't agree with you at all.

(On what?)

On the method you are pursuing to change the attitude of certain spirit folks, and he said that, as far as he is concerned, he would write if he felt like it, and if he didn't he wouldn't.

(Well, I am open-minded, and if he wants to change my opinions I shall listen.)

He says that you are only persuaded by the Imperator group.

(Well, if he can do better I shall be glad to receive.)

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He says he never had a chance to have years of trial with his method as they have.

(What is the difference between them?)

He uses suggestion only.

(What is theirs?)

They come into literal physical contact. He belongs to a school which bases the claim to recognition on the theory of hypnotic suggestion, which induces a waking trance and allows the functions of all the organs of the body with and by the will of the operator on the spirit side, but leaves the recording register of the brain which is the memory blank. Do you understand that?

(Yes. I wish to know if he used hypnotism when living?)

I hear him say, 'Yes, I did', and was an early discoverer of the power inherent in the physical body which might be transfused with the powers of the subject until the subject became an automaton for the operator.

(Yes.)

Not of the school of Sharcoal, Charcot, sounds like Sharcoal, but earlier still.

(Who are you?)

The great one he says.

(I would like to know. I know of Charcot.)

Well this is not Charcot. [Pause.] C a g l i ... [long pause.] That is all I can get.

(Get the rest.)

I think I can't. o ... Well, he don't want me, he don't want me. He is fighting me. s t r o.

(That is all right.)

He is mad. He is mad. He says you have duped him."

He was then represented as talking with Dr. Hodgson who told him no man was allowed in the room who was ashamed to give his name and that no favors were given to any one who comes nameless. He then evidently became angry, gave a fiendish laugh, and threatened to harm the medium. She came back at once into her normal state before he could get a hold. Cagliostro had employed hypnotism. I did not know the fact and, it seems, Mrs. C. did not.

The next day he came again, but through an intermediary.

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They evidently would not trust him to take direct control, and so some one else seems to have used the subliminal to tell the facts about him. He was described as wearing "white silk stockings and shoes with buckles and jewels on his shoes, and jewels everywhere". Just before he was said to be very vain. Then the date of 1738 was given, but without specifying its relation to him. He was born in 1743, and was an excessively vain man and dressed very foppishly, possibly much as was described. Allusion was made to a snuff box as used by him and his gracefulness as like that of a woman, and a broad sash across his shoulders. But he was said to be a very bad man and that this badness was masked behind the appearance of a very different person.

The reference to a sash cannot be verified, but the other incidents are correct enough, and also the pertinence of the allusion to him as being in prison, and murder was conjectured as the cause. He had been at least suspected of this.

I then asked him if he knew anything about Marie Antoinette, knowing his suspected connection with the Diamond Necklace affair and soon allusion was made to a necklace. Then an imprecation came against the English. He had had trouble when in England, as elsewhere. Then a reference was made to the Queen's staircase with some description of a brilliant occasion which was very probably true, but not specifically verifiable.

The next day in the subliminal entrance into the trance allusion was made to Italy, then to France and to Dumas, with the statement by Mrs. Chenoweth's subliminal that she had read Dumas' Monte Cristo, and I was asked if he had ever written anything about strange adventures. I happened to know by this time what Dumas had written about Cagliostro in his "*Memoires d'un Medicin*". In a moment the subconscious said that he, referring to the communicator Cagliostro, did not want her to talk about Dumas as he was not doing it himself.

Now Cagliostro was born and lived his early life in Italy and had many adventures in France. Mrs. Chenoweth knew nothing about the man so far as she could recall, and had not

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read Dumas' book about him, tho she had read Dumas' Monte Cristo.

Following this incident immediately the subconscious complained of being in an atmosphere of lying and intrigue, both characteristic of Cagliostro, and then saw a vision of a woman whom she did not identify further than to say that she seemed to have some part in Cagliostro's conviction. Then she saw a picture of a "wonderful ball and staircase", evidently the Queen's staircase to which reference was made earlier. He was described as knightly in his courtliness, but a devil in his heart, all of which was true.

Automatic writing followed, evidently coming from some French person as there were one or two French words. It ended with "Oh I'm poisoned, I'm poisoned", a pertinent statement considering the reputation and the rumors about Cagliostro. At the next sitting a Spaniard purported to communicate by the name of Hernandez Merio, claiming to be from "Spagnolia Castilian", and that he was a dupe of Count Cagliostro. He merely stated that Count Cagliostro had relied, when living, on hypnotism as his greatest asset in his work and that he still relied on it for his influence on the living. I was unable to verify the name or relationship to Cagliostro, but it is known that Cagliostro used hypnotism.

Two days later the man communicated himself, but he did not reveal his identity for sometime and then only in response to a guess when he said I was thinking of his name at that instant, which I was. He then added the title "Count" and said this was one of his names and on my request to give another the name Jean came. I was thinking of Joseph Balsamo. I did not know anything about the name Jean. Inquiry in the life of the man in various encyclopædias revealed no such name as given him by his father. But a French life of him, almost inaccessible to the public, gave data that showed his sister's name was Jeanne and his brother-in-law's Jean. It was not said that it applied to either of them. Before he gave this name he carried on a long discussion with me defending the reality of things seen in hallucinations. It is not evidential. In the subliminal re-

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covery the initials " J. B." were given, and I was asked if they were his initials I replied in the affirmative.

The next day, for the first time, he tried automatic writing and expressed himself on occasion in the third person.

" You think you have Joseph B. cornered.

(Joseph who?)

B B J. B. but you have not. I did not fool the people nor rob the Queen.

(All right. Go ahead and tell all you can.)

There were others far more wicked than J. B. in the plots that surrounded the Royalist party. It is easy to make plebeians feel that monarchs are inferior to themselves, and as for the church, it is made up of robbers who cannot work but plunder and brag of the power to produce M... [probably intended to write word ' Miracles ', but pencil fell.] I will tell you that the church is an asylum for the cruel and incompetent. I could have been a holy father myself."

He then went on to say that he had never tried to induce the girl to do wrong. Some one followed him and said that he lied in this. The initials " J. B." were correct and inquiry showed that Mrs. Chenoweth had never heard of his name Joseph Balsamo.

There were some subliminal allusions to the French Revolution which cannot be made evidential and then to Marie Antoinette acquitting her of being in the plot. But the matter was not made clear.

Some days later the name came in full with the accent on the first syllable; namely, Joseph Balsamo. I was struck with the accent and a search showed that no book I could find gave the pronunciation of his name until the librarian found an old edition of Webster which gave the accent on the first syllable.

The next day he came to engage in a controversy with me. He undertook to defend the life of a libertine and irreligious zealot. He did it with admirable skill and defended the right to " take, to have, to be " without restraint. He was in fact a good Nietzschean and parried attacks with fine dialectic skill. The passage should be read. It cannot be quoted here in full.

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After an explanation at the next sitting by Dr. Hodgson of the object in pressing this personality for communication Cagliostro was admitted again and he manifested as usual the morally debauched intellect, making accusations against Christ and Mahomet as pretenders, hyprocrites and liars. He took the position of the atheist and argued for the right to follow natural instincts without restraint. As she came out of the trance, Mrs. Chenoweth saw an apparition evidently of Cagliostro, since the features fitted his personality. The next day he evidently yielded to pressure and placed himself among the penitents, confessing that he would look at the "new world". No more was heard of him except that he was under the care of St. Anselm. The object was to put a stop to his evil influence on sensitive psychics and to break up the organization of which he was the leader.

(c) Statements of the Imperator Group.

In this group of personalities I mean not only to include Imperator, Rector, Prudens and Doctor, but also George Pelham, Dr. Hodgson, Mr. Myers and any others, even the regular guides of Mrs. Chenoweth, who may be associated with the Imperator work, if only temporarily. They all represent the same purpose and ideals and take the same general attitude towards the subject. They do not mainly concern themselves with the incidents that affect personal identity either of themselves or of others than those who are intimately related to the sitter, Miss Fischer, but they occupy themselves with the general nature of the problem and with the management of the process so that the proper evidential facts can be obtained. Some of them give good evidence in regard to the case and some fairly good evidence of their own identity, tho this was due to the good fortune of Mrs. Chenoweth's ignorance of their personalities.

The sittings began November 9th and there was no apparent intervention on the part of any of this group, except G. P. to merely help in an emergency, until November 19th. They had kept the mother proving her identity most of this time, with such occasional allusions as indicated the general nature of the case, until they were ready to let in the guide of the girl. She appeared on November 18th and gave hints

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of the situation as well as stating her function and plans in the development of the sitter. Evidently it had been thought that sufficient supernormal had been given to begin the diagnosis of the real situation and they began with it by having the guide introduce the real issue. Then she was followed by Dr. Hodgson who opened up the problem in a remarkable way.

Dr. Hodgson.

He announced his presence on November 19th and apparently it was only to establish better conditions for other communications when I evidently changed the plans by interpolating a question. I had always thought the case very like that of Sally Beauchamp and was curious to know if this would be discovered by him or any one else who knew. So I started the communications in the right direction without making any suggestions, knowing that Dr. Hodgson was familiar with the Beauchamp case and that Mrs. Chenoweth might know the fact, tho she did know that Dr. Hodgson was connected with the case of Ansel Bourne. Cf. *Proceedings* Eng. S. P. R., Vol. VII pp. 221-257. He had barely begun his work when I introduced my query, tho I did not indicate the general nature of the case. It was this that made me seize the opportunity, knowing that the spontaneous drift of thought might take the matter away from control.

"I am much interested in the way this case is going on and do not think I can add to the work.

(Can you compare it with any you knew?)

Yes, and have several times thought I would interpolate a message that you might see that I recognized the similarity of the case with one in particular that caused me some concern at times and some hope at others, but this is better organized than that was. I mean that there seems to be a definite purpose and a continuity of knowledge that the other case only displayed spasmodically. You will, I think, know what I mean by that.

(Yes, can you tell the case?)

Yes, I think so. I will try and do it some time when I am here, but just now I am here on sufferance and I do not feel inclined to use the energy."

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Reference was then made to a topic not connected with the object of these experiments and then the communications were continued.

"I will do what I can on this side to help on this case, for I believe it is as important as any M. P. ever had.

(What does M. P. mean?)

Morton Prince. You see what I am after.

(Exactly what I wanted.)

The Beauchamp case and I am trying to make some clear headway out of this one more than I did out of that.

(Yes.)

I must let the work go on, but I find so much I want to say about this and about the residuum of self left in the manifestations. I am trying to say it in a way that my meaning will be plain to *you* only.

(I understand.)

The secondary self with all the multiple personal equations is not the cause of what is going on. It is more normal and a more clear and calculating performance and the actual personality with a history and purpose will be determined by this work. You can see what I am seeking to tell you.

(Yes, I do.)"

Dr. Hodgson was not only familiar with the Beauchamp case before he died but he did some work with it and was shut off from further experiments by the order of Dr. Morton Prince. He had definite views as to what was the trouble with Miss Beauchamp, but as he never carried his investigations to the point where he could publish them he remained silent about it. Mrs. Chenoweth might have known that he had had something to do with it. She had read Dr. Morton Prince's book on it; namely, "*A Dissociation of a Personality*". But what she may have known about it did not help her to know the extent of Dr. Hodgson's part in it or of the nature of the present case. The reference to "the secondary self" and to the "multiple personal equations" was not only characteristic of Dr. Hodgson and represented language not at all familiar to Mrs. Chenoweth even after reading the book, but it embodied a conception of the present

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case which was not justified from the point of view of normal information as Mrs. Chenoweth had absolutely none about it. Moreover the explicit statement that these secondary and multiple personalities were not the cause of what was going on and the recognition that there was a residuum of self in the phenomena were also very characteristic of Dr. Hodgson's general views and Mrs. Chenoweth knew nothing about them in relation to this problem. She knew him only as the protector of Mrs. Piper and a convert to the spiritistic theory. She never read a word of his work. The technical familiarity with the subject which he shows in the discussion of it could not be acquired by any such reading of the book by Dr. Morton Prince as Mrs. Chenoweth gave it, and even if it had it would not convey the personal equation of Dr. Hodgson's view of the case or any knowledge of the present one.

After some general remarks which have no evidential value, tho pertinent to the conditions affecting this experiment, he continued.

"The shock was not to the subject, but to the one who allies herself with the subject.

(What shock was that?) [I had the father's action in mind.]

Death brought a shock which was too much for the faith and poise of the individual, and then an effort immediately was set up to continue the old relations and care."

Reference had already been made by Minnehaha to the father's conduct and the shock that it produced to the system and it would have been natural from the theory of subliminal knowledge to have reverted to that in answer to my query, but the communicator refers to another and true fact not known to Mrs. Chenoweth; namely, the shock of the mother's death. The effect of this was the emergence of another personality, Sick Doris.

It is not explicity indicated who the person was that suffered from the shock, tho it is clearly implied that it was a spirit. The implication most probable is that it was the mother, as the whole theory of spiritism is so associated with the presence of friends and relatives, and the explicit allusion

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to the resumption of the "old relations and care" which were those of the mother when living is so apparent that this is the most natural inference. But it is clear that the shock was to some spirit and that is a point not within the knowledge of Mrs. Chenoweth or any of us and is not a recognized fact in spiritistic literature, so that it is not to be easily attributed to the subconscious, tho we have no scientific evidence as yet that it is true. But its articulation with what is provably supernormal carries some weight in estimating the possibilities.

Immediately after the communication just commented upon, Dr. Hodgson explained that Starlight had discovered a personality present with Miss Fischer with whom we should have to reckon in the work with the case in the future. I have quoted it in connection with Minnehaha. In connection with it he made a remarkable evidential hit in the use of a certain term and the manner in which he hinted at the personality that had used it when living. He said that the personality discovered by Starlight would "possibly be a means of making a mouth piece for some of the other folks". I intimated my understanding of it, tho I did not recall what his further observations suggested, and he went on to add:—

"I remark on *folks*. You mark the term I used, not spirits but folks, and catch a meaning of who is present. Just folks."

But for the emphasis upon the word "folks" and the reference to some one present whom I would recall in that connection, I would not have recollected an interesting fact, which Mrs. Chenoweth could not know. Once in a conversation with Dr. Funk, before his death, talking about the trivialities in the communications and the whole problem of psychic research, Dr. Funk who was never thoroughly convinced of the spiritistic theory remarked two things in the course of our conversation. The first was that the public had a wrong conception of spirits. "They are not angels, they are just folks", using the very expression here. The second was that the phenomena might be accounted for by demoniac possession, he being a believer in the statements of the New

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Testament on that point. I, of course, urged that this was accepting a spiritistic theory. But the point here is that it was exceedingly pertinent to allude in this oracular way to a man who would appreciate exactly the doctrine of obsession and might well refer to it in this way and try to prove his identity by allusion to the main expression in that conversation. The point helps to suggest obsession while it serves the purpose of personal identity at the same time.

Dr. Hodgson then went on to remark the importance of such cases to the physician and the psychologist, showing a characteristic point of view which Mrs. Chenoweth either did not have or did not know that Dr. Hodgson had, which he did. He knew quite well the consequences to psychiatry of admitting spirit obsession and it was well to find the message in his mouth. With any one else it would not have been an item in personal identity, tho it would have been relevant to the present case. Dr. Hodgson also made a point, with a fine touch of philosophic knowledge, that Mrs. Chenoweth is incapable of, as it reflects wide reading and knowledge of philosophy and of idealism that Mrs. Chenoweth has not an inkling of. He spoke of the superior position they, on that side, were in when discussing the subject. He said: "We psychology", underscoring the word "are". With the casting off of the body that is at least nearer the exact truth than it would be for the incarnated consciousness, and he meant to signify its importance for the physician and psychologist in the study and treatment of such cases.

Some time elapsed before any of the group took up the case. The time and effort were taken up with the mother, Minnehaha and the guide of Miss Fischer, and finally an occasion arose when it was necessary to relieve the tension produced by an unruly communicator and Mr. Myers came in for some observations. He gave little evidence of his own identity, tho what he did give was pointed.

Mr. Myers.

After Minnehaha had done much to prove her identity and had learned how to do the work of controlling, an ob-

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stinate personality was tried and refused to communicate after trying. Mr. Myers then came to occupy the time, starting with relevant observations far beyond the knowledge of the psychic, Mrs. Chenoweth.

"Myers here, and have come to write a word about her for you. So many people reason that the same personality ought to show definite likeness through several mediums, and yet there is always a diffusion of the personality through whom the manifestations are given, which may reduce a fiery expression through a young and vigorous unused force to a calm and reasonable expression through a more trained and mature avenue. To say this to you at this moment may suggest sub rosa what is in the air at present. Hardly am I able to write because of a sort of lesion occasioned by the presence of the preceding influence, but the plan is to release that particular personality from ideas partly original and largely antagonistic through association with those who feared the coming because of the result to the present person, who is known to you."

Now the first part of this message is very characteristic of Mr. Myers. When living he held that all messages were so colored or affected by the subliminal of the medium through whom they came that he maintained the necessity of having communications through different psychics from the same person in order to properly test the distortion of one's own identity in transmission and thus to estimate more accurately the amount of genuine and pure messages from the transcendental. He had based the proof of the spiritistic theory on this collective evidence and emphasized it also in his effort to give his own posthumous letter. Mrs. Chenoweth had never seen the publications in which this was brought out, so that we have some evidence of Mr. Myers' identity, while the application of the principle to the present case was a master stroke, as it prepares the way for the sceptic to approach the problem with totally different assumptions from those from which he is accustomed to argue. Cf. *Proceedings* Eng. S. P. R., Vol. XXIV, pp. 243-253. *Journal* Am. S. P. R., Vol. V, pp. 207-216, especially p. 211.

Mr. Myers then took up the situation in the present case

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and discussed it as one of obsession, no hint of this having been given by me. The first interesting point made by him was that it was not enmity on the part of the obsessing agent that caused the trouble, but "an exaggerated ego", which was to exempt the agent from the charge of malice and to put the responsibility on his conceit, a fact, if accepted, that will show the difficulty of proving obsession in attempts to prove personal identity: for the effects in the patient were certainly not any characteristics of an exaggerated ego. The effect that it had, according to Mr. Myers, was to upset the plans for systematic and rational development of the subject. Then came the statement that there was inharmony among those about the girl, and the explanation that this "inharmony does not mean a desire to lead a low and sinful life, but a self-imposed authority because of previous non-challenged hold on the consciousness of the young lady". This statement is a perfectly correct one in so far as it is verifiable. There is no tendency whatever in the subject towards the indulgence of those impulses which so often affect patients of the kind. All her desires are perfectly clean and normal and no aberrations are or were apparent except the alterations of personality. Mrs. Chenoweth knew nothing about these facts. In several cases experimented with in the same manner, the low motives of the obsessing agent were apparent in both the life of the patient and in the evidence from cross references.

The next statement by Mr. Myers contains a more or less unverifiable circumstance, tho it is in strict conformity with the complexities observable in the experiences of the subject and especially in the incidents of this record. I quote the passage with the prior explanation that I put my question because I wished to get at the identity of the personality about whom he was speaking.

"(I would like to know if this personality of which you speak has tried before.)

Yes, but it is not the one you have known as Minnehaha.

(All right.) [I had Sleeping Margaret, not Margaret, in mind.]

That Minnehaha is quite harmless, though very independent, and

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very sure that she can do it all herself. But back of her is another personality which sometimes fuses into her expression in such a way that Minnehaha has been given the credit of doing some things which were not quite to her real credit. Understand me there are two distinct people, but they fuse well.

(I understand.)

That is where some of the difficulty has been and we would help the matter."

Before putting down the pencil Mr. Myers stated that this personality "back of Minnehaha" had made a sort of confession "several sittings back when the young lady was here". I am not able to verify this statement about the "confession". The only possible incidents to which it may apply would be the communications on November 20th and 21st (pp. 349-365), but they apply to Minnehaha apparently, tho allowing for the truth of Mr. Myers' statement about the personality back of Minnehaha, we might readily account for this appearance and yet regard it as deceptive. But whether we do this or not, it is certain that the supposition of such a personality back of Minnehaha will account for many incidents in this record which show a double relation and characteristics that are not consistent when referred to the same personality. For instance, there are many things that would identify Minnehaha and Margaret and many that would identify her and Sleeping Margaret, but Margaret and Sleeping Margaret cannot be identified. Besides it would explain the attitude of Minnehaha towards her removal. She got the impression that she was to be removed from the office of guide and was a little obstreperous until assured that she was all right. There were certainly acts by the secondary personalities that were not creditable to any one who did them, even tho they were not malicious, and this is implied by the statement of Mr. Myers. But we have no verification of the distinction between Minnehaha and this other personality, except the facts recorded and in this record of experiments. These facts, at least to some extent, confirm Mr. Myers so far as they go and hence make his statement more or less evidential. But the main part of his message

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concerned a diagnosis of the case and there can be no doubt that he represented it as obsession.

Jennie P———.

Somewhat later the controls tried to get a confession out of one of the obsessing personalities, not one that appears on the surface, if at all, but one that the controls asserted was there. But he refused to do as desired, tho he wrote, but in such a fine hand that I could not read all of it. Minnehaha then tried and complained that the other personality would not let her communicate, and Jennie P. had to come in to relieve the situation, as she usually does when she comes. It was the first time that she had appeared in this case and her first statement was that this was something new and she was a little doubtful about the propriety of such experiments, but deferred or yielded to the judgment of Dr. Hodgson, and explained that the previous difficulty was due to a contest between Minnehaha and the other personality. This latter's purpose, she said, was to thwart the proper "expression", probably meaning that he wished to conceal his identity. He was characterized as wilful and obstinate and yet an adept in the art of influencing psychics, but that his purpose was different in character from the group working with Mrs. Chenoweth. She thought he was quite able "to help unravel the tangle skein about the little visitor", the sitter, but that he was unwilling to do this. She characterized the sitter as safe owing to the purity of her character, and then went on to explain how such phenomena as manifest themselves in this and similar cases might occur, and indicated that it might happen by accident or "native quality", the latter meaning the nature and desires of the subject, and the former a cause more or less beyond the control of the patient and applicable to the present instance, as the father's act showed. She referred to the personality as one "who belonged to an order of men who do not like the work done by evangelical churches and have a particular hatred of heretics. Allusion to the fact that this hatred of heretics was passing away and that the vows of some that had passed away were still operative on their minds, along with the general spirit

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of the message, led me to infer that the personality might be the same one to whom Dr. Hodgson referred as "having a history". It is possible that it was the historical personality that appeared later and was finally induced to confess and reform.

The only evidence that could possibly be obtained for this would be from its articulation with what occurs subsequently, and this would have some weight if we were not left to conjecture for the identity between this personality and the one who later does something to prove his earthly identity.

George Pelham.

A personality who would do nothing to prove his identity had a joust with me, and he was followed by Minnehaha, who said that this personality made Doris nervous. She finally expressed her trust in me and was followed by G. P., who discussed the man and described him as follows:—

"It is not a person from the lower station of life nor one without education, but one with a determination to find an avenue of expression for some theories and ideas which are practically an obsession to him. Perfectly impracticable and in his normal state he would know it, but he is unbalanced by his desire.

(Is that man ever in a normal state on your side?)

It is possible, but I have not seen any signs of it through all these experiments, and yet he speaks in a perfectly normal way and is not in the least like a maniac."

I asked my question to see if the answer would indicate a difference between the condition for communicating and the normal life on the other side. Dr. Hodgson—and myself for some years—held that the spirit had to get into an abnormal mental state in order to communicate. The answer here does not confirm that view. But the chief interest is the alleged insanity on the other side, and if it be true we have a perfectly distinct clue to the real character of many a so-called revelation from the spiritual world. A crank or a fool may get hold of a psychic and make him or her the vehicle for the transmission of perfectly fool ideas that will be accepted be-

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cause they come from spirits, but which require verification or proof just as any statement may require. There is some evidence that such revelations and inspirations occur that are none the better for having come from spirits, but which are calculated to deceive more than human statements because of the disposition to accept the revelations of a spirit more readily than we do those of our neighbors.

But in the midst of this message G. P. made a statement of more than usual interest. Referring to the present case of work with Mrs. Chenoweth, he said: "I think we have made the best sort of progress, much better than the way the Phinuit case was managed."

Now Mrs. Chenoweth did not know an incident of the way Phinuit was managed, and probably never heard of the name, tho it has been mentioned several times by him or Dr. Hodgson through Mrs. Chenoweth. G. P. here implies that the case was one of obsession and that was the opinion of Dr. Hodgson before his death, but not expressed publicly. Even very few of his personal friends knew of it. It took Dr. Hodgson some six or seven years to manage the case rightly. He badgered Phinuit and communicators, until he was told by Imperator and G. P., when they appeared, that this was no way to manage a medium, and he tried the experiment of following their advice with much better results. Mrs. Chenoweth knew none of all this, as she has not read a line of the publications in which some of these facts were expressed. It was very pertinent that it should come out in the personality of G. P., who had suffered so much from this badgering process during the Phinuit regime.

There were other brief appearances of G. P., but it is not important to summarize them here. They will get such notice as the exigencies of other cases may require.

Professor James.

It has been perhaps two years since I purported to hear from Professor James. I had not called for him and there had been no occasion especially when it would have been pertinent for him to put in his appearance. But without any suggestion from me it was exceedingly interesting and relevant for him to manifest himself in connection with this

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case. He had been familiar, when living, with this type of phenomena and took part in the study of them. Mrs. Chenoweth knew that he had been connected with the case of Ansel Bourne, to which allusion was made in the course of his communications, but she did not know at this time what the nature of the one was which we were studying. For the full meaning of what Professor James states readers must read his message. It is too long and complicated to quote effectively. I can only summarize its meaning.

He first referred to the long absence from communicating and then expressed an interest in "this particular case and the psychological side of the affair" as being "so far reaching that it would be alarming were it not a most beautiful example for our use". To speak of it from the "psychological side" is to indicate a characteristic habit of Professor James's thought. He referred to "another center" where the character of such cases was known and said he had been there. If he meant the work in New York it was correct, and he had manifested there on an occasion or two enough to indicate his presence. He remarked here that it was "epochmaking" and showed in the term a characteristic conception of it, which was not true of Mrs. Chenoweth's subconsciousness, as she would not take such a view of it. She was too familiar with the belief and saw nothing specially striking or "epochmaking" in it. It is precisely as Professor James would speak of it.

I asked him to compare the case with some that he knew. I had in mind the case of Ansel Bourne. But instead of making any reference to it, he referred to a boy and said enough for me to identify it as the young boy through whom he had succeeded in communicating about his pink pajamas. The case was reported in the *Journal* (Vol. VII, pp. 1-56), and tho it has been so reported Mrs. Chenoweth has not seen the account, but she might have casually heard stories about it from others, tho I doubt it. He then referred to Dr. Sidis by name, a living friend of his, who had had much to do with multiple personality, a fact not known to Mrs. Chenoweth, tho she knew the man's name because of some public reference to his son. An accident caused him to lose control and

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I did not hear from him until two days later. I expressed a desire that he tell something that would identify him to Dr. Sidis.

At the next appearance he tried to tell some incidents in connection with the investigation of such cases that would be verifiable by Dr. Sidis, but what he told was not true of Dr. Sidis and has not been otherwise verifiable. But before he attempted this he made an allusion to his impatience when living which was true. He even distinguished between patience and painstaking work, which in fact represented a distinction in himself. He remarked that he never allowed minutiæ to hinder his search for causes and effects, but that he often left them to return to the question when he was in the mood. This was true and not known to Mrs. Chenoweth. His characteristics in this respect were known only to his intimate friends. The general discussion of what was necessary in the investigation of such cases was very apt and characteristic, far beyond the psychological knowledge of Mrs. Chenoweth, but not evidential to any one who did not know Professor James and his mind.

He referred to two cases which he said Dr. Sidis would recognize, but it happened that he and Dr. Sidis had not studied such cases together. I then asked him direct if he remembered the Ansel Bourne case and he replied that he did and that it was one of the cases he had referred to. I could not detect the evidence of it, tho Mrs. Chenoweth knew normally that Professor James and Dr. Hodgson had examined the case. He added that he had used the case for illustration many times. This is correct and not known by Mrs. Chenoweth. He named Dr. Hodgson as the man who helped him in it, but Mrs. Chenoweth had a vague recollection of the fact. He correctly described the results of his investigation of the case with Dr. Hodgson and in a way that was wholly beyond the normal knowledge of Mrs. Chenoweth. His message ended by a reference to Dr. Sidis's son as " all right ", which implied what a few of us knew about the boy's early life and the risk of abnormality which he had to pass through. Mrs. Chenoweth did not know enough to

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speak of him in this way. All she knew was that he had been mentioned publicly as a sort of prodigy.

On the whole there was little evidence in the communication of Professor James, tho some points were strikingly apt. The main incident is the connection in which he appears and that is evidential, with some characteristic observations that are excellent for those who knew him.

On April 28th, 1915, Professor James came again in a remarkable passage and reflecting his personal identity perhaps better than he had ever before succeeding in doing. The whole passage should be quoted not only for that fact, but for its relevance to the problem of obsession.

"William James. I am eager to get a short message to you before the other group begins to swirl around the light. I do not forget the importance of recognizing the influence which reading, suggestion, association, environment and memory may have in these sittings, experiments I refer to, but if there is any explanation for the dramatic play of the two great forces underlying our human organization personified, as they have been named and associated in correct relationships with definite and clear and distinct lines of reasoning—mark that word reasoning—for these communications have been filled with evidence of spontaneous reasoning during the experiment, and if I were on your side, reading reports instead of making them, I would be most impressed by these revelations of personality marking epochs in our past history. I could not have so instantly recalled the make-up of the historical records as have been made here.

(Yes, I believe it.)

And if the light in a state of somnambulism could do this, the mind she possesses would be more remarkable for the psychologist to play with than the spirit hypothesis.

I could not resist the desire to say this to you that you might know the intense interest I feel in the work now being done.

(Does it involve anything more than you believed while living?)

Let me see if I understand you. You mean are the human relations impinged upon by the will and purpose of outsiders in the unseen universe.

(Yes, exactly.)

Yes, it is far more involved than I dreamed. I thought the diffi-

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culties of communication were so ponderous that we had nothing to fear in the contact, but I now see that the contact is spiritual or rather spirit, and may be effected without recognition by the persons most affected and the difficulties we experienced in getting exact data may have been undeveloped conditions.

(Have you seen the original control in the Piper case?)

Yes, and have seen the remarkable way in which he has been manifesting here. I do not refer to the Phinuit control but to the group who took care of the later work and to him whom we knew as Imperator.

(I referred to Phinuit.)

I did not, and did not read your meaning, but I have seen him and know, as you must by this time, that he has been instrumental in much wrong at other places."

Nothing could be more characteristic of Professor James. Every sentence is packed with his personality, and in delicate phases of his mind about which Mrs. Cheonweth knew nothing, unless she picked up the allusion to dramatic play of personality in a glimpse of his report on the Piper-Hodgson control. But the reference to the natural influence on the mind for furnishing data to exercize this play in reading, suggestion, association, environment and memory shows more familiarity with his psychology and habits of mind than Mrs. Chenoweth has and than most people have. Professor James was always quite as much impressed with the dramatic play of personality in the Piper phenomena as in the specific evidence, and in this he was correct, even tho we cannot make the phenomenon primary evidence for the supernormal. It is simply a characteristic that should accompany proper evidence, provided the mediumistic conditions permit direct and proper control.

The reference to the distinct lines of reasoning, which did not characterize the evidential part of the Piper record, and to what he would have done were he "reading instead of making reports" is exactly like the man and emphasizes the impressiveness of the dramatic play. It was very pertinent

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to remark that he could not have "instantly" recalled the historical incidents about the personalities. Neither could I, tho I had previously read something of Cagliostro, but I recalled nothing about him except that he was a great charlatan. Note the psychologist's point of view in the remark about the hypothesis that the medium's mind could produce all this play in a state of somnambulism.

My question whether it involved anything he did not believe when living did not necessarily suggest the answer, but this reply was just what I wanted to know. He unreservedly accepts obsession as the interpretation of the phenomena, a view which he was prepared to believe, but did not believe when living. It is curiously stated here and not in technical or ordinary terms. Instead of saying outright "obsession" he talks about "will and purpose of outsiders in the unseen universe" impinging upon the living. The allusion to the "ponderous difficulties" of communicating represents a fact in his mind when living, but might have been obtained from his report, tho the allusion to fear of contact would not be found there, as he had no fear of danger from it, because he did not believe then in obsession. The allusion to Imperator and Phinuit are very characteristic and represent knowledge, at least in the case of Phinuit, that Mrs. Chenoweth would not obtain from his report and is so direct that one cannot help thinking it perfectly genuine, and this is confirmed by the allusion to Phinuit's harm doing in other cases, of which we have no proof as a matter of fact, but which is quite within the possibilities from what we know of obsession. While an incident or two in the message has to be cautiously received or discounted on account of possibly previous knowledge, the passage as a whole is not amenable to that objection. It is too intimate in its representation of Professor James to suppose that a mere glimpse of his report would give it, much less characteristics not reflected in that report. If it were a subconscious product the material could as well have been put into other mouths, but it has a strict reference to personal identity in the delivery and involves characteristics, or familiarity with them, that is not Mrs. Chenoweth's possession.

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Imperator and other Ancients.

The only evidence that we have of the identity of Imperator is the sign of the cross, which he uses and which long since came through Mrs. Cheonweth, when she normally knew nothing about it, and the general characteristics of his personality about which she knew nothing, not having read either the English Reports or the work of Stainton Moses. I shall not lay any stress on the incidents or characteristics that may suggest his identity, because we probably could not secure the kind of evidence that the rigid sceptic would demand. It is the psychological interest in the phenomena that justifies summarizing this personality's work, with that of those associated with him. The data cannot serve as proving a spiritistic hypothesis in its first stage. They can only have attention called to them as part of a rational plan which will have its interest at least for psychology. Imperator does not try to prove his identity. He appears for other purposes altogether. He may precede an obsessing agent whom he wishes to release, or he may come in for general purposes in connection with the general plan. But he does not endeavor to prove his identity. Incidents suggesting it may come out casually, but they are not a part of his fundamental scheme. His work must be looked at from the wider point of view. It represents a conception of the problem of far larger import than the mere cure or explanation of a single case. "Obsession" to him is not an incident in the life of an individual, but represents influences that even affect history and so the life and thoughts of masses of individuals. It is not Doris Fischer alone that he is interested in, but the prevention of similar occurrences in thousands of others and he alluded, at least in a veiled manner, to the liabilities in our insane asylums where the physician fails to suspect or to discover the real influences at work to produce what he traces to brain lesions or thwarted mental functions. The insanity may be there, but the brain is not the last word in the ætiology of it in some cases, especially in functional disturbances. Hence Imperator wants to conduct the special case as an illustration of a general law in the world and seizes the opportunity at the proper time to show its ramifications

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and the general relation of the spiritual world to good and evil as we know them. We are not to scrutinize his work here with the narrow eyes of the supernormal alone, but with the larger purported plan of evil influences upon all whose psychic development does not fall into capable or intelligent hands on the other side. The emphasis is therefore laid by him on the whole problem of obsession and its cure which seems to be the education of ignorant and perhaps malicious spirits. What he organizes and directs here is work that will bring to the surface the actions and influence on certain types of the living of "evil" spirits in causing mental and other disturbances.

It was long before Imperator made any superficial appearance at all. The experiments began in November and it was the 1st of January when he first came to direct any personal automatic writing. There was no specific resemblance to his work through Stainton Moses or Mrs. Piper, or previous communications through Mrs. Chenoweth, except the circle and the sign of the cross. There was no avowal of the object, but from a remark made by Minnehaha afterwards I should imagine that it was to prepare the way for the "confession" of Margaret: for she followed him with it. But the content of his message was occupied with the larger spiritual problems of the world and their articulation with the work that seems so small. For its lofty tone as compared with the sordid character of what came from the obsessing personalities and for its illustration of the versatility of these phenomena it should be quoted.

"Imperator and with joy we give greeting and promise of all glorious and mighty import to the children of the earth sphere. A star in the night of doubt and materialism, the voice of the master pure and clear and sweet above the babble and clamor of the world and unrestrained excesses of the powerful blatant crowd. Blessed be he who hears and heeds and fares not forth alone to seek the shrine of Truth, but always gives to the weaker brother an arm on which to lean, as on and up he treads the path made glorious with the Presence of God. The least of those who faint and fall is of great moment to the Wise One. Your blessing is your op-

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portunity to serve and such service reaches to the far parts of the universe and time and space are swept away in the limitless spheres of spirit activities. No effort lost, even tho the whistling bullets hiss despair into the hearts of the builders of artificial civilization of kingdoms."

The sign of the cross was then made in the circle and Margaret came for her "confession". The passage cannot be treated as evidential, save perhaps the word "greeting" which was characteristic of the Piper phenomena and former communications through Mrs. Chenoweth. She has not seen any publications in which the term was used, unless it might have occurred and have been noticed in her casual reading of Professor James' Report in our own *Proceedings*, Vol. III.

After this message Imperator did not appear until March 31st and even then only to calm the situation produced by the work of Cagliostro. He gave no message of importance to quote and indeed he is recognizable only in the language employed which is the same as that used through Stainton Moses and Mrs. Piper.

On April 7th Marie Antionette purported to communicate and on April 8th some other French personality whose name was not given. Then on the 9th Imperator appeared again, after the attempt to straighten out the mind of some poor soul, and gave the following:

"We dare not press this further now.

(All right.)

Bless it. It is the service which brings light to the darkened world. A new dispensation, spiritual kingdom, is revealed. The Saviour is born. The passions of men are revealed. The far-reaching influences, the fingers of the past clutch around the throats of the children of the present. God give us wisdom to use the knowledge thus obtained for the emancipation of the slaves of ignorance, Blessings of the Heavenly Father rest upon you. His Peace abide with you forever."

This is decidedly Piperesque at the end in its verbal character. The first part is so only in general tone and atti-

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tude, while the purpose of the work is apparent in both its connections and the sentiment expressed.

Imperator, however, remains mostly in the background and other personalities come in and as none of them do much, if anything, to prove their identity it will be the dramatic play that will have the chief interest now, and that is connected with the introduction of obsessing personalities and communications of other occasionally about them. It will, therefore, be best to summarize this part of it without separating the personalities for distinctive notice.

General Aspects and Incidents.

After Margaret had done her work and Cagliostro had been detached, so to speak from the situation, it took the form of introducing various communicators said to have been at some time connected more or less with the phenomena of the girl. These various personalities reflected their characters in their communications, but seldom gave their names and so the characteristics cannot be verified. It is doubtful if any confirmation could have been obtained even if they had given their names. Frank Morse came nearest offering incidents with probabilities, but I was unable to obtain verification. All that can be of interest is a summarized account of the facts with an exhibition of the dramatic play of personality and the consistent character of the plans carried out in the interest of the hypothesis of obsession.

The appearance of Marie Antoinette has no apparent reason not indicated in the record, unless one wishes to indulge in conjecture; namely, that the design of the controls was to illustrate a better character from that period and perhaps to show that she was not the earthbound or debased personality as the others appear to be. But as she is not able to prove her identity, or does not prove it, we might rest satisfied with subconscious production from past reading. There is no way to dislodge this view, tho Mrs. Chenoweth knows very little about Marie Antoinette. But the incidents connected with her life and death have such a large historical interest, romantic in the extreme, that few would not know enough to produce as much as is attributed to her. Hence

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I cannot speak of her communication as evidential. But if Mrs. Chenoweth's reading and subliminal associations with the events of the time indicated in the messages did not produce the result, it is interesting to see the manner of discussing the subject, as the apology made for the church had been so vigorously attacked by Cagliostro and his associates. The allusion to the influence of one historical period on another is consistent with what the main controls say and is probably intended to suggest influences that may have operated in the present world conflict. Indeed she refers to it in this way and actually defines it as a contest between rulers and ruled. There is no relation to the present case except the principle involved in the influence of the dead, individually or collectively, on the living. This is implied in the whole message and may be a part of the general plan to exhibit this idea at large while occupying the attention with a special case.

When Marie Antoinette ceased, the subliminal evidently had to resist the effort on the part of some other personality to usurp control. There were slight traces of Imperator in it and at the next sitting the subliminal began with some scenes of the period concerned and some personality gave a message by automatic writing characterizing the period of the French Revolution correctly enough, but without evidential coloring and with implications of larger influence by Cagliostro in producing it than history would probably support. But there are no such ideas in the subliminal of Mrs. Chenoweth so far as her reading goes, and the note shows that Mrs. Chenoweth knew nothing about him.

Some French personality followed in the next sitting who was apparently an obsessing agent, but nothing evidential was said. Then Imperator came with the passage just quoted above. At the next sitting incidents of the French Revolution and allusions to Paris and the Seine came, but without evidential significance. It was explained that the personality was put in to express himself for a reason that would be explained later.

At the next sitting there was a suggestion of Cagliostro trying direct control. He had been previously allowed only

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indirect control. But for some reason on this occasion his attempt was abortive. It was more successful at the next sitting, and he engaged in a shrewd debate about ethical ideals with me, and was not easily vanquished. He stood up boldly for immorality, tho by implication. The subliminal indicated scene and events of that period.

A very pertinent message followed this logical debauch with ethical principles. Its authorship was not indicated. The sudden method of closing the trance prevented the giving of any name and later I had to protest against this procedure. But the passage which showed the difference between the higher and the lower type of personalities is as follows:

"The first step toward God is an aspiration for something higher. Souls entangled in the physical network of physical desires cannot at once comprehend the ecstatic happiness of purer and finer states of existence. One glimpse of the fair fields where lilies swing their perfumed censors and the eye never gladly turns to the miasmic marshes where crawling things poison the atmosphere. To lead gently and reverently the soul away from the lower to a state of interest in what is best is the work of the saint and the Savior."

There is no defect of poetic or literary interest and style in this passage and it is worth noting the unconscious figure of the religious service in the reference to "lilies swinging their perfumed censors" as an indication of the life of the communicator, tho he has not given his name. I have seen no evidence of Mrs. Chenoweth's capacities in this direction and she is not especially familiar with Catholic services.

The result of this was the promise of Cagliostro to go and see for himself the truth of these claims and this marked the beginning of his separation from the group supposed to be giving all the trouble.

With this achieved, Dr. Hodgson appeared at the next sitting and made an important explanation of the situation. The most important item in it was the statement about the difficulty of giving evidence in the work. I quote the passage.

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"We have had to leave so much to inference and suggestion, as the evidential matter is almost impossible to put through. It comes largely through the cross reference system.

(Yes, I understand.)

It might be easy to give any number of details, but it would be a miracle to be able to verify them, for we are dealing with spirits long since passed from the scenes of their operations in their earthly bodies."

Normally Mrs. Chenoweth had not the slightest knowledge of what was going on. What the subliminal may have inferred from the drift of things cannot be determined, and she knew so little about Cagliostro as not to be able to place him at all, tho the association of his name with the French Revolution about which she had read in Carlyle might afford a clue to some things of a general character. But she knew too little about the nature of the experiment to formulate so intelligible a conception of the situation for evidence. It was quite characteristic of Dr. Hodgson to describe it as he did, and any intelligent person would realize the difficulty of verifying any personal incidents purporting to represent personal identity.

He was followed by Cagliostro again who indulged in his diatribes against religious people and things. It was a shrewd debate again on his part with a certain kind of remarkable consistency on his side. He stood up for freedom to such an extent that it would acquit any person for any conduct. But he did not see that the characterization which he made of Christ and Mahomet was a condemnation by implication, and yet his position in defence of all freedom whatsoever was a contradiction of his attack on hypocrites. Hypocrisy and lying are completely justifiable on his assumptions.

At the next sitting the subliminal evidently got into a conversation with a personality, probably Cagliostro, who tried the game of suggestion to her and you have a practical illustration of what obsession is. The effort was to create distrust in her husband. Then came a more or less disguised personality somewhat confused about the situation,

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not knowing clearly that he or she was communicating with an incarnate person. The automatic writing that followed gave a Masonic sign which was relevant to the personal identity of Cagliostro, but there is no evidence that he gave it, tho the sequel of the sitting makes this possible. The control became oral and there was an appeal to " Mary, Mother of God ", with chant of *Ora pro Nobis.* The subliminal then said " he will come to God at last " and with some pictures of the past for a few moments, Dr. Hodgson communicated to say that they were gaining slowly. Then came in apparent oral control the name of Joseph Balsamo, apparently with a vision of the " new world " and the statement that he was a penitent. Mrs. Chenoweth does not know what " Ora pro nobis " means and never heard of it.

At the next sitting the first message was a paean of triumph, so to speak, or perhaps a homily on the redemption of such souls.

" When the eyes of the soul turn toward the light, the light reveals the true condition and the real regeneration is begun. Saints and angels radiate light but create nothing new. The power to reveal is in the ratio to receive light from the Source of all Light, and receiving shine ever as a beacon for the storm-tossed and weary lest perchance they turn toward the ray and are revealed to themselves and are so saved.

(I understand.)

God is the Light of the World in this sense and all men are created in his likeness, not specifically bodily likeness, but the likeness of expression.

(I understand.)

Some small part of such capacity, God-like in its sure and steady shining, is expressed in this effort. Storm-tossed and sin-sick, our effort may at least reveal to you the path which leads to Peace. To you we speak our knowledge of the glad hours of rest and joy, as the dark past recedes into oblivion, the path we may not tread for you, but eyes that weep and hearts that hope may bring that path to view and sin and pain and wrong and doubt may be by light transfused till past and present blend in strength to leave the ...."

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The control at this point was suddenly lost and the sitting came to an end without finishing the sentence or the message. Its temper is clear and the contrast with the mental obliquity of the other personalities is striking and consonant with what the religious mind has always taught about the path of spiritual peace and happiness. The sentiment may be that in general of Mrs. Chenoweth's subconscious, but she is not a member of any church and normally shows no such specific and verbal sympathy with the ideas here expressed, tho I believe her attitude of mind is well reflected in it. The point of importance, however, is the contrast with the revelation of debased minds.

Immediately following this came the final confession of Cagliostro, as evidenced by the appearance, immediately following the confession, of Minnehaha with the exclamation: "My God you got him. I would not use the pencil again till he was through. I am the happiest Indian you ever saw", with further expressions of the kind. She then remarked that she had been blamed "for a heap of things his friends did".

At the next sitting began a wild clamor on the part of the personalities, whose head Cagliostro was, for his return. They were without a leader. They or one of them expressed himself for a time vehemently protesting against being deprived of their leader, when the communication was followed by a message in automatic writing remarking the effect of segregation of criminals. Then one of the obsessing agents was given the opportunity to express himself, evidently to clear his or her mind. But it did not last and a pertinent reference to Mr. Myers was made intimating that he had had something to say about obsessing influences. Following this came an oral control of whom I asked whether Cagliostro had ever influenced the girl, with the reply that he had done so on several occasions. There is no specific evidence of such a thing, tho it is not impossible, accepting obsession; that he did so. An allusion to the girl trying to poison some one was very pertinent in connection with Cagliostro, as he had the reputation of a poisoner. But there is no evidence whatever that the girl ever tried such a thing or had any such

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temptation, and the insinuation regarding it was in the form of an interrogation.

At the next sitting Dr. Hodgson took the time and showed the effect of the long siege to eliminate Cagliostro, and discussed the general question, but with no evidential coloring, except in the description of the girl's attitude of mind and resistence to the influences brought to bear upon her. The conflict was represented as one between Catholicism and Protestantism and as one in which the girl had stood by the Protestant position, which was true and unknown to Mrs. Chenoweth. The contest was spoken of by him in terms that would imply it to have been a prominent feature of the case. This was not true. There was only one period in which any trace of Catholic sympathies occurred and they seem not to have been strong or especially tempting.

One incident is important. Dr. Hodgson alluded to clairaudient power in the girl as new. This was true and had manifested itself but once apparently before she came to me and developed even more distinctly after the time of the first series of sittings.

At the next sitting apparently a new personality was brought to be converted, so to speak, one that complained of having lost their "King", Cagliostro, and asserted that they would have the Cardinal in his stead, possibly referring to Cardinal Rohan. There was an interesting revelation of the disappointment that the communicator had evidently experienced in arriving on the other side. The discovery that there was "no God or angels" but just people like themselves, is an indication of what constantly occurs in this literature and not impossibly well enough known by Mrs. Chenoweth to have given it the form and coloring it took.

In the automatic writing of this sitting the important statement was made that Margaret was a "spirit that assumed two personalities" and that the case thus became "most remarkable because of its many manifestations and contingent influences." It was Dr. Hodgson apparently that made the statement, and a little later he characterized the girl rightly as "so simple minded and true" and the "various influences impinging on her consciousness" so natural that it

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was hard to distinguish what was outside influence and what "was the resulting memory or suggestion of a personality". She was said to have been now protected by friends in a way to make obsession less probable. But the point of interest is the statement about a dual personality in the spirit and the recognition that past suggestions and influences from the spirit, acting as an obsession, may actually become secondary to the subject, after the obsessing influence has ceased to act, a theory that I have long held as possible and never mentioned to Mrs. Chenoweth, so far as I can recall, tho it is possible that I may have done so in a general way. But I never expressed myself in this manner.

The next sitting began with a suspicion on the part of the subliminal that Imperator was a Roman Emperor, a view that was apparently hinted at for Rector in the work of Stainton Moses, which had never been seen by Mrs. Chenoweth. The name "Imperator" means Emperor, but if messages are to be trusted through Mrs. Piper, Mrs. Chenoweth and Stainton Moses, he was not a Roman Emperor. Following this subliminal passage began a contest between an evil and a higher personality, the one to say and the other to prevent the utterance of the Lord's Prayer. The contest was an exhibition of the phenomena that results in obsession where there is no proper guide to prevent such conflicts. The better personality vanquished the lower and the prayer was completed.

The next sitting contains only general communications that show no special incident beyond the general purpose, except two. One is a repetition of the ideas which Christ represented in history for salvation and the second is the mention of the names of Professor James, Mr. Myers, Stainton Moses, Professor Sidgwick, George Pellew, the real name of George Pelham, Madam, the chief guide of Mrs. Chenoweth, Dr. Hodgson, Mr. Stead, Mrs. Annie Bright and Saint Augustine. With the latter came a sentence that reflects the conceptions of the period in which he lived; namely, the attitude toward idolatry and sensuous conceptions of the divine. In the subliminal recovery a prediction came of the early death apparently of Francis Joseph, Emperor of Austria.

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The allusion to a " royal bed " and the name " Josef " suggest this interpretation. I thought of Joseffy, the pianist, until I noticed the allusion to the " royal bed " and chamber. Joseffy, the pianist, died on the 25th of June, the date of the sitting being April 27th.

At the next sitting Professor James communicated again in a passage of remarkably characteristic tone, illustrating his identity in a delicate point about which none knew his mind who were not familiar with the method by which he made up his convictions on this subject. He referred to the dramatic play of personality exhibited in all this release of obsessing spirits, and readers, on any theory of the facts, cannot escape the notice of this play, and in remarking it, Professor James said that he would have been impressed with it when living as an argument for the spiritistic hypothesis. This was perfectly true and represented a position which had as much influence on his mind as the specific incidents for personal identity. He here spoke of it as more remarkable than spirits if we attributed it to the mind of the psychic, a view which is extremely rational, as it comports with the limitations of individuality which the marvelous power of dramatization in one mind would not have in automatism. A pertinent allusion to Imperator and Phinuit closed his communication, as he was quite familiar with those personalities in the Piper case.

One of the obsessing personalities followed lamenting the loss of Cagliostro and expressing a desire to prevent the kind of work we were doing to prevent obsession. He said I was going along all right until my father changed my views on this subject and referred to my father's " worshipping Abraham Lincoln ". This contained a true incident about my father, not known to Mrs. Chenoweth. The personality was quite profane and vindictive towards me, but was suddenly removed from control.

The next sitting was occupied by one Thibault, according to the record, but nothing evidential came and we can only surmise that he had been in some way connected with the girl. There is no evidence of it in her experience. The same personality came the next day and showed a decidedly

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religious temperament, but apparently earthbound nevertheless. He spoke of himself as being an "impersonal being" and no longer a man, a conception which revealed his idea of personality by implication; namely, as that of physical embodiment. Interrogation brought out the fact that he had an "etheric" organism or body which was "full of sensation which did not pass away when death came" and he expressed ignorance as to how this "sensation" came. Apparently he was obsessed with his terrestrial memories which had all the reality to him that deliria, hallucinations, and dreams have. He sought release from the bondage of these influences and said he had come to Imperator for this purpose.

This personality was followed by Rector who explained that Thibault was one of a group of "earnest seekers after the light", and remarked of him that he was not familiar with the "intercourse existing everywhere between spirits", a statement that consists with the earthbound condition of the man. I would not infer that the personality had been in any way connected with the experiences of Doris, but a personality whom it was desirable to help and convert into a useful servant in the work of releasing earthbound spirits. Rector implies as much in his message, tho a later statement by Imperator implies that every one brought here had had some contact with Doris at some time. Thibault was evidently of the Catholic persuasion and Rector indulged in some non-evidential statements about the cloisters and their function in the past. He was not altogether clear in his discussion of them.

Rector was followed for a few moments by some one trying to convince me that this group in which Thibault was were not what was claimed for them. They were said to be devils and Thibault was called a fool for not knowing that he was dead! The communicator claimed to know that much.

At the next sitting Anselm came, the celebrated Archbishop of Canterbury, author of the ontological argument for the existence of God, tho his designation did not come until a later sitting when he came again. His avowed object was to express his sympathy with the work of Imperator.

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At the next sitting a personality appeared who, by implication of his own statements, was involved in the obsessing influences of Doris. He was, however, more intelligent, at least in his communications, than most others and showed some consciousness of his defeat, but he explained that Margaret was a dual personality in the spiritual world and indicated that such a thing might occur on the occasion of an inquiry by a fall or by disease, thus hinting, indirectly at least, at the cause of Doris's trouble, not known to Mrs. Chenoweth. He deprecated my appearance on the scene and forbade me to make public my findings, and did not want the attention of the medical fraternity attracted by it. The man's identity was not revealed. The passage is a remarkable one in many respects and its interest cannot be appreciated without reading the whole of it.

The next day again some personality not indicated communicated and further explained the dual personality of Margaret and suggested that all mediumistic types were " split personalities ", the subconscious being used for communicating, a view which I have long held and which is not familiar to Mrs. Chenoweth. The discussion of the case was quite intelligent.

The next sitting has no unusual interest, being devoted to the correction of an obsessing personality, and then the following sitting to another who felt the loss of Margaret and Cagliostro, but was unpenitant for his or her conduct, saying: " I would rather be a devil than any one else ". The attitude is quite human for characters of the kind when cornered in an argument.

At the next sitting began communications from a personality who was said to be one of " the camp followers " of the Cagliostro group. He was said not to be able to trouble the girl greatly, but the object was to get him in a condition that would prevent his invading other persons than Doris. He began with damning Minnehaha and preachers. But he was unable to get adequate control and Dr. Hodgson explained that the effect of a wound when living brought agonizing pain to him when he attempted to control and hence that he did not know how to use the body of the medium. Dr. Hodg-

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son then indicated that it had been the plan to have a few "wise spirits communicate" and close the work for the season, but that this personality was brought to give a "little local color" to the California case. The sequel showed that this obstreperous personality claimed to be from California.

At the next sitting this personality was given a free hand and he ventured on a pugilistic encounter with me in the genuine fashion of such a fight. I bore it without flinching and the personality thought me a coward. He finally discovered that he was using the organism of a woman and swore about it, saying she was a spy. The next day it was explained that he was given the chance to write to teach him just this fact that he was using a living body. His name was given as Frank Morgan. Later it proved to be Morse instead of Morgan. He was allowed to continue control from day to day until he was conquered. Nothing evidential came or was verifiable, tho he described a place or two and indicated that he was from San Francisco. In his communications by writing an allusion was made to drowning, but it was not explained. His control was lost and the subliminal recovery followed. In it it was indicated that he had tried to make Doris drown herself. This was his confession and it is true that she had once tried to drown herself, but resisted the impulse finally or was influenced not to carry it out.

The next day after this incident Dr. Hodgson took up the day's work and among various explanations of the situation indicated what the teaching of Imperator is in regard to such things. The struggle had been severe with Frank Morse to get him to see the right. Dr. Hodgson's communication was as follows, such of it as is relevant.

"Do you understand how hard it is to bring men to a sense of right without fear or love? The two elements lost by lack of strong affection, and the new knowledge of larger opportunity for a liberty in self-indulgence that is quite beyond reasoning, and if the old orthodoxy could see the result of its teachings, a new regime would be established making God of love and adoration, and calling out the finest and holiest expressions of the children of men.

This is Imperator's teaching, as you know, and the sooner it be-

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comes universal in your life the better it will be for this life. All too suddenly give a man a liberty that he was supposed to be deprived of by death is too much like leaving children with the liberty of men undeveloped. They can see nothing but their own selfish play. Developed they see opportunities for larger more and more wonderful and abundant life.

It is not pleasant to know these things, but Truth is not a thing of mere pleasure. It is a R e v e a l e r.

(Yes, just so.)

To know the Truth is to make men free.

(Exactly.)

Free from selfishness and sin and sorrow and all its incumbent pain, not simply free to act."

Frank Morse seems to have been followed by a woman who, in some way, was attached to him or apparently contesting his influence. She was allowed to communicate and seems to have been a personality who wanted to escape the condition she was in. She finally gave the name of Sister Rosalie. No evidence of such a personality by name has appeared in the experiences of Doris. For a few sittings a contest existed between Rosalie and Frank Morse, he trying to prevent her from writing or communicating and the episode illustrating in the organism of Mrs. Chenoweth just what might occur in cases of obsession where a conflict arises between personalities instead of acting in harmony. No summary of this is possible and the reader must go to the detailed record to study its interesting psychological character. As soon as their fight was over the nature of true mediumship was explained by contrast with this struggle and the fusion of influences stated to be the requisite. The following statement was made by some personality who did not succeed in giving his or her name, the control being lost by the interference of an evil personailty. Alluding to Frank and Rosalie the personality said:—

"The two spirits striving for possession of the same vantage point, one for one purpose and the other for different reasons, made an atmosphere most sickening.

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It is fairly simple for one spirit, whatever his status to get control and use his power, but the difficulty is to combine for co-operative work or fuse two of different calibre, and in this case the effort was made by Frank to keep Rosalie away. Sometimes a mother will make desperate effort to keep away a low order of spirit attracted by earthly contact with some people or situations, and the same sort of conflict is present, and the one fought for becomes ill or the mother in her efforts makes no headway at communicating her desires. All is in the power of perfect fusion."

In other words harmony and co-operation are necessary to prevent obession and the harmony must be on the part of the better type of spirit. Immediately following the message just quoted the struggle between the two personalities began and continued for a few moments, and then the subliminal came on, followed by the interference probably of Imperator to establish peace. The sitting the next day was a short one and without incident. It was followed by a sitting in which Anselm, Archbishop of Canterbury came again and gave some evidence of his identity, since Mrs. Chenoweth never heard of him, tho there was some apparent confusion with two or three other Anselms. It was on the day following this that Anselm made himself clear and distinct from the others. His message on this later occasion was in explanation of the whole process of helping lost spirits. Education was emphasized. He stated that Cagliostro had been taken under charge to stop his depredations.

The next incident was one of extraordinary interest because of the expressed difference of opinion with the Imperator group, tho not a difference for opposition, but held with the disposition to concede that he was or might be wrong. It was by Theodore Parker. Some characteristic things were said by him, but as the psychic knew something about the man, having read his life, the message can have no evidential importance. Theodore Parker contended that his criticism of the Imperator group was for their disposition to treat these spirits as children. But he was careful to explain that he might be wrong and that he and his friends were not at variance with the Archbishop in their work.

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The next day a dramatic incident occurred. An obsessing agent was put in to communicate and so to teach him that he could not do as he pleased. He was allowed to go on freely until he said he would not leave. In a moment a struggle occurred. The psychic grasped the table, the obsessing spirit evidently trying to prevent his forcible removal, but failed.

The next day Imperator came with a message already quoted, explaining what the object has been all along in this process of exorcism. The next sitting was occupied by an obsessing agent and the last one for the season with Minnehaha in a triumphant mood and intimating some incidents in the life of Doris and a promise to give me "knock down evidence". Imperator had said in his message that every individual spirit that had been brought to Mrs. Chenoweth in connection with the case had at some time had contact with it. This is not verifiable, but is consistent with the statement made in the record that various persons had influenced the girl who could not prove their identity.

At this point my vacation came and the sittings were not resumed for more than a month, and even then I took up some time with sittings for strangers. As soon as I had these cases out of the way the Doris case was taken up without suggestion from me. The first communicator was Laughing Water who seemed to start out just where she had left off nearly three months before. What she said referred to some habits of Doris and were remarkably evidential. I have summarized them under Laughing Water's incidents. Here I must confine the epitome to other communicators.

The mother followed Laughing Water. She gave no specific evidences of her own identity at this time, but discoursed on the subject of her daughter's malady in a more scientific manner than would be expected of her, and in my own opinion she was but the medium for the transmission of the opinions of others, when she failed to express her own. The remarkable thing about her message was her real ignorance about the daughter's condition. In life she had no equipment for understanding it and tho she evidentially referred here to the interpretation which most people put on

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such cases; namely, that they are afflicted with insanity, she could not get beyond the most general conceptions of obsession in regard to it. It was quite evidential to refer to the present normal condition of the girl. This has been her condition for some time. Mrs. Chenoweth knew nothing about it, because she had never seen the girl. The use of the term "cat naps" was interesting as reflecting the conception of an untrained mind in regard to such phenomena.

Laughing Water had referred to some work of Doris "with her fingers and hands", and on my inquiring of the mother to have this explained, she said she thought it "referred to some writing which has been a part of the study". She then indicated that it was designed to give her a "better equipment for life". She evidently did not have the same thing in mind that Laughing Water had, as later events showed, but she possibly referred to an incident of equal interest; namely, the fact that Doris had taken lessons from a correspondence school in regard to poultry, the culture of which did much to equip her for dependence on herself.

The further remarks, tho pertinent and to the point, evidential in this respect, are not striking enough to quote them. Laughing Water then followed with an allusion to "music keys" and the statement that her other work kept the girl too busy for this. It seems that Dr. Prince had given the girl some music lessons and it was true that other work interfered with lessons on the piano. Help with the cooking was mentioned, a true circumstance, and then to her interest in some children, which was true. Laughing Water then returned to the work associated with Doris's "fingers and hands", but got nothing definite.

The next sitting does not contain anything that can be quoted briefly, tho it is quite full of evidential matter. It is as a whole that it is significant. Certain features of the case were explained quite intelligently.

At the next sitting Edmund Gurney appeared. He was one of the founders of the Society and died in 1888. Mrs. Chenoweth never knew about him. On interrogating him as to his knowledge of the case he stated that he had studied it in a measure and made a very remarkable statement about

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it. Sleeping Margaret had always claimed that she was a spirit, and the controls here asserted that she was not but that she was the spirit of the girl, half entranced and half awake, in other words, the subconscious of the subject. This illusion on her part was compared to the alleged illusion of certain dead people who thought they were still living in the body. She was supposed to be deceived about her being a spirit as these dead people had been about their being alive. This statement on the part of Gurney is not verifiable as yet, but it was exactly what I had worked out on the basis of the evidence long before it came in this message and I had never uttered a word of it to Mrs. Chenoweth. He further described the "transfusion of personalities" which meant that the dead and the living were somehow mixed in the messages obtained. This was theory, of course, and so not yet verifiable, tho possible.

Doctor, one of the Imperator group, appeared at the next sitting and referred to general incidents in connection with the girl, correct and evidential as far as they went, but probably endeavoring to establish such connections between the two places as would make cross reference possible. He alluded to a strong and helpful spirit directing the girl, but gave no name. Dr. Prince could identify such a person in the case, but the name should have come here to make this identification clear. But Imperator was said through the girl to be in charge and this is indicated here.

Doctor was followed by Minnehaha who took up an uncompleted incident and made it more specific. I asked her what Baby made "with her fingers and hands", and the reply was that it was something in the form of a long string and involved "a bit of color", which was "put together round and round". Doris had colored the seeds of an umbrella tree and made necklaces with them by stringing them on threads. This fact I knew nothing about and much less Mrs. Chenoweth, the events having occurred only about the time of their transmission here. Allusion to a lot of flowers about in which the girl was interested was also correct. Then the control said that the girl sat at a table while making the necklaces. This was correct.

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The next sitting was occupied by general discussion, evidential in its way, but not with incidents that can be quoted. It was a general account of the method involved in the therapeutics of such cases. The communicator claimed to be one of the Imperator group, but did not get his name through until a later sitting. Allusion was made to Italy and Rome which had associations with the Imperator group about which Mrs. Chenoweth knew nothing.

The next day, apparently the same personality continued the discussion of the case in a most pertinent manner, and declared the possibilities of cure by spiritual aid in terms that are a little less than incredible. He first alluded to the change in complexion that had taken place with the girl in the process of her cure. Inquiry of Dr. Prince showed that this was emphatically true and neither myself nor Mrs. Chenoweth knew anything about the facts. The communicator went on to show how cell structure might become possible by the contact of spirits even with idiots and then referring to the feeble-minded said that " Margaret B ", referring to Miss Margaret Bancroft, had had glimpses of this truth in her work when he, the communicator, had worked with another light and where they had called her " Lady Margaret ". This Miss Bancroft had conducted a school for the feeble-minded on the very assumptions here laid down and frequently consulted the Imperator group with Dr. Hodgson through Mrs. Piper whose work was directed by the Imperator group. This group had called Miss Bancroft " Lady Margaret " through Mrs. Piper and the fact was not mentioned in the Report of Professor James, which Mrs. Chenoweth had seen. Miss Bancroft was mentioned there, but not her work. The presence of Imperator with the girl was repeated and the fact confirmed later by Dr. Prince.

The next sitting Minnehaha came and after referring to the improved condition of Doris since she had been at the sittings here went on to explain why she had not written through the girl by saying that this was not her work there. She explained that her business was to prevent catalepsy in the case and compared it with the Chenoweth case where the catalepsy had been a frequent phenomenon last season.

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It is true that Doris shows no evidence of catalepsy, a fact which I had to learn from California. She stated that Imperator did not do all the automatic writing himself in the work with Doris. This is correct and the records show the fact.

I then asked who it was that had given his name there and Minnehaha referred to Dr. Hodgson. I learned that Dr. Hodgson's name did get through, but I did not know it at the time. I was thinking of another. Reference was made to Doris as taking exercize. The sitting closed with the medium's coughing which Minnehaha said was caused by the mother of Doris who had died of pneumonia.

At the next sitting Prudens, as later events proved it to be, came to answer my question more clearly than Minnehaha had done. But the whole sitting was taken up with indirect matters without getting his name or any approximation to it, and in fact when it came it was not the name I had in mind, which was that of Frank Podmore. But he gave the initial M and then "Fred" with the full initials of Mr. Myers, and then repeated the M with the name William. At the next sitting Imperator explained that the two M's referred to Myers and Moses, and as William was given in connection with the second M, I looked up Mr. Moses' name and found it was William Stainton. I had never known before that his name was William, tho Mrs. Chenoweth may have known it, but had never read any of his writings.

It was Imperator that explained the next day the confusion of the day preceding and indicated the difficulties of cross reference as follows.

"One of the difficulties in bringing evidence from one light to another is that memories include sensations which were experienced at the time and place of the first communication. There is no clear demarcation between the actual written or spoken message and the state of mind attending the delivery of the message or the attendant circumstances, like present people in spirit or body and atmosphere and these frequently become interfused with the repeated message. If it were possible to have the same detached arrangement for the transmitter at each point and the less confused help from our side

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which comes from long and constant use and association through and by the light, the repeated evidence would come more quickly and evenly. Corresponding situations as nearly as possible would help the reproduction, but even with the uneven situation much can be overcome and enough evidence produced to give more than a working hypothesis."

This is certainly a remarkably interesting passage and tho there are some terms and phrases that are not clear to us, the passage as a whole explains exactly what seems to have taken place the day before. While Prudens was trying to tell what had happened in California, I expecting that the name Frank Podmore would be given, allusion was made to Myers and Moses. The whole affair seemed to be all false or mere guessing. But this explanation makes it intelligible, tho we are unable to verify the statements.

The communicator, however, went on to apply the idea to the work of the previous day and advised further experiments of the same kind. After a long explanatory statement of what my desire was in putting my question the communicator explained that the two M's referred to Myers and Moses and the sitting came to an end.

The next day Prudens took up the task and succeeded in giving his name as the one intended before and made allusion to Imperator, Rector and Doctor, explaining that he himself was one of that group, which was correct and not known by Mrs. Chenoweth, as she had never read anything about the controls of Stainton Moses and Mrs. Piper.

I might add, however, that some months later this very view of the liabilities in cross reference was fulfilled in the occurrence of one in which the ringing of a door bell, which had occurred at one psychic was reported by the same communicator through Mrs. Chenoweth the next day and referred correctly to the day previous. It was irrelevant otherwise to the cross reference.

Minnehaha occupied the time at the next sitting and then on the day after that an earthbound spirit who was said to have committed suicide was put in to communicate for the purpose of clearing up his mind. Nothing could be proved

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of his identity and the matter has to be treated as having only a psychological interest.

Minnehaha then occupied the time for several sittings and then a diversion occurred in the form of a communication from Mr. Leland Stanford who had founded Leland Stanford University. The spring previous his name was mentioned and perhaps a few messages came from him personally, tho not evidential and I was requested to let him have a later opportunity. I had intended to call for him after I had finished this case, but he came spontaneously and his coming and message happened to coincide with a conversation I had with a man the night before about the very subject of this communication by Mr. Stanford. He first gave his name and then said that, if he were to do his work over again, he would endow psychic research separately from the university and explained why his university had not done what he wished it to do; namely, that it was jealous of its rank and wished to be conservative. He then mentioned the name Charles and a little later indicated that he was trying to speak of his brother. But this brother's name was Henry, not Charles, at least the one referred to. I know of no other. I took the occasion to ask him if he knew about his brother, with the design to bring out something about his brother's experiments, tho I did not think, when I asked my question, that anything evidential could come of it. He at once referred to his brother's " researches and adventures", and when I pressed for their specific character replied " apports ", which was exactly correct. Asked if they were genuine he made the reply, which was substantially the same that Mrs. Anne Bright had made through Mrs. Chenoweth a year or two prior to this time on the same subject; namely, that some of them at least were not genuine. Mrs. Bright had witnessed experiments with Baily and had published the results in her paper.

I assumed that Mrs. Chenoweth knew all the facts, but inquiry showed that she had never heard of either Stanford and had never heard of Henry Stanford's experiments, tho she had seen one or two copies of the *Harbinger of Light*, the

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paper edited by Mrs. Bright. Evidently none of Mr. Stanford's accounts were published in what she saw.

Mr. Stanford closed his message by referring to the present case and the method of treating such cases and mentioned his brother's further effort to make a "foundation for such research", a fact which Mrs. Chenoweth did not know. His control then ceased.

At the next sitting Minnehaha first alluded to "Prof. David", whom I recognized at once as David Swing, mentioned some years ago in connection with another sitter, and he was said to live in "Cargo", which I recognized as Chicago and it was then spelled "Shecaugo" by the little Indian, tho Mrs. Chenoweth knew well enough how to spell it. I was told that he knew Harper, referring to President Harper of Chicago University and said that he, David Swing, had been in California. No indication was made of the reason for the appearance of this David Swing and allusion to President Harper, and I have to conjecture that it was possibly as helper in the effort to get the real name of Doris which followed.

There were no further efforts to communicate in these experiments by any one except Minnehaha and the record closed with some indications of the difference between herself and Imperator with a disposition on the part of Minnehaha to yield to his ideas.

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CHAPTER II.

EXAMINATION OF HYPOTHESES.

1. General Remarks.

There are two very distinct problems interfused in this record. They are (1) the question of the evidence for the existence of spirits, and (2) the question of obsession. The latter problem either assumes that the existence of spirits has been proved or that the evidence for their existence must accompany that for obsession. I have hinted often enough that obsession is involved in the issues raised by this record, but it is not the first matter to be settled. Obsession implies spirits, at least the obsession that the psychic researcher conceives. The psychiatrist uses the term to express "fixed ideas" or the persistence of mental states that are a sign of certain forms of insanity or that prevent normal action of the mind in its proper adjustment to environment. In such instances "obsession" describes only subjective or internal mental states. In spiritistic parlance it refers to objective or external agencies that consciously or unconsciously produce the abnormal mental conditions of certain persons. This is the sense in which the term shall be used here, whether the hypothesis of their existence be proved or not. We must decide whether the facts support or negative it. I repeat that obsession, as here conceived, implies spirits, and spirits imply that we have evidence of their identity. Before we can even talk of obsession, we must have proved personal identity in some form and our problem will be less complicated if we can first prove the existence of spirits without association with obsession. That I think has been done. But it does not carry with it the evidence for obsession as that is usually understood, tho it may carry with it processes that might lead to obsession in the hands of ignorant or malicious spirits. That is the question that remains to be decided.

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But we are fortunate in this case of Doris Fischer, as in the case of Mr. Thompson and the influence of Gifford, to have phenomena that prove the personal identity of certain persons, and interfused with them are phenomena that illustrate the identity of personality, which is only a modified form of personal identity. Let me explain a little more fully the connection between these two conceptions.

I use the terms "personal identity" to express the continuity of terrestrial memories. If we can obtain through a psychic the narrative of historical incidents that are provably the personal experiences in his or her earthly life of the claimant for recognition as a spirit, we have direct evidence for the existence of a specfically known person after death. This problem does not require cross reference for its solution. It requires only assurance that the phenomena are (1) supernormal and (2) illustrative of personal identity. But in certain cases we do not have any direct evidence for spirits or even the claim that they are present and determining the phenomena. The result is that we must either prove the identity of the assumed obsessor or prove that the personality of the obsessed person has manifested through another organism than the case of secondary personality. This may be done by cross reference. That is, we may conduct our experiments or investigations so as to have the same phenomena occur through a medium, that occurred in the organism of the subject of supposed obsession. Here we should not have the personal identity of a specifically known person or the terrestrial memories directly communicated as provably such, but simply evidence that the same personality can manifest through more than one subject. This will be a refutation of the doctrine that secondary personality is explained wholly by subjective influences, whatever other view we choose to hold. The cross reference does not establish with it terrestrial identity, unless it carries with it the incidents which prove the continuity of memory. On that condition, personal identity and identity of personality would coincide or be convertible. But they are not necessarily connected. Yet before we can be sure of obsession we must either have personal identity proved first in other cases in

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order to establish the possibility of obsession, or have it proved in connection with actual possession to establish the same fact. Fortunately we have both aspects of the problem in the present case.

I shall not dwell at great length on the proof of the spiritistic hypothesis in this case. The evidence existing outside of it determines the presumptions in it and we cannot make the phenomena in this instance the first or the only condition of its proof. In my support of that hypothesis I appeal to the whole cumulative mass of facts on record, not only by the various Societies of Scientific standing, but also the experience of the human race, the probable nature of which is very much altered by the proof for the supernormal. We cannot rest the spiritistic hypothesis on each case or incident, as if there were no others. Hence the primary evidence for it must be in the collective facts of all scientific investigators, with the indications that the phenomena are much more extensive than the rigid scientific evidence. With this understanding we may insist that the evidence for the existence of spirits in this record is very much strengthened by its relation to other cases.

But the collective significance of the communications from the girl's mother is very strong when taken by itself. It is not necessary to lay any stress on other personalities in the record, especially the personalities alleged to be obsessing agents. Many of these may be dismissed on any hypothesis you choose to maintain. But the messages purporting to come from the sitter's mother, both in the presence and in the absence of the girl from the seances, cannot be dismissed as insignificant on their own account alone. Many of the individual incidents are very strong, and collectively they reflect an organic unity and intelligence in their selection, even tho some of them slip through unconsciously as marginal incidents in a larger mass of consciousness, much of which does not succeed in getting through. The best direct evidence for spirits, of course, comes from the mother's messages and they affect the probable meaning of other and less evidential matter just to the extent that the whole has to be explained by whatever requires a given hypothesis, al-

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lowing only for interfusion with the subconscious of the medium.

As I have already remarked, the proof of the existence of a spirit, however, does not carry with it any implication of what we mean by obsession. This last conception implies (1) a constancy of presence and influence and (2) a morbid and unhealthy condition of the subject and probably (3) a non-moral condition or purpose on the part of the obsessing agent, that is not implied in the mere fact of communicating to prove one's personal identity. Hence we cannot infer obsession in the case merely on the ground that the mother or other entities prove their identity. We only prepare the way for the possibility of considering the hypothesis of obsession in such cases as exhibit abnormal phenomena. But the evidence that spirits are connected with any case establishes the fact of processes that would only have to be abused to result in obsession, and if the testimony of the mother in this instance, besides proving her identity, inculpates other personalities in the phenomena, there is a connecting link between the general and the specific hypothesis. But it does not imply or prove it unless other phenomena are present to justify the inference.

What we get by the communications of the mother is a connecting link in this special instance, associating the phenomena with the types which we have previously discussed. In the case of Mr. Thompson we complicated the personal identity of Mr. Gifford with phenomena which might be interpreted as obsession, tho not of so objectionable a form as in the present and other instances that have come under our attention and that have not been published. In this one respect the case of Doris Fischer has resemblances to that of Mr. Thompson, tho it has one marked difference just at this point; namely, that the personality which best proves identity is not the obsessing agent, at least not the one that can be supposed to be the chief cause of the trouble, for the reason that the malady existed long before the mother's death. But we do have the fact that personal identity is involved in both cases, whether obsession be present or not, and that fact makes the case a most important one as connecting

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it with the extreme types some of which show no evidence of obsession, on the one hand, and others of which show no evidence of personal identity, on the other.

When it comes to discussing the problem of obsession we shall have a choice of approach. (1) We may try to show that it is possible from what we know of the processes of communication between the dead and the living. (2) We might omit the first method and limit ourselves to the proof of the fact of obsession. But this is not the best procedure. We must first understand what we are proving. The term does not define an isolated group of phenomena, nor any one type of them. The phenomena of secondary personality or dissociation are too various to assume that the conception of obsession is simple and clear. We must understand what is involved in the evidence for the existence of spirits and thus see how obsession might be possible before we adduce the proof of its being a fact. Hence the discussion of our problem will involve two questions; (a) The possibility of obsession, and (b) The evidence for it as a fact.

2. The Possibility of Obsession.

There is one class of people in the world that cannot escape the belief in obsession and this class is represented by those who accept biblical authority. "Demoniac obsession" is clearly taught in the New Testament and there is no escape for the man who abides by that authority. But we have scientific scepticism to face in such a claim and that has made even the religious man ignore the teachings of his own authorities. Materialism has so invaded human beliefs that it has left no meaning for the term "obsession" except that of "fixed ideas". Spirit is not supposed to exist any longer outside of the religious world and that of pyschic researchers. In the present discussion, however, it shall be treated as proved and the only question remaining will be that of its causal relation to incarnate life.

In psychic research we are not concerned with any definitions of either matter or spirit, at least in any of the senses affecting metaphysical problems. The controversy that went

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on between Greek and Christian conceptions of spirit made it necessary to discuss the nature of both. But for us it makes no difference whether you regard spirit as a fine form of matter, or as ether, or as something wholly excluding properties of substance after material analogies. The fundamental question with the spiritist or, in fact, with any man who understands the real issue, is merely whether there is any reason to believe that consciousness requires something else than the brain, as it is known, to account for it. If consciousness is a function of something else than the brain you may speculate all you please about *what* that something is. All that the psychic researcher requires is to know *that* spirit is and that it is not the brain. The metaphysician, whether parading in the garb of science or in that of theology, may say and think what he pleases about its nature. The term is compatible with either dualism or monism in philosophy and does not require us to maintain any more rigid distinctions than are held between oxygen and hydrogen, or between iron and water. The difference may be greater as a matter of fact, but that is a subject for evidence, not for *a priori* definition. Consciousness is a phenomenon or function of something and if we have facts to prove that it is not a phenomenon of the brain, we are perforce required to suppose something else, and the distinction between it and matter will be determined only by the amount of difference between consciousness and physical phenomena.

For the present writer, the recorded facts of the Societies for Psychical Research prove the existence of this something, which we may call spirit for the sake of distinction. Whether we choose to regard it as essentially different from "matter" makes no difference. All will depend on the limitations that we assign to the concept "matter". If we limit matter to the sensible, then spirit will not be this. If we extend the term "matter" to include all forms of supersensible reality, then spirit will mean some supersensible reality which is different, superficially at least, from "matter" as it is sensibly known. On either alternative we have justified the use of the term. It is not meant to mean or imply in the first stage of its import more than a subject other than the sen-

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sible physical organism in order to account for the occurrence of consciousness as a functional phenomenon. The facts of mediumistic phenomena prove this beyond dispute to any man who has been able to escape the dogmatism of physical science.

But even then the term "spirit" has two different meanings. It is sometimes used to denote the incarnate form and sometimes the discarnate form of it. The incarnate form means the association of the subject with the organism. The discarnate form means its dissociated existence. Materialism, however, maintains that consciousness is a function of the grosser physical organism and from the associations of normal experience there is no other hypothesis possible. With it there is no incarnate "spirit". The consequence is that in normal experience we have no reason to believe in an incarnate and associated subject other than the physical organism. Consequently we have to resort to the investigation of those phenomena which purport to isolate the soul in order to prove its existence in the incarnate as well as the discarnate or dissociated form. That is, the proof of the discarnate is the condition of supposing that an incarnate spirit is a fact.

Now when this has once been established we may proceed to consider what the action of "spirit" is and we would first take up its incarnate condition. Here, assuming that materialism has been set aside, we have a field in which the causal action of "spirit" on the physical organism is undisputed. We might even assert or assume this of consciousness on the basis of materialism. But whether we prefer to talk about "spirit" or consciousness, whether incarnate or discarnate, makes no difference. The causal action of either this reality or the phenomena of consciousness will be undisputed. This causal action is manifest in all the mental functions associated with the organism.

The most important causal influence of mind or consciousness on the body is volition, the act of the will. Here the whole action of the organism is initiated. The body is a machine for the transmission of its impulses. Mind is an impelling force, so to speak. Even the very existence of

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consciousness exercises an involuntary influence on the tonicity of the muscular system. The violent emotions like anger and hate not only affect the whole motor system but stir up other reflex functions in every direction, affecting the action of the stomach, the heart and circulation and the general trend of the mind. That is to say, it seems to be the very nature of mind or incarnate spirits to act causally on the organism. Nervous structure is adapted to such agencies.

Now we are familiar with this in physical life and if consciousness actually survives the body there is no *a priori* reason for excluding this action from continued existence. It is only a question of evidence. As long as we ignore the facts which suggest or prove it, we would, of course, not believe in the fact. But we cannot reject the possibility of it, once the existence of discarnate spirits is conceded. This possibility is concealed from us in the stress of scepticism about the existence of disembodied consciousness, which has to be proved by concentrating attention on the facts which prove personal identity and supernormal information. We ignore the mechanical problems associated with the accumulation of this evidence. But the very process ought to awaken attention to what is involved in it. And it makes no difference whether it be direct or indirect in its action. The causal action of the mind on organism is clearly there, even tho the living soul is the necessary intermediary between the discarnate and the observer.

Now we do not require to go beyond telepathy between the living to discover the influence, tho it be remote and indirect, of independent consciousness on the organism or nervous structure. In normal experience we find the body dependent on the incarnation of spirit for its causal action and in that normal experience there is no evidence that another consciousness can exercize an influence on a foreign body, save by the normal mechanical means; namely, physical impressions on the sensorium. But telepathy indicates a connection of some kind between a foreign consciousness and the incarnate mind of the percipient. Normal sensory influences are not used in the transmission of thought from one living mind to another. A foreign consciousness acts on

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the mind of another and whether directly on the motor system or indirectly on it through the mind of the subject, it causally determines physical events of some kind. I say whether directly or indirectly, because we do not know anything about the causal process in so-called telepathy. All that this term can possibly mean is that mental coincidences exist which exclude chance and normal sense perception. It indicates nothing about the nature of the process, save that it is not normal sensory stimuli. That suffices to assure us of the same possibility in case that discarnate consciousness should exist, because, on any theory of telepathy, consciousness, whether directly or indirectly by the intervention of the discarnate, can act causally on living organisms. This once granted we do not know what its limitations may be. They have to be determined by investigation.

Let us view the situation by examining the normal relation of living beings in their communication with each other. The apparent ease with which we interchange ideas in conversation conceals the real nature of the process. We forget that, as a fact, we cannot normally communicate ideas at all. We can only produce mechanical impressions on each other and various processes of education, natural and artificial, establish some sort of agreement as to the significance of symbols which we call language, which is nothing more than a system of sounds acting as signals. They symbolize the existence of mental states or imagery and a common nature enables us to discover what these sounds mean. But there is no communication or transmission of ideas whatever. There is only the transmission of sounds or mechanical stimuli and the mind of the recipient *interprets* them. The consciousness of the *agent*, the person who wants his ideas known by the *percipient*, is not transferred. It remains "in the head" of the agent or thinker. It is not transmitted normally. It is inaccessible to the percipient directly as people living on opposite sides of the globe. The only way that living consciousness can arouse in another living consciousness the ideas that exist in it is the use of its causal action on the body to produce certain physical effects which we agree in the course of experience to employ as regular sym-

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bols of the presence of certain ideas. That is, the causal action of consciousness in the physical world, more especially within the limits of the body and transmitted to the outside physical world, is employed to produce effects which another consciousness can interpret as indicating exactly what consciousness lies behind it. In other words, we use a teleological argument to prove the existence of a particular mental state in another foreign mind. That foreign mind would be shut up into itself, if it could not produce mechanical effects in the physical world. It cannot normally transmit its states to another. We are insulated completely but for the capacity of producing mechanical effects in the world. The causal action of mind on another is indirect in normal life. The physical world is an intermediary, a "medium", not for the transmission of thought, but for the transmission of physical effects, mentally caused, to another physical organism, where the indwelling consciousness may interpret them in accordance with the laws of education. It infers the existence of a foreign consciousness, it does not perceive it. That is to say, normally there is no causal action of one mind on another in any direct manner. The intervention of the physical world is necessary, the causal action on other minds being indirectly from the mind that wants to communicate.

But when it comes to telepathic communication, the intervention of the physical world is absent. The process is direct, in so far as physical "mediumship" or the intermediation of physical agencies is concerned. The causal action of one mind on another in this telepathic process is immediate or direct, in so far as the physical world is concerned. It may not be direct in so far as mental agencies are concerned, but that is another question. But the telepathy is the causal action of one mind on another without the intervention of sensory or physical action. Whether it be in the form of sensory or motor automatism makes no difference. In one the mind of the agent produces phantasms or hallucinations in the field of sense functions. In the other mechanical or bodily effects are produced through the muscular system. The process may not be, in many instances is not, symbolical. Language is not the mode of communication. In one form

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of telepathy it seems to be pictographic or non-symbolical. Language is not a necessary means to attaining its end, the intercommunication of mind with mind independently of the ordinary sensory stimuli. Apparently the imagery or thoughts of one mind are transmitted to another without the use of interpreting symbols. Each thought is its own symbol, so to speak. The picture of one mind is transferred to the other and the percipient can understand it just as does the agent, provided his own experience has been the same as that of the transmitter. The causal action of the transmitter is direct, not intermediary, at least in so far as the external physical world is concerned. The causal action may be on sensory or motor functions, producing hallucinations in the former case and bodily action in the latter.

The description of the facts is adaptable to spiritistic as well as telepathic action. In fact, there can be no practical difference between both assumed phenomena. They are both of them action of mind on mind without the intervention of physical stimuli, as we know them normally. But the study of the actual facts may reveal a type of influence from spiritistic sources that never manifest in telepathy, even tho we conceive it possible, for the evidence is lacking in telepathic phenomena for certain kinds of effects. The area of causal influence seems wider in spiritistic phenomena than in any alleged telepathic ones. This will appear in the course of the discussion.

I have adapted the discussion up to this point to the prejudices of those who will not accept spiritistic theories, because the same problems face the believer in telepathy which the believer in spirits has to meet. He has the facts to explain and when he admits the transcendental influence of mind on mind, without the intervention of sense impression, he can have no *a priori* objections to a similar influence of spirits, if their existence has once been proved or assumed. After conceding the fact of telepathy he must show good reason for applying it to phenomena which are best explained by spiritistic sources.

Now I shall not venture on proving the existence of spirit here. I take that fact as adequately proved for all intelli-

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gent people and recur to the phenomena associated with such manifestations and which illustrate the influence of such agencies in the physical world. The phenomena which prove their existence are those illustrating the personal identity of the dead and derived supernormally; that is, incidents not known by the medium through whom they come. But in collecting this evidence there are types of phenomena whose meaning we ignore or disregard because of the sceptic's attitude towards them. I refer to all the physiological actions which we attribute to the subconscious of the medium or to merely organic reflexes in the body. They will come under notice as we proceed.

The simplest form of phenomenon first to be noticed is that of automatic writing. It is the ordinary belief of the spiritualists that this automatic writing is directly produced by the discarnate spirit, but the scientific man, whatever else he may think about it, concedes the agency of the medium in it, whether directly or indirectly. I say concedes, because he wishes to lay the stress on the supernormal information derived, and not on the manner of deriving it. Whatever the real facts are regarding the source of the automatic writing, we have to concede its possible origin in the subconscious of the medium. The information and the primary stimulus may come from the foreign agent, but it may be true that the medium's subconscious must originate the mechanical part of the resultant. We have no absolute proof of this, but it evades argument with the sceptic to grant him that belief and to demand that he explain what cannot normally have that source. When it is once conceded that the information has been derived from spirits, it becomes a question to determine just what relation the mechanical method of delivering it has to the ultimate source of the information. We may ask whether there might not be a causal influence of the spirit on the organism as well as on the subconscious mind of the medium.

It makes no difference to this discussion whether the influence of the spirit is directly on the nervous system of the medium or indirectly through transmitting ideas to the medium's mind. The ultimate outcome is the same, for the me-

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chanical effect is definitely related to the contents of the messages. Let us suppose then for the sake of argument that the discarnate spirit acts indirectly through the mind of the living person. This would mean that the mind of the medium consciously or unconsciously directs the motor action of the organism in any of the phenomena traceable to a transcendental source. It would make no difference how the message got to the medium. It might be by means of a pictographic process or any other conceivable one. There is evidence that the pictographic process operates in many instances and that it is probably telepathic in nature. But it leaves the motor action to the mind of the medium, and it would only be a question of the evidence and of the type of effect actually observed in order to determine the extent to which transcendental influences, direct or indirect, can act on the human organism.

Start with the facts of "suggestion" as we know them. The history of psychopathology shows clearly enough what happens constantly in association with "suggestion". All manner of mental and physiological effects follow from it. Diseases are cured that do not yield to ordinary medicine. Muscular actions that the normal person cannot perform are easily performed under "suggestion". Hallucinations and other mental effects are produced in abundance. Sleep, hypnotic trances, anæsthesia and other unusual phenomena are induced by it. Impersonations, real or apparent pains, and the symptoms or disease are plentifully produced or prevented.

Now if there be any way for a discarnate spirit to transmit its ideas to the mind of the living, that person being mediumistic, there is no reason why the same effects should not be produced by "suggestion" instigated by the discarnate as well as the incarnate. We do not know what "suggestion" is or implies. It is but a name for a series of facts which have some sort of causal nexus. How "suggestion" acts, if it acts at all, whether by discarnate or incarnate instigation, we do not know, and in fact we are so ignorant about it that the results may be due wholly to the action of the discarnate, by some process of which we know nothing. As actually

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observed it offers no intelligible conception of a cause. There is nothing in the phenomena of "suggestion" that indicates known causes. It may imply that there is some sort of causal nexus between mental and bodily states assuming that the prius is the mental. We know that such a relation subsists between normal volitions and the muscular system and consciousness itself has a tonic effect on the organism. But we have nothing in normal experience that indicates an intelligible explanation of the action of "suggestion". It is but a name for unknown causes and hence is not an explanation of anything. It is only indicative of a group of events which are exceptional and more or less uniformly associated with the statements of an operator making the "suggestion" and the subject who acts. That is all we know and hence, so far as knowledge goes, we could as well refer the facts to discarnate spirits themselves making the "suggestions". We may have no evidence of such a thing, and so we cannot assert it to be a fact. We require evidence before we admit or assert it. But it is legitimate to show the limits of our knowledge by showing that "suggestion" does not exclude the influence of the discarnate and that it is so compatible with their action that we can possibly refer "suggestion" to them. We must produce the evidence, however, before we assert their action in this way. Assuming it as possible, however, all that the psychopathologist ascribes to "suggestion" can be referred to the same process hypothetically instigated by spirits, and it will only be a matter of evidence to show that this action occurs as a fact. Telepathy might be the means of transmitting the "suggestion" from the spirit to the living. The believer in large powers of telepathy cannot deny the possibility of this and the pictographic process of communicating, a process apparently prevalent between spirits themselves, might very well be the vehicle for certain types of "suggestion" and tho telepathy is not always in the pictographic form, it may still be the means of producing the "suggestion" in the living. As the subconscious is invariably the vehicle for transmission of messages and "suggestion" always acts through the subconscious, it would be so much in favor of discarnate action, tho not proof of it. But

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that point need not be urged. The main thing is that "suggestion" with all its real or supposed efficiency can as well be employed by the discarnate for the same effects which we observe when we refer the "suggestion" to the living. That suffices to admit the mutiplex phenomena of obsession into the problem without making them any more perplexing than "suggestion" and spirit messages are.

But suppose that the process of communication or of influence upon the living by the dead be direct, we have then another course to the same result. We have only to assume that the consciousness of the discarnate can exercize the same influence on the organism that the consciousness of the living can exercize. We know that consciousness in life has very striking causal power over the organism. The motor system is perfectly obedient to it, so that we could *a priori* expect the consciousness of the discarnate to exercize the same motor effects and it would be only a matter of evidence to prove that this influence was a fact. There is nothing in the conception of it to make it impossible.

If we assume that automatic writing, associated with evidence of personal identity is due to the direct influence of the discarnate on the motor organism, we have an unlimited field for the application of the same influence. It would depend wholly upon the will and desire of the transcendental agent. Assume also the same direct influence on the sensory functions to produce hallucinations or *quasi* sensations, there would be no limit to this but the limits of the living organism. With both the sensory and the motor functions under an influence by the discarnate similar to the influence of living or incarnate consciousness, we could *a priori* expect the same extension of power as in the living. There would be no reason to suppose that spirit action would confine itself to the motor system of the hand or to the special senses. Every outlet of expression would be accessible to such a consciousness as well as to the living. Whether it did so manifest would be merely a matter of evidence.

Now when it comes to the facts there is abundance of evidence that the discarnate, whether directly or indirectly, whether by the immediate action of its consciousness, after

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the analogy of the living, or by "suggestion" through the subconscious, after the analogy of abnormal psychology, can affect the organism in a variety of ways. There is first the whole field of sensory phantasms or hallucinations, whether of vision (apparitions), hearing (voices), touch (tactual sensations), smell (odors), or taste. They all represent the effect of external consciousness, whether you resort to telepathy or spirits for such action. Both hypotheses assume that an external consciousness can affect another organism and there is no limit to this except the limits of the incarnate consciousness. It is the same with motor action. One muscle or motor center is as accessible as another to that foreign influence.

Further, the communications through Mrs. Piper, Mrs. Chenoweth, and Mrs. Smead coincide on the point of the ability of a spirit to influence different nerve centers. Phinuit, the control of Mrs. Piper in the early days, said that he controlled or acted from the brain. When the automatic writing began George Pelham and the Imperator group of personalities claimed to influence the nerves of the arm. Indeed, at one time there were three separate acts performed in the process of communication. Communications came simultaneously from the right and left hand and from speech, Phinuit claiming to control the speech, Kate Field the left hand and George Pelham or other communicators the right hand. How much the interpretation of all this as involving action on different centers may have been determined by the knowledge of Mrs. Piper, whether conscious or subconscious, no one can tell. But that the same group of personalities should make the same claim through Mrs. Chenoweth and Mrs. Smead is not so likely attributable to a similar source. Moreover the actions of the organism often betrayed the probability that such action was present. I have witnessed undoubted evidence of different centers being simultaneously affected, such as simultaneous speech and writing, whatever theory you advance. I have known simultaneous writing through Mrs. Chenoweth of the right and left hands. It was not clear or evidential, but it was writing. I have known the same group to be writing through one medium

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and at the same time writing through another who had come to take a sitting. Of course the centers here were in different organisms, but the fact only illustrates the resourcefulness of the transcendental. And we have only to compare the cases in which it is a voice, a touch, writing, or vision to see what extension of influence is possible. We do not hear of other types of influence so headily because they either do not involve communications or they are influences which the subject prefers to keep private. Let me quote one passage from another psychic not mentioned above.

What I expect to quote is from a lady who is a private person and has not read on the subject to any extent. She has had the care of her family and housework and never dreamed of communications with the dead until after the death of her mother when her father, overwhelmed with grief, begged her to try automatic writing for him. She developed considerable psychic power in two years. I sent a number of questions, after I was satisfied by evidence of the supernormal that she was really psychic, and these questions contained one asking: "How do you communicate and give details". The answer was as follows:—

"When the brain becomes at our disposal either through self-withdrawal or through trance, we are enabled to play upon it, as you would upon an instrument, by our will, as you manipulate an instrument through means of your fingers, your mechanical instrument. Our power here is will and mind, and we can play upon the mental powers of human beings when they are willing to yield themselves for the purpose. We can vibrate the little fibres as we will, and the response issues from the lips of the person in our subjection. Then again they yield us their frames. We may use them as we will. We may use, as allowed, hands, feet, eyes, mouth, brain, the whole frame or the partial frame. The person may be perfectly unconscious of the possession of his body or part of body. It is or is not liable to sensation, as or not he is susceptible to trance condition.

When the instrument is ours and we are the users, we are able to use the nerves as the man himself could never use them. We know their power as he never could, and we can possess concen-

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trated power to move the instrument and do utterly impossible achievements to him.

But the subjugation is voluntary. We cannot seize upon the unwilling. The very fact that we enter shows that the person is willing; devils themselves cannot enter into an unwilling frame."

I repeat that the psychic through whom this came has no knowledge of what has been said through other psychics on this point. She has not read the literature of spiritualism and in fact such statements are not easily found in that literature. I do not know of it outside the Piper and Smead records, and neither of these has been seen by the lady in question. The consequence is that the statements cannot be attributed to previous knowledge, whatever we may elect to believe about the imagination.

Nor does this influence limit itself to bodily functions. It can affect and modify mental action. The believer in telepathy cannot question this. Telepathic action between the living—and this may be intermediated by the dead—affects the mind and apparently the mind only of the subject. It does so very sporadically and does not dominate consciousness. There is no evidence that it influences motor action. But it does occupy the mental operations and tho it must employ the will of the percipient, if it is to affect action in any way, it affects attention and uses time in the mental life of the subject or percipient. Its influence on the life of the individual would depend on the nature of the ideas communicated and the interest of the person affected. But it is so rare between the living and usually either represents trivial coincidences or imparts information in some sort of crisis, that it is an unimportant factor in the life of percipients. But it represents possibilities on a large scale, and if the dead are frequently the agents in it, that influence would be all the greater, because their wills would be involved, and there is little evidence that the will of the living more than rarely occupies itself with the transmission. Nearly all cases are unconscious and non-purposive on the part of the supposed agent. But once suppose that the dead are responsible and the will is a primary factor and there would be no limit to

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the influence which might be exercized on the living by that process, in so far as the production of mental states is concerned, assuming, of course, that the living were psychic enough to receive telepathic messages from any source. Hallucinations, illusions, visions, voices, tastes, appetites, emotions good or bad, ideas of every imaginable kind might be transferred so as to occupy the whole interests of the subject and the attention thus aroused and normal ideas and mental states being suppressed or directed, the subject would have its physical as well as its mental life directed, and unless the foreign ideas and mental states harmonized with the normal life we should have insanity as the result of such intrusions, tho it might not be organic insanity but functional. In any case a whole abnormal life might be determined by such an influence, and it would depend wholly upon the character of the invader and the will of the person attacked, whether such an effect would follow or not. All this is a possibility in merely telepathic connection with the dead, where the living subject is exposed by psychic capacities.

All this points to as many directions for spirit control and influence, whether mediated through the mind of the living or directly through the organism, as there are organs and nerve centers. We cannot stop with the mechanism for seeing, hearing, or writing. Other directions are equally exposed to attack, and hence the whole field of obsession is recognizable as possible, apart from actual evidence for its being a fact. Laymen are too much inclined to judge cases by the phenomena alone and their distinctions from each other, disregarding the unity at the foundation of them in the causal agencies and media involved.

The term "obsession" has usually been employed to denote a special type of case with unpleasant features about it, making it unpleasantly abnormal. It has been associated with the type that often passes for insane, epileptic and other forms of abnormal mental action. But this limitation of it to such cases ignores the nature of the phenomena as known by means of normal mediums. We find in normal mediumship evidence of foreign influence in a more or less normal manner, so that, in so far as causal influence is concerned,

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there would be no reason why abnormal spirits should not produce the same effects. No doubt it was the external resemblance to insanity that tended to limit the term "obsession" to abnormal types, the general ætiology or causal problems being ignored in the classification. But once give good reason to believe that spirits can communicate and can affect the human organism at all, and you open the door for the possibility of abnormal forms of it. The consequence is that the term "obsession" will extend its meaning to include normal and harmless types of foreign influence and control.

Another fact, however, indicates a difference between "obsession" and ordinary mediumship and control. In normal cases it is either only temporary and uninfluential upon the normal life or it has a special purpose consistent with normal life. But in the cases that have been classified under the name the occupation is constant and disturbs normal life. That difference it is important always to keep in mind. It might even be well to limit the term "obsession" in common parlance as it has been done, just to keep away from normal types the associations which attach to the disagreeable forms of it. This would be a help in practical life.

But in spite of this the ætiology of the phenomena requires us to classify all cases as "obsession" where the invasion is more or less constant, even tho it consists with normal life. Hence in such cases as that of Mr. Thompson under the influence of the dead artist Gifford, of Miss De Camp under the influence of Mr. Stockton, of Miss Ritchie under the influence of Emma Abbott, we have illustrations of "obsession" tho they do not present specially objectionable features. In respect of foreign invasion they are quite like the more disagreeable cases. Hence scientifically and technically, especially from the side of ætiology in such phenomena, "obsession" must be the term applied.

The consequence is that, when we have once accepted the ætiological point of view for the classification we shall widen the meaning of the term. From the point of view of the distinction between the normal and the abnormal manifestations of the phenomena we may well confine the appli-

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cation of the term to the cases appearing allied to insanity of some kind. But when we ascertain that the ætiology of the phenomena offers a more comprehensive view of the facts we must extend the meaning of the term accordingly. This mode of treating the phenomena will help very much in making them simpler and more comprehensible. The term "obsession" then comes to imply a cause more than it does the character of the phenomena, even tho the distinction between the causes reflects the same distinction that had prevailed before between the types of phenomena. Moreover it enables us to observe the wider range of agency of the spiritistic type than the limitation of it to one type. Explanation of the phenomena will depend more on the kind of cause than upon the normal distinctions in the phenomena.

There is nothing in the supposed influence of good spirits to exclude that of evil ones. Just as the causal action of good people on each other among the living involves the same kind of action on the part of evil people, we must assume that the action of both kinds of spirits would be the same. Consequently the possibility of evil spirits producing effects in the living is guaranteed by the fact or possibility of that influence by the good, and it becomes merely a matter of evidence to show whether the one is a fact as well as the other. Phenomena proving personal identity and that are supernormally acquired indicate the invasion of spirits or their existence. But it is more than probable that they will communicate much that is not evidential and much that has no bearing on their identity. That is, they will do other things besides furnish evidence. Hence it will be only a question of investigation to determine whether evil spirits exercize the same influence. We might even ascertain their personal identity in some cases. But whether this be done or not, we should ultimately ascertain at least identity of personality from the type of the phenomena and in this way all the evidence we should require for such invasions. Obsession would thus only be a corollary of what we ascertained in supernormal phenomena proving personal identity.

The nature of spiritistic influence is then only power to determine sensory and motor action in the living and obses-

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sion is but a term to denote the extension of it to types which are less evidential than the normal types of mediumship, and it will represent such an extension of spiritistic invasion as is not often, if ever, illustrated by normal types.

3. The Evidence of Obsession.

There are two things that must be premised under this title. (1) I do not intend to beg any questions by the title to this section. I am not assuming that obsession is a fact or implying that the facts here adduced are proof of it. We may in the end reject them as evidence. I am only discussing the problem both as to the nature and the evidence for obsession, whether the latter be good or bad. (2) We cannot discuss the evidence without making clear what it is that we are invoking facts to support. Whether the facts can be evidence at all will depend quite as much on what we are trying to prove by them as upon the facts themselves. Hence I must make clear what we are expected to discuss.

The "obsession" of the psychiatrist is a fairly clear phenomenon. We can easily determine "fixed ideas" that make mal-adjustment on the part of the victim and we do not assume any other foreign stimulus or influence than some form of normal or abnormal physiological disturbance. But with the doctrine of spiritistic obsession it is quite different. We are not perfectly clear as to what it is beyond the hypothesis that spirits in some way are responsible, or partly responsible, for the deviation of the subject from normal life. We have still to determine the nature and limits of the influence invoked or assumed in the matter. The layman conceives the phenomena just as he would those of two separate living personalities. He makes no more a problem of it than he would in explaining the separate manifestations of Mr. Smith and Mr. Jones, except that the two personalities are admittedly within the limits of the same organism. In normal life the organisms are as distinct as the personalities. The scientific man takes the same conception of the phenomena, only he readily denies what the layman asserts. Both assume that, if spiritistic obsession be a fact, it is simple and clear. But we have not advanced far enough in the

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phenomena to regard it as such. No doubt this simple conception of it would make the study of the facts easier and enable us to determine the evidence more clearly. But mediumistic phenomena have taught us the association of subjective factors, the complicity of the subconscious, in all that can lay claim to being supernormal, and it is not likely that obsession will be an exception to this law. Many people judge the evidence for the existence of discarnate spirits on the same hypothesis of the absolute distinction between the mind of the medium and that of the communicating intelligence. But this is an illusion. They interfuse, in so far as the contents of messages is concerned. This is likely to be the case with spiritistic obsession and this, too, without the evidence of personal identity to the same extent. At least, if not *a priori* probable, it is quite possible and we have to determine the fact by the evidence.

All that we can legitimately assume as defining spiritistic obsession is that spirits are a cause, possibly an incidental cause, in phenomena that are not explicable by any of the theories we have been accustomed to entertain. How they operate, to what extent their action is complicated with the phenomena, and whether it is voluntary—as usually supposed—or involuntary, have all to be determined after we have reason to believe that the hypothesis must be considered. It will therefore be clear that I do not here assume any clearly defined conception of its range beyond the fact of a causal influence, whose nature and extent has still to be determined. All that I shall mean, therefore, by spiritistic obsession will be that the discarnate are implicated in the complex phenomena which are observable in certain cases that have hitherto been referred to dissociation and perhaps other abnormalities. The special cases of it adduced above as having previously been discussed (Cf. pp. 22-27) define the problem more clearly than the present one, and I shall assume only what they prove in the discussion of the facts in this instance of Doris Fischer.

The ideal thing would be to prove the personal identity of Margaret, Sleeping Margaret, and Sick Doris in the present case, if we are to assume that they are or may be obsessing

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spirit agents. The evidence for the personal identity of Robert Swain Gifford, Frank R. Stockton, and Emma Abbot was obtained in the several cases affected by them, and it would make spiritistic obsession overwhelming if we could do a like thing with the personalities manifested by Doris Fischer and that had to be regarded as secondary mental states of the subject herself. But it is clear that this report contains no such evidence of their spiritistic nature as in the instances mentioned. Perhaps it is impossible to obtain such evidence in this instance, and if the allegations recorded be taken at their superficial value we certainly could not prove the personal identity of either Margaret or Sleeping Margaret. The latter disavows all knowledge of her past and the former was never taken to be a spirit and did not claim, as did Sleeping Margaret, to be a spirit, while there is no indication, consciously or unconsciously given, of their terrestrial life. From the standpoint of personal identity, therefore, these personalities give no evidence of their transcendental existence or that they are obsessing realities of a spiritistic nature. If that standard should be insisted upon as the only one, as it undoubtedly is the best one, we should have to pronounce a verdict of non-proven. That primary condition is not satisfied either by the record of Doris Fischer's experiences or by that of the present experiments.

We may then turn to the question of "identity of personality" as a test.* That is to say in default evidence that

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*There is no absolute and contrastive distinction between "personal identity" and "identity of personality". The first will always include the second, but the second will not always coincide with the first. The reason for this is that the standard for "personal identity" is the terrestrial memories of the communicator. "Identity of personality" may be only the same person communicating through two or more psychics. Evidence that the same personality is communicating through two or more mediums may not be terrestrial memories at all, but incidents and symbols that show us the same person communicating, but not that his earthly life is thereby proved. We may *believe* that such a person is a human being, but on other grounds than the proof of personal identity. Cross references of various kinds are nothing more than evidence of the supernormal and of the same personality communicating through several sources. They do not prove "personal identity" of a given individual. Something of that person's earthly memory

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Margaret and Sleeping Margaret manifest their "personal identity" as deceased human beings known to some living people, we may endeavor to ascertain whether they show the same characteristics through Mrs. Chenoweth that they manifest in Doris Fischer or are able to tell through Mrs. Chenoweth incidents that occurred with Doris Fischer. If we have reason to believe that Margaret and Sleeping Margaret communicate through Mrs. Chenoweth we shall have good reason to believe that they are spirits, even tho they do not prove their "personal identity" or past earthly existence as known persons. Nor will the mere mention of the same incidents prove it, if we have to reckon with the hypothesis that those who communicate them are probably other personalities. Other spirits might impersonate them or might honestly tell what represented the phenomena of Margaret and Sleeping Margaret in Miss Fischer simply as occurrences there. Hence we must have various characteristics of these personalities reflected either consciously or unconsciously in the incidents making cross references and, perhaps, assume the honesty and veracity, as well as the trustworthy judgment, of the spirits who assert obsession and the reality of Margaret and Sleeping Margaret. All this indicates that it will be a complex problem to determine what we shall make of these personalities, whether as merely dissociated mental

must go with that in order to prove "personal identity", in the sense that we must first do it to prove the existence of spirits. Impersonation is possible always and is easier in cross reference than in ordinary communication, tho not beyond discovery there. But it is not necessary to reveal or betray personal identity in cross reference, and in case that a spirit could not prove its earthly existence it might prove that it was the same individual in several psychics.

The distinction, therefore, that is here made between "personal identity" and "identity of personality" is intended, not for a radical one, but simply to indicate the distinction of evidence in kind. So far as the mere terms are concerned one would not imagine a difference and there is none so conceiving them. But a short expression for an important distinction is necessary and I do not know any better way to embody it while recognizing the very close relation between the two sets of phenomena and the fact that they may run into each other. If, then, readers will think of the distinction in facts rather than the somewhat confusing terms there will be no difficulty in understanding the facts.

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states of the subject or independent realities who do not prove their terrestrial identity.

I think it will be clear to most readers and students that Margaret and Sleeping Margaret—the other two personalities, Sick Doris and Sleeping Real Doris still less—do not furnish any evidence through Miss Fischer for being taken as spirits, or at least no such evidence as that hypothesis requires. (1) They give absolutely no evidence for their personal identity. (2) They give no proper evidence for the supernormal, save occasionally Margaret seems to manifest telepathic or some allied capacity. The consequence is that whatever evidence we have, or may have, must be sought in the cross references with Mrs. Chenoweth. But there are several courses before us here. (1) We may seek for cross references to prove the identity of the personalities manifesting in Miss Fischer, and in default of finding it admit a verdict of non-proven. (2) We may produce the facts by which the trance personalities or controls manifesting through Mrs. Chenoweth prove correct supernormal knowledge of the case and in thus establishing their veracity rest the possibilities or probabilities on their testimony or on the likeliness that their statements about the case are correct in spite of default in the primary evidence. (3) We may accept the testimony of such personalities as may have proved their identity. (4) We may form our conclusions from the collective significance of the various cases that have come under our notice; not making any single instance crucial or decisive.

I have endeavored to follow all four methods in presenting the case. The summary of the record kept the first two methods in mind all the time, and the fourth is recognized in the general discussion of the problem. The third does not require special development, as the fact is apparent in the record that various personalities attest obsession and that they have proved their personal identity. It only remains to analyze the data and to consider the difficulties in the application of the hypothesis to any specific personality.

If the theory of obsession be true; that is, if the personalities manifesting in Miss Fischer be spirits, the assumption that most people would make from the record of Dr. Prince

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is that they should report and communicate either the facts there recorded or the characteristics implied by those facts. They have formed a definite conception of what these personalities are from that record and hence conceive that, if they are spirits, the same facts in their entirety should be communicated, or at least nothing that would conflict with them. Armed with this assumption they will call attention to the fact that Minnehaha tells facts and shows characteristics that are found associated with both Margaret and Sleeping Margaret, while there is no trace of an Indian like Minnehaha in the manifestations of Doris as recorded. Besides Minnehaha insists that she is not "Margaret" and shows differences in character to justify this assertion, tho telling many incidents that occurred in the Margaret personality with Doris. The inference from this would be that the spiritistic interpretation of Margaret and Sleeping Margaret will not stand or must be suspended for further evidence.

I should not object to making its application to this case a mere working hypothesis and, indeed, I think I should hardly consider that to be well sustained but for the relation of the case to the others which I have discussed and which presented such good evidence for the hypothesis. But let me remove at the outset certain illusions which haunt the assumption that I have just formulated as the one made by most people. That assumption is the outcome of the long controversy with the Spiritualists and of their own way of handling the problem. We talk about the communication of spirits as if we had to choose between the medium and the spirit as the sole cause of all the phenomena, and we think and speak of secondary personality in two distinct senses. Both these illusions must be cleared up.

In the first place, Spiritualists and their opponents alike have assumed that when a spirit communicates the whole content of the message is from the spirit and that the mind of the medium has nothing to do with it. The two schools agree on one thing and that is that it is spirits or nothing but the mind of the medium. The difference between them is only that one believes and the other does not believe in the spiritual origin or cause of the phenomena. Both are wrong

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in their assumption. The very use of the term "medium" ought to show that. It is a term to express the fact that there is some intermediary agent between the spirit and the living. That "medium" or intermediary is the mind of the psychic or automatist, and it is a means of *transmission*, not of the *origination* or instigation of messages. Being this it must variously color the transmitted contents, and hence we have to reckon with the mind of that "medium" as well as the external cause in the conceptions we form of both the facts and the cause. I have discussed this quite fully elsewhere and shall be content here with the references. (*Proceedings* Am. S. P. R., Vol. IV, pp. 294-312, and Vol. VII, pp. 98-168.) The simple result of this view is that we are always dealing with a compound which we have to unravel or analyze, unless there may be rare instances in which the subconcious of the "medium" is overcome for a special message. But usually there is a composite result of both the foreign and the intermediary mind, and any attempt to discuss the problem on any other view will result either in discomfiture or confusion. There is most probable also the fact that the mind of the control enters into the compound and even a group of other minds at the same time. I have witnessed such compound products even in the automatic writing itself, so that the assumption is by no means simple in determining the nature of the phenomena and the cause.

In the second place, the term "secondary personality" is employed to denote both the facts and the explanation of them. This grows out of the double meaning of the term personality. It is sometimes used as synonymous with the term "person" which is the subject of mental phenomena, and is not a name for the mental states. But "personality" is the abstract term also for those manifestations which are the phenomena of mind. In other words, this meaning is derived from the original Greek term *prosopon*, (Προσώπον) a mask, or the Latin *persona*, also meaning a mask, and so representing, not the real subject or "person", but the manifestation of another, the playing of another character. That is, "personality" was the manifestations themselves and not necessarily indicative of the real nature of the subject, tho

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that nature and the phenomenal manifestations might be consistent, yet not the same as subject and phenomenal action. From this the term came to mean the stream of consciousness or group of mental states cohering as a representative of the subject's natural action. "Secondary" personality then would mean only a group of mental states without mnemonic connection with the primary or normal "personality". It would not mean an explanation of them any more than the primary stream is. The subject remains the same for both or is indeterminate for the "secondary". But the moment you apply the term to explain the facts you confuse the explanation with that for the primary personality, which must be the same unless you intend to seek the cause outside the brain or mind, and that is precisely what the psychologist refuses to do. The one thing about which we are certain is the facts; namely, the phenomena of "secondary" personality. What we are sure of is that the phenomena of "secondary" personality exist and are separated from the primary consciousness, normal personality, by amnesia. That is, there is the same apparent cleavage between the primary and the "secondary" states as exists between two independent individuals, and the only difference is that in the case of "secondary" personalities the primary and "secondary" are associated with the same organism, while in the case of two individuals the organisms are as separate as the personalities. It is when we come to explaining "secondary" personality that the problem is conjectural. The mere separation of the "secondary" states from the primary does not explain them. It merely indicates that they are perplexing in the light of the explanation usually given of the normal and primary personality. However, the explanation by the psychiatrist is always a reference to the same subject as the normal personality. But that is not using the terms "secondary personality" as a complete explanation. It is but advancing an hypothesis as to the source of it, and making that source the same as that of the primary consciousness. The facts are not conjectural, the explanation is.

What I must emphasize, therefore, is the fact that "secondary personality" does not denote an explanation: it

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merely denotes a group of facts or phenomena distinct from others and so not connected by memory with them, tho the "secondary" states have a memory of their own. The consequence is that the description of any set of phenomena as "secondary or multiple personality" is not an explanation of them and cannot be a substitute for a spiritistic explanation. They may limit the right to apply spiritistic interpretations by serving as an evidential restriction upon them, but they cannot set them aside. The real rival of the spiritistic hypothesis is the theory that all mental phenomena are the resultant of brain functions. Unless a man implies this in the employment of the term "secondary" personality, he is not disproving the application of spirits to the case, tho he may be disputing the evidence for the latter and this legitimately enough. The really moot question is whether the organism is a sufficient explanation of consciousness, primary or "secondary". If it is not, then we concede the existence of mind other than the brain to account for mental phenomena and with that goes the probability or certainty of survival. But it would not carry with it the implication that the explanation of "secondary" personality is foreign to the mind that has the states. We might still refer them to the same subject as the primary consciousness with subsidiary explanations for the cleavage between the primary and "secondary" states. But if the materialistic explanation of mental phenomena be once excluded, as it is by the evidence for the survival of personal identity, the fact establishes a point of view which will have to be reckoned with in the interpretation of "secondary" personality. Not that the existence of spirits affords any primary ground for inference to their action in "secondary" personality, but that it affords a resource for explanation, if we can understand what "secondary" personality really means. The supposition of existence after death assumes that mental phenomena are *not* functions of the brain and we have an intermediary agent to start with in the assumption that there is a mind as well as the brain. With that view established it is possible to take another view of "secondary" personality without implying that it is either a spirit or caused by a spirit. This is that

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" secondary " personality may be the condition in which rapport with a spiritual world is possible and this without referring the " secondary " states to the causal action of that world, at least in so far as their contents are concerned. I have developed this idea in the Reports mentioned above (*Proceedings* Am. S. P. R., Vol. IV, pp. 294-312, and Vol. VII, pp. 98-168). The views expressed there once sustained by the facts will clear up the problem.

I revert them to the position that we do not have to choose between spirits and subconscious action in the explanation of the phenomena. We may have a combination of both and it is simply our duty to unravel the complexities involved. They imply all grades of intermixed influences between that which represents no foreign contents transmitted and that which represents transmitted information almost pure or altogether so. Between these two extremes there is room for every imaginable intermixture of foreign and domestic influences.

It is with the following conceptions, therefore, that we proceed to examine the facts of the present and of Dr. Prince's record. (1) That the terms " secondary personality " do not necessarily imply a causal explanation of the phenomena. (2) That " secondary personality " is not a rival hypothesis of the spiritistic, tho it expresses a restriction on the evidence for the latter. (3) That " secondary personality " or the subconscious is the vehicle or instrument, the " medium ", for the communication with the transcendental world. This point of view allows us to concede in any case all the " secondary personality " you please, in so far as the contents of phenomena are concerned, and then, if the evidence suffices, to import spirits into the problem as *instigating* causes, occasionally able to transmit their influence into the life, thought and actions of the subject. This must be assumed by all critics in undertaking to deal with this discussion. I may be wrong in that conditional hypothesis, but the results in this Report must be adjudged by their relation to it. The only way to impeach them will be to impeach the hypothesis upon which I proceed in the analysis and explanation of the facts.

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The question then, "Is Margaret a spirit?" is not so simple. If we assumed that the manifestations in the life of Doris were not her own mental states, but those of a spirit so named, and thus distinguished between subjects as we distinguish between mental streams, we might make the conception simple. But this is not the view taken here. The Margaret personality might be mental states of Doris instigated by some foreign agent without being transmitted. Or if they are not all her own, the complex whole might be an interfusion of the foreign and domestic states, so that we should have to seek evidence for the foreign outside the subject herself. This latter is precisely what we have to do in this instance and hence the experiments at cross reference. The problem is, therefore, not whether Margaret transferred her personality intact to the organism of Doris, but whether she was able to influence the subconscious or "secondary personality" of Doris which was named Margaret because of its manifestations distinct from the memory stream of the normal consciousness. This is to suppose that the mental contents of the Margaret personality may be partly, mostly, or wholly those of Doris's experience, while the instigating cause for their occurrence might be foreign. It is only a question of evidence to support or deny this hypothesis. There is no superficial evidence in the experiences of Doris that Margaret is a spirit. If we could assume that the cleavage between a primary and a secondary consciousness, after the analogy of the difference between two individuals in time and space, was a presumption for spirits the case would be otherwise. But the fact that the phenomena do not show the independence in space, as individuals do, prevents this consideration and we have to demand supernormal information as the fundamental criterion for foreign causes. This supernormal information is not found generally in the phenomena of the Margaret personality and unless we accept the facts suggesting telepathy by her, we have no phenomena illustrating the supernormal by her. The consequence is that, on any theory we have to assume her to be a secondary personality of Doris Fischer at least in respect of the contents of her knowledge, whatever instigating causes from the out-

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side may be present. But when we get a system of cross references representing supernormal information about her and the incidents in the life of the Margaret personality in Doris, the whole situation is changed. This supernormal information exists in abundance as the record of these experiments shows.

The complications in the problem are these. We have Margaret, Sleeping Margaret, and Sick Doris, personalities of Miss Fischer, all with a cleavage of some kind between them, tho it is not absolutely complete. On the simplest spiritistic theory of them they should communicate as such personalities. But there are facts to nullify this simplest theory of them. Margaret and Sick Doris do not claim to be spirits and Sleeping Margaret at one time denied that she was a spirit and her claim to it now may be the result of suggestion. Moreover none of the names were assumed by themselves as spirits. They were conferred by other living persons than themselves. Their names are the result of suggestion. Consequently it is not enough to obtain their names through Mrs. Chenoweth to decide the case for their spiritistic nature, but we require such an organically articulated mass of facts distingushed from other and similarly articulated facts, as will justify the application of a spiritistic explanation.

Now when we come to get these facts a further complication arises. A personality claiming to be a guide to Doris appears through Mrs. Chenoweth and gives a mass of supernormal information that characterized the Margaret personality and yet other characteristics that were not traceable in the life of Doris at all. Apparently confusion is introduced into the whole problem. But careful analysis of the details will unravel this confusion. As the name Margaret could not be assumed to be evidence of discarnate identity, I had to rely on incidents common to the Margaret personality. Minnehaha was this new personality in the case, not manifested apparently in any of the conduct of Doris, at least in so far as the record of Dr. Prince would indicate it. At first I supposed that I had reached Margaret when Minnehaha gave incidents which we knew were connected with the

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Margaret personality. But this interpretation was dashed to pieces by the various characteristics and incidents which did not characterize Margaret. Then confusion worse confounded for this hypothesis arose when Minnehaha finally gave the name Margaret and then said there were two Margarets, indicating that one of them was " Margaret asleep ", and showed great antagonism to Margaret. But it tended to show that Margaret was a spirit while it set aside the hypothesis of the identity of Minnehaha and Margaret. There could be no serious objection to this and no difficulty in the interpretation of the phenomena. Indeed it very much simplifies the explanation. It seems that both Minnehaha and Margaret are spirits and we can then easily account for the differences between them as manifested in the phenomena. To cap the climax Minnehaha brought a personality that gave the name of " Margaret " * and the latter communicated incidents which had characterized that personality in the girl. The case would thus seem complete for the spiritistic nature of " Margaret ", tho that may neither be her name nor may her character be fully or correctly expressed through Doris. Of this point again. It is complicated with the influence of Doris's subconscious upon the impersonation by that name. At present we must concentrate interest on the supernormal information given both by Minnehaha and by the supposed " Margaret " as evidence for some spiritistic and instigating cause or source, however colored or modified by the subconscious of Doris.

The next question is about Sleeping Margaret. At first in the life of Doris this personality did not claim to be a spirit, but finally did so and clung to the view insistently. But what she says affords little or no evidence for her claims. The experiments which I made with her showed such limitations of knowledge about the spiritual world and such inability to get into communication with spirits in any way whatever, that it is most natural to suppose her merely the

* From this point on I shall use the name "Margaret" with quotation marks to denote the alleged spirit by that name in the work of Mrs. Chenoweth and the name Margaret without these marks to denote the Margaret of Dr. Prince's record, the real or alleged secondary personality there.

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secondary personality of Doris, unless she can come and communicate to prove her identity. It is especially noticeable that the limitations of her knowledge are exactly, or almost always, those of Doris. She changes her views and ideas with Doris. She always thought and said Margaret was simply the mental states of Doris, in this reflecting what Dr. Prince had taught Doris. But as soon as I obtained facts through Mrs. Chenoweth which had been characteristic of Margaret and expressed myself that Margaret was a spirit, Sleeping Margaret changed her view about Margaret and admitted she was a spirit, just as Doris had done. When prod for information about the spiritual world and herself she could not go beyond what the limited knowledge of Doris, with an imagination that may not always reveal its range in her normal consciousness, might give. Sleeping Margaret always stopped short of what we have been taught by experiment to expect from intelligent guides. There were some things about the conditions in which she worked, or the world in which she lived, that coincided with statements made by personalities with better claims to the consideration of spirits, but these never reached the degree of similarity that would enable us to classify her with intelligent spirits. It is true that we cannot assume any particular type of knowledge in spirits as we please. They might be as ignorant as living people about some things. But until this is shown to be a fact we have to be chary about accepting the claims in any particular case, where they conflict with what seems to be the commonest information of spirits. Sleeping Margaret knew nothing about her past. She claimed to be older than Doris, but she knew absolutely nothing about her life prior to her appearance with Doris and her knowledge of incidents seems to have been limited to the experiences of Doris. She could never give any rational account of her communication with "spirits higher up". At points apparently crucial to her claims as a spirit, she was grossly ignorant. She could not prove her identity, seemed to know nothing about the spiritual life, knew nothing about death, did not know the names of other spirits, and in general seemed unable to transcend the limited knowledge

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of Doris. Only one exception to this seems to have existed and this was in the correctness of her advice usually as to the way to cure Doris of her malady.

Dr. Prince was inclined to respect the claim that Sleeping Margaret was a spirit and held rigidly to the theory that Margaret was a secondary personality, and hence the appearance in this record of "Margaret" as a spirit was revolutionary to him. But I wished to see what would happen with reference to Sleeping Margaret. After there had been evidence for the independent existence of "Margaret", I wished to know if Sleeping Margaret could sustain her claims. But no trace of her appearance came at the first series of experiments at which Doris was present. I then asked Sleeping Margaret in a seance with Doris asleep why she had not come, saying I had expected her. The shrewd reply was that there were so many others that she did not get a chance. I asked her to come while Doris was absent, but she gave the excuse that she could not go far away from Doris. I then promised to take Doris back to the sittings and Sleeping Margaret promised to try to come. But at the next series of sittings with Doris present, there was no more trace of Sleeping Margaret than before, not a very good situation for the believer in telepathy! Then I resolved on an experiment which might enable me to determine the matter without her communication. In the communications through Mrs. Chenoweth, Dr. Hodgson said that Starlight had discovered Minnehaha and I thought it might be possible for Starlight to discover Sleeping Margaret when she was in action. Now Sleeping Margaret never appears except when Doris has gone to sleep. So I resolved on an experiment with Doris asleep. I did not tell Mrs. Chenoweth that it was the same person that I wished her to see and so arranged for Doris to stay all night at the house of a friend of mine, and I told Mrs. Chenoweth the name of this friend to leave on her normal mind the impression that the sitting was for someone in that household. After Doris had gone to sleep I covered her face and arms so that she could not be seen by Mrs. Chenoweth when she went into the room and before she went into the trance. I did not remove the covers until

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Doris had been identified and this identification took place before Mrs. Chenoweth even heard her voice as Sleeping Margaret. Indeed Mrs. Chenoweth had never heard her voice, in or out of the trance, except once and that in a sentence two months before while she, Mrs. Chenoweth, was in the trance. The record shows the result.

Starlight recognized Minnehaha and when asked to ascertain who else was there and who was talking, emphatically maintained that it was the "spirit of Doris" and found no traces whatever of a spirit personality such as Sleeping Margaret claimed to be. She regarded her as the subconscious of Doris and said so, calling her "No. 2" which she always calls her own subconscious. There was so much supernormal in the work of Starlight in the sitting that this verdict was interesting especially as it coincided with the evidence in the experiments which I held with Sleeping Margaret herself as reported in this record. The fact also that there was no attempt on the part of Sleeping Margaret to communicate through Mrs. Chenoweth, as promised, was so much corroboration of the hypothesis. It seemed to reverse the conclusion to which Dr. Prince had come; namely, that Margaret was a secondary personality and Sleeping Margaret a spirit. This record pointed to the conclusion that Margaret was a spirit and Sleeping Margaret the secondary personality of Doris.

But a most interesting complication followed that modifies so simple a conception of the situation. In the first place, "Margaret" came and "confessed" and proved her identity by telling incidents connected with the life of Doris and that occurred in the personality of Margaret. She gave that name. But very early when the whole matter hung in the balance the first hint of the real situation indicated that there were two Margarets and it was indicated by the expression "Margaret double". I took it to mean that there were two personalities by that name, just as we knew it to be a fact. but later I was told that "Margaret" was a dual personality on the spirit side and that it was a rare phenomenon in the spiritual world, but that it sometimes occurred in connection with an accident to the living. But before I was told this by

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one of the controls, "Margaret" "confessed" that she had caused the state of Sleeping Margaret too. The statement is so important that I requote it here.

"I know when the other Margaret state comes. I made her do that, too. But I can't stay in that state. I can send others into it with the idea that I am there and she thinks so and that makes it so to you people."

This represents it as a state in which "Margaret" cannot manifest her character as she did in the state by her own name and so coincides with what Starlight said about its being the "spirit of Baby talking", adding that she was not far enough out of her body to admit spirits for successful communication. Moreover it coincides with the later statement that "Margaret" was a secondary personality on the spirit side. To further confirm this, Margaret apparently knew nothing about the existence of Sleeping Margaret, but Sleeping Margaret knew all about Margaret and helped in the work of extinguishing her, as the record shows. Assuming that she was a dual personality in the spiritual world Margaret's ignorance of Sleeping Margaret is quite conceivable and so also Sleeping Margaret's knowledge of her. Believers in secondary personality would have to accept this possibility as they accept it in the Beauchamp case. B. I and B. II did not know Sally, but Sally knew them. Finally in a further statement "Margaret", in response to my query which Margaret it was, said she was "Margaret talk in her sleep". I expressed some confusion about this and explained that I had been told that "Margaret who talked in her sleep" was the spirit of Doris herself, and the communicator, "Margaret", admitted this and explained that she "had to make you see who I belonged with by those words". I take it that this means she accepted the name Sleeping Margaret because of her identity with Margaret and had to use the subsconscious without being able to remain in that state as she could in her own usual personality. But she made it still clearer in a further statement immediately when I pressed

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my difficulty further. I repeated what I had been told. The answer was:—

"That's right, but when Baby gets half way over, she takes some ideas from me and no one can help it. I do not make her do that. She just does it herself, but when she does not go to sleep I have more power to do what I want to do. When she goes to sleep her mother helps her and that dam Indian helps her and I do not do much. She will not do much for me when she goes out of the body. Now you know the whole business."

Here is a direct confirmation of the whole theory of the place of the subconscious in spirit influence. It is the intermediary and its own action is involved in the results. There is no absolute exclusion of the medium's mind from the results.

No ordinary explanation of the statements can be made. The believer in telepathy cannot apply his hypothesis to it, because such a view as dual personality in the spiritual world was not a part of the mental beliefs of any of us. In fact I have not alluded to telepathy in this discussion because its application is so absurd that no man of intelligence would talk about it as an explanation. It is far more conceivable that we should maintain that a process of subconscious fabrication, working on the information previously obtained, whether by supernormal or other means, had invented the affair. For instance the idea of the two Margarets had gotten into the subconscious and this by supernormal means. This might suggest to it that there was the same kind of identity between them that exists at the basis of secondary personalities. Then when Minnehaha was discovered by Starlight the subconscious, finding it must distinguish between Minnehaha and the person talking in her sleep, simply made the talker the "spirit", or secondary personality of the girl, and then when "Margaret" "confessed" the subconscious simply made her assume responsibility for the other Margaret and then accounted for the illusion of a spirit by referring the conviction to what "Margaret" had effected in producing this state. That view is much more suitable to the scientific

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imagination than telepathy which cannot dispense with this hypothesis after it has asserted itself.

I am far from advocating any such hypothesis of inference and fabrication from information previously acquired, partly because it is too complicated and partly because it has to start with the actual acquisition of supernormal information. If supernormal knowledge is once admitted there is no use to import into the process a conscious one of inference and fabrication. Such processes work on normally acquired information in an honest way, but this supposes a fraudulent subliminal where it cannot get supernormal knowledge and honest processes where it can get normal information. Besides the whole hypothesis breaks down at various stages in the process which conform to possibilities and to what we know of mental processes in the living. There is in reality no foundation but the imagination for any such hypothesis as I have just discussed, and I allude to it only to show the critic that I have been alert to that sort of thing, tho not disposed to respect it as a scientific theory until it can adduce some sort of evidence for itself.

The conformity of what "Margaret" said about the condition representing the Sleeping Margaret personality to what we have found true in mediums generally and the ignorance of Mrs. Chenoweth normally regarding the whole process, as known to science, make the hypothesis so preposterous that it is not worth discussing. Some may wish to entertain it who do not examine the fact, in detail, but that class may safely be ignored in the discussion. Whether "Margaret" is correct in her statement or not may be a matter of dispute, but that the idea expressed is coincident with the whole history of mediumship cannot so easily be disputed. It explains just why Sleeping Margaret showed so little evidence of being a spirit, and at the same time why the claim to being a spirit might be there. The "half way" condition is one what keeps rapport with her own organism and its normal functions so that her own mind could be freely drawn upon, and it establishes more or less rapport with the spiritual world, in her case less, so to speak, and only those ideas transmitted which could be forced into the stream of her

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own subconscious ideas. Now Sleeping Margaret actually claimed not to be able to influence the mind of Doris, but only her body, for instance, in keeping it from falling or preventing an injury in critical situations. Margaret could possibly do this in the states when she was " out ". But Sleeping Margaret could make no mental manifestations except in the girl's sleep, and apparently her influence even then, so far as it affected the body, was apparently limited to the vocal organs: for in the experiment to ascertain who Sleeping Margaret was, this personality could not move the hand without help, tho using the vocal organs with the greatest facility. Suppose then that Sleeping Margaret retained influence in sleep only over the vocal organs to control the expression of what went on in the subconscious, we should understand why she had no influence over the mind and could not transmit her thoughts to it. The ideas that were expressed by it about the spiritual world may have been transferred to it under other conditions and to have been appropriated as secondary material derived, not by sense perception, but by subconscious communication with the spiritual world. I suspect that we shall find some day that there are cases of secondary personality in which the information delivered to us has been derived in mediumistic conditions and not by sense perception. There is some evidence for such a view, tho it is not yet of a sufficently scientific character to advance the hypothesis with assurance. But the phenomena of Sleeping Margaret, taken with the statement made by " Margaret " and the evidence for the supernormal in connection with her, go far to render the theory intelligible and possible.

The view here defended was confirmed in a remarkable manner by communications purporting to come from Edmund Gurney, the English psychic researcher who died in 1888. He was wholly unknown to Mrs. Chenoweth and died long before she began to show psychic power or to develop mediumship. The view which he communicated was delivered after I had written the above account. When he appeared to communicate, I had the opportunity to ask if he had studied the case and the reply was that he had done so

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in a measure. I then asked him why Sleeping Margaret had claimed to be a spirit, tho I had been told that she was the spirit of the girl, the subconscious, "half out of the body", and the reply was as follows:—

"Her ignorance of her plane of existence is quite plausible to one who has seen spirits having no freedom of action in a normal relation after death. Even quite free through disintegration of the body, the illusion will persist of attachment to the physical, and the same sort of an illusion may be accompanied by an effort to free a spirit from physical contact, as is done in trance when the freedom is not fully acquired."

The whole case could not be stated more clearly. In our dealing with obsessed cases nothing has been more clear than the illusion of many obsessing personalities about their relation to the person affected. Some did not know they were dead, but thought they were still in their bodies. They knew nothing of the spiritual world. It is certainly quite conceivable that a living spirit, having partly freed itself from the body; that is, having become anæsthetic when it cannot realize the existence of the body, and when it is partly in rapport with the transcendental world, may think that it is a discarnate spirit. It is clear that the communication with the spiritual world by Sleeping Margaret is very meager, if it exists at all. But the absence of all knowledge of her body is quite apparent in the various personalities, in so far as the suppressed personality is concerned. The anæsthesia guarantees that. Hence if any wandering suspicion should arise in the mind that it was a spirit in the condition which "Margaret" said she had produced as Sleeping Margaret, the impersonation from that point on would become natural and explicable, and this without supposing any intentional deception. The conditions would occur which Edmund Gurney has described. The same illusion might infest the living that sometimes affects the dead. The phenomenon is only an extension of secondary personality in all cases, only it happens that, in this case, the word "spirit" is used.

It is important to remember, however, that, tho Sleeping Margaret claims to be a "spirit" she does not know of any

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previous earthly existence. Statements made by the normal Doris show that she does not have any definite idea of what a spirit is and any message sent to the subconscious telling it that she was a spirit might be taken up and used without any meaning to the subconscious any more than to the normal self, and we would read into it *our* meaning. Hence there is not a real contradiction between the claims of Sleeping Margaret and those made by the Imperator group and others. They may be said to be quite consistent with each other.

Moreover the view is supported by what I have observed in the mediumship of Mrs. Chenoweth. She has several conditions in which she obtains supernormal information. There are at least half a dozen of these, tho I shall not analyze them at length here. Several of them have been discussed before. (Cf. *Proceedings* Am. S. P. R., Vol. III, pp. 593-613). But two or three of them may be briefly mentioned. There is first a borderland state in which she is perfectly conscious and in which she gets information in the form of mental pictures on which she reacts just as any normal mind reacts on a stimulus. Everything appears as her own mental state, tho she usually feels that it has a foreign inspiration, but not always. She has to interrogate the phenomena to assure herself. Then there is the first stage of the subliminal in which she appears as a spectator of visions and mental pictures, reacting on them as one would normally and having to interpret them as she would any state of mind which did not immediately reveal its meaning. She does not impersonate and never confuses herself with a spirit in this condition. She retains self-consciousness, so to speak, tho having no memory of what occurs. Then there is a deeper subliminal in which she may impersonate and talk as if she were the spirit, tho being a receiver of messages transmitted to the subconscious. She may speak of herself as a spirit; that is, as if she were the spirit in the first person, tho either being more or less of a spectator of the pictures or fluctuating between the first and second stage of subliminal action. In the latter state there is less of the contents of her own mind

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in the messages.* There are stages in the first subliminal in which her own ideas, often affected by past material derived supernormally, manifest themselves all unconsciously, so that we have in her phenomena analogies of exactly what is involved in what "Margaret" confessed as to the nature of Sleeping Margaret. The subconscious is the vehicle for either transmission of thought or the expression of motor action and this may be more or less perfect, varying from the logical or chaotic fluence of the subject's own states to the complete control and expression of the transcendental, all degrees of combination and interfusion existing between these extremes. There may be no predictable amount of either element, and the content may vary, whether subliminal or foreign, with the physical and mental conditions of the psychic or the degree of control exercized by the foreign agent.

While what I have just said covers the objection about Sleeping Margaret's ignorance of everything spiritual, it may not bring out explicitly how it does so. But it has always been claimed by intelligent controls in the communications through accepted psychics that their messages are limited by the knowledge of the medium and this verdict has been sustained by observation and study of the communications themselves. For instance, Imperator does not show all the same characteristics in his messages through different mediums. The coloring from the medium's subconscious and the limitations of either her trance or her knowledge affect the results, so that usually the difference is noticeable, tho now and then exactly the same expression will filter through. In some he cannot get through at all, tho I have observed in-

* We may treat the deeper subliminal as the incipient stage of oral automatism. This latter occurred in the later period of the experiments with the Fischer case and was there referred to as clairaudience. This deeper subliminal resembles it in the form of giving the message, but seems to have so fluctuated between interpretation of imagery as spectator and impersonation of the communicator, that we may not be certain of pure clairaudience or echolalia. But it so interpenetrates the ordinary subliminal in which the medium visualizes and describes pictographic images that we may not distinguish the process of *receiving* the information while we distinguish the manner of *delivery* in it.

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dications of his presence in the general tone of the communications and but for familiarity with his style of thought I should not suspect his presence at all. The language is always more or less, usually more, that of the psychic and a struggle or delay occurs in connection with unfamiliar expressions. At times it seems as if the only function of the spirit is to stimulate or instigate action in a given direction and to let the subconscious take its own course on the stores of subjective experience until it has been reduced to a passive condition when transmission may be possible.

Now all this applies to Sleeping Margaret or to the condition in which her manifestations occur. Possibly it applies to the Margaret personality. We shall see in the course of the discussion. But it is certain that, if any transcendental influence is exercized at all in the Sleeping Margaret state, it is very limited and has to contend with overwhelming obstacles. The education of the child has been practically nothing. She had to contend with the alternations of personality all through it with amnesia and obliviscence. But even if the subconscious has the results of the "half way over" state or contact with spirits they have not been organized as in normal cases, and if we suppose the personalities were spirits the normal memory would have none of the results on which to rely for thinking. The facts overwhelmingly show that the Sleeping Margaret state is dominantly subconscious in contents and this is confirmed by the verdict of Starlight and the "confession" of "Margaret". Now "Margaret" said through Mrs. Chenoweth that she could not do much when Doris was asleep and the facts bore out the statement. Apparently Sleeping Margaret could influence only the vocal organs. The other muscular system seemed to be half paralyzed in sleep, at least so lethargic as not to be easily controlled. Besides "Margaret" said that she could not stay in that state and sent others into it with the idea that she was there, and this would account for the impression on the part of Doris's subconscious that she, Sleeping Margaret, is a spirit. Then Sleeping Margaret through Doris said that she could not influence the mind of Doris, but only her body and especially to prevent accidents or injury to

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it. This statement is borne out by the facts. The contents of the mind when Sleeping Margaret is "out" are largely the subconscious knowledge of Doris herself acquired in the normal way. As that knowledge is very limited we can naturally understand why the alleged spiritistic knowledge is so limited.

With a view to determining this, I asked Dr. Prince to interrogate Doris about her ideas of the spiritual world. The following is her reply.

"Before the sittings in Boston I don't believe I ever spent two minutes thinking about spirits. When I saw my mother —apparition seen twice—I did not think of her as a spirit; I only thought that it was my mother."

This is the statement as given by Dr. Prince, and he adds: "I am utterly unable to get from her any formulated statement of what she imagines the world of spirits may be like. She only appears to have some hazy notions picked out from the Boston sittings. It would be hard to find a person less disposed to philosophize or speculate about things outside of her immediate ken. Her mental bent is wholly in the direction of what is termed 'practical.'"

In regard to the way spirits communicate with each other and with the living Dr. Prince writes:

"As I expected, she replied that she had never thought anything about how spirits communicate with each other and has not the least idea now. As to their method of communicating with the living, she never thought anything about it prior to going East. She says that she got from you that they write through the subliminal—I think that her notion of the subliminal is very vague—and when I asked her directly if she now supposes that spirits get help from the other side in writing, she said, 'Yes, Hodgson said he was helping somebody'. The fact is she is as destitute of speculations or opinions as anybody can be who has heard such subjects discussed in and out of the sittings."

All this concides exactly with the limitations of Sleeping Margaret. It is especially so with regard to the conception of spirits and their mode of communication. One has only to read the record of my experiments with her to discover

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that. The statement that she never thought of a spirit when she saw the apparition of her mother is particularly illuminating, as it shows that she has no positive conception of "spirit" at all. Most people think of spirit in terms of a "spiritual body", a *fac simile* of the physical organism, as G. P. represented it through Mrs. Piper. But here there is no tendency to do this. She is even so ignorant of what "spirit" means to most people that she does not even think of her dead mother as a "spirit". This implies that she can have but a purely negative conception of the term and that is the reason she could not define it or tell what she believed about spirits. Sleeping Margaret has the same ignorance.

Now accept "Margaret's" statement through Mrs. Chenoweth that she caused the state represented by Sleeping Margaret and got that name adopted, and that she made her think she was a spirit, and also that Doris, the subconscious, does what she herself thinks in that state as we observe it, tho occasionally influenced by others sent into that state, and we can then easily understand several things. (1) We can understand why the most that is said and done is subliminal, or all subliminal without regard to the question of its ultimate acquisition. (2) We can understand why her knowledge of the spiritual world is so limited. (3) We can understand, from her being only "half way over" and not in good rapport with the spiritual world, why she receives so little from that side and has so little conception of its meaning.

Suppose also that, in this condition she is not a good subject for *transmission* of ideas and information, but that she has to rely upon transcendental perception for the most of her information, the ignorance shown by her normal consciousness about spirits would make it certain that her perceptions of such a world would be very meager and we should again have an explanation of her limited knowledge about it while we understood from the lack of transmissive power why she could obtain little or nothing in that way. But whatever was acquired—and glimpses may have been obtained by both methods—would be treasured up in the subconsciousness for use which would take the form of impersonation. That she

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might get occasional impressions from the spiritual world is shown by the apparitions of her mother which were pictographic impressions made on her mind without the transmission of auditory or impressional ideas accompanying them, and she would be left to subconscious interpretation, speculation, to find out what it all meant. What she would ascertain, with her circumscribed ideas, would be very limited. She would stand mute before the impressions, as Sleeping Margaret practically does. She is never prepared with an answer to certain questions. Such as she gives might well be a result of transcendental impressions on the subconscious. For instance, take her notions of where she is. She is simply in space and while she can see other beings she cannot communicate with them. But she might get occasional communications from them without knowing the fact, but just taking the experience as a mental state of her own, as do mediums often. For instance, once Miss Gaule, in an experiment with a friend, interpreted "car bunk" as an effort to say *carbuncle*, and she often asked questions of the sitter to be sure herself that the idea she had was not her own reaction. Very often Mrs. Chenoweth in the subliminal stage of the trance gets a message but does not have the slightest idea whence it comes, and often a message comes through without the intention of the communicator, just as "Margaret" said through Mrs. Chenoweth was the case with Doris. The "half way over" condition, in which there is no control of the processes or inhibition of her own subconscious action, she may be merely a sensitive plate to catch stray thoughts from the stream of those about her in the spiritual world and not have the slightest inkling of whence they came, taking them for her own and having once been inoculated from the other side or on this side with the idea that she was a spirit she would use them just as the normal consciousness would do, or as the subconscious would do with the knowledge acquired normally.

There remains, then, only to explain the apparently superior knowledge exhibited by Sleeping Margaret in the advice and directions which she gave regarding the cure of Doris. Dr. Prince found these directions usually sound and

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helpful. Sleeping Margaret knew much more than Doris, more than Margaret and more than Sick Doris and apparently had information or knowledge based on an experience wider than that of any of the personalities. But there are two ways of accounting for this.

(1) We must remember that the subconscious might represent the accumulated experience of all three personalities, both from sense perception and from conversation with her mother, Dr. Prince and others. All this might be worked up below the threshold without the normal consciousness ever getting any concrete hint of it. The student of abnormal psychology could give no other explanation of it. But the phenomenon would still be as unique as any others involved in another explanation. We have no evidence of any such processes, and tho I admit the possibility of this explanation I should have to defer to the demand for evidence, if I wished to assert it with assurance. It can be at best only a working hypothesis.

(2) Accepting "Margaret's" statement as to the condition of things and also that of Starlight, we have a situation in which transcendental advice might be transmitted to the personality of Sleeping Margaret without either subconscious knowledge on the part of Doris or power to transmit specific evidence. This is a common phenomenon in even provably genuine mediumship. Treating "Margaret" as a control or "medium" on the other side, as was practically assumed or implied in the statement that there was a man behind her responsible for the tricks, we may understand both her own limitations and the difficulty of getting through the information that any other spirit might wish to convey. "Margaret" confesses she could do little in the girl's sleep and it is possible that she was always limited to influence on her motor system and even then only through her mediumship for transmitting the influence of others, who might avail to affect the mind of Doris on sporadic occasions. Compare Margaret's exploits in apparent telepathy where there was contact with mind as well as the motor system, tho she may have been the mere medium for this. But assuming partial contact or rapport with the spiritual world by the state

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known as Sleeping Margaret and we may well conceive the transmission at various times of ideas sufficient to equip the subconscious with power to give superior advice without supposing that it is always the result of immediate transmission in the emergency.

We may therefore well suppose that Sleeping Margaret is a spirit in the sense that some personality of a spiritual sort is behind the state, but not wholly responsible for the contents of it, the state being merely a receptacle for the admission of casual information that moulds the subconscious into a personality. We may also well conceive that this transcendental personality is the same as that manifested in the "Margaret" personality, whose real name is as much concealed as in the case of Sleeping Margaret. Being a "medium" for agencies behind her and being unable to develop Doris's mediumship beyond the subliminal stage, there would be little or no evidence of her spiritistic nature and also this mediumship for other agencies would result in the manifestation of various characteristics according to the character of the person who transmitted through her. For instance Rector in the Piper case reflected the characteristics of my father in the communications, tho there was no superficial evidence of Rector's presence to any one who was not familiar with all the data and records in the case. In the case of Mrs. Chenoweth, the control takes on the color of the communicator, tho occasionally revealing phrases and ideas that characterize himself or herself. I can, at times, detect when Jennie P. is helping another from the general style of the thought and more definitely at others by the style of the writing. Hence "Margaret" may now have been good and now bad, according to the character of the person who used her. But assuming that she was a dual personality in the spiritual world she might have varied in these characteristics without having borrowed them by transmisison from those who employed her as a medium.

All this is an effort to show how the data articulate as a whole and is not worked up *a priori*. The whole thing hangs together with no confusion, tho there are great complications. We do not require to accept it as more than a working hy-

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pothesis, especially as applied to the special case. But we cannot forget, in that even, that it articulates perfectly with other cases and also with statements made through various independent sources, so that I have endeavored not to use my imagination in constructing the explanation. Whatever modification it should undergo must come from further investigation into the facts. We cannot take the record of Dr. Prince as the standard of judgment in the case. We have to compare it with the results attained here, and there is some reason for attaching more significance to the record with Mrs. Chenoweth because she was totally ignorant of all the facts, while Doris in the work of Dr. Prince was not only normally but subconsciously aware of many things, but was also the subject of normal conversation and more or less education about her own case. Moreover all the records had to be made from memory and we do not have absolutely all the little things that might count for understanding some incidents in the thought and actions of the girl. Besides Dr. Prince would most naturally record what bore on the method of studying her and without any preconceptions of spiritistic influence might actually not see or record facts bearing upon that point of view. It is not probable that there was much or any data that might suggest such an influence. The telepathic phenomena might have shown tendencies in this direction, but Margaret shut off observation and experiment in that direction, if Dr. Prince showed interest, perhaps because she, or the personality behind her, knew that the consequences would be the loss of their control over the girl and hence their special objects to "have fun". But however this may be the record is not final as to the nature of the phenomena, no matter how complete it is. I doubt if any decisively important things have been omitted from the record, because the limitations of Sleeping Margaret and the facts revealed in her communications with me are such that they suggest little imperfection in the Daily Record, tho it might have been important to have known whether any such remarks were made as some that were made in my experiments with Doris in her sleep: for instance, the remark that she could not influence the mind of Doris, but could pro-

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tect the body. As the spiritistic point of view was not primarily considered in the study and record of the facts, if at all, until forced on the mind of Dr. Prince, the shade of meaning or the facts relevant to that view may have often escaped attention, tho the nature of the case would suggest that it was not very often and perhaps omitted facts might have had little significance, certainly none of the strikingly evidential type.

I am willing to concede that the verdict by the controls about Sleeping Margaret, at least as nothing but the subconscious, the spirit of Doris, is not final. The spiritist may have the right to say that the subconscious of Mrs. Chenoweth might mistake the case, having possibly a prejudice for limiting the number of spirits to be supposed in a case of obsession. This supposition, however, is not true of Mrs. Chenoweth. She, if you assume that it is her subconscious that is doing the work, had no hesitation in mentioning a large number as connected with the case tho there was not adequate evidence of their identity. It is the limitations of Sleeping Margaret that support so strongly the hypothesis that she is the subconscious of Doris, and were it not that in provable cases of the supernormal there seems to be perfect interfusion between controls and the subliminal of the medium, so as to make it appear that they are nothing else than this subliminal, there would be no appeal from such an argument. But there are facts in the phenomena of Sleeping Margaret that make her appear to be more than a subconscious. Her knowledge which was superior to that of the other personalities and especially of Real Doris, her direction of the cure, and care of the girl suggest just what we find in guides and as she claims to be this, the facts which suggest it must be given due weight.

There is nothing inconsistent, except superficially, between the claim of the controls that Sleeping Margaret is the spirit of the girl, and hence the subconscious, and her appearance as a discarnate spirit. I have referred to this fact before and I repeat here only to emphasize the view that can be taken of her phenomena. Being only " half way out of the body " she is subject to the intromission of external influences without knowing their source, as was often

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the case with the subliminal stages of Mrs. Chenoweth and Mrs. Piper and she might thus give expression to ideas and directions which she took for her own but which had really been transmitted to her. I have often observed this phenomenon with a psychic now dead. She had difficulty in discriminating between her own and foreign thoughts and often found the distinction only by asking the sitter if certain facts were relevant or true. As Doris does not have any idea of what a spirit is in terms of ordinary usage and as she is not or was not properly developed at the time, she might well have received all sorts of casual or other types of transcendental messages and appropriated them as her own for lack of ability to distinguish them from her own, not knowing their real source. This would help to explain the illusion, if illusion it be, that she was a spirit while it would be consistent with the view of the controls who think and speak of her as an undeveloped medium, denying her to be a spirit only in the sense of being discarnate.

The chief interest in the personality and the record lies in the fact that they prove there is no fixed determination on the part of controls or the subconscious of Mrs. Chenoweth to call everything a discarnate spirit which is unusual. Their verdict coincides exactly with the facts of observation in the limitations of Sleeping Margaret on matters where the discarnate would have definite knowledge.

It would be most interesting to draw a comparison at length between the present case and that of Sally Beauchamp, but the limits of this work make that impossible, and we must be content with remarking some general incidents which connect them.

Sally, in the Beauchamp case, was the mischievous personality and in that respect she is to be compared with Margaret. Just as Margaret had a strong antagonism to Sick Doris, Sally had a strong antagonism to the normal Miss Beauchamp and to B IV, a personality which was finally fused with B I, the normal self. But Sally was also a helpful personality in ascertaining and conveying to Dr. Morton Prince information regarding the other personalities, but Margaret was not the helpful personality in the case of Doris

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Fischer. It was Sleeping Margaret that was the omniscient one in the Fischer case and acted as advisor and purveyor of information. But Sleeping Margaret was never mischievous. But like Sleeping Margaret Sally claimed to be a spirit and performed many of the actions which are usually represented as having a spiritistic origin. Whether she was the subconscious under an illusion in this respect, as Sleeping Margaret was said to be, was not determined, tho the psychiatrist would hold to this view. The knowledge possessed by Sally and Sleeping Margaret was much the same, tho Sleeping Margaret said that she was not always present and had to get some of her information from the " moving picture show " of Doris's memories. No such process is mentioned as characterizing the knowledge of Sally, but one might infer that this was possible, tho apparently Sally was always conscious. She claimed this, but Dr. Morton Prince doubted this and explained her information by a process probably identical with that described by Sleeping Margaret in getting her own knowledge. Psychologically, in spite of the mischievousness of Sally, her analogue in the Fischer case is Sleeping Margaret, at least in respect of the phenomena characterizing her, tho in other respects she was like the Margaret personality.

It is however in the multiplicity of the personalities that the cases resemble each most. When it comes to comparing the individual personalities they are not sufficiently alike to identify the two cases as exactly alike in detail and in the resemblances of individual personalities. But in the general phenomena of mischievousness and of helpfulness on the part of one of the personalities in each case they are quite alike. What cross reference experiments might have shown it is not possible at this time to surmise.

I have said nothing to reinforce the argument from the Patison case, tho this should be done. I shall not speak much at length about it at present as it will come up in the conclusion. But I must allude to it here as one of the best to suggest probabilities in the Fischer case with the evidence for the supernormal that exists in reference to both of them. The Patison case is especially important because it represents the influence of the discarnate without anything abnormal

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in the subject, and what is more important still, without any more superficial indications of it in the life of the subject than in that of Doris Fischer. The external influence upon her actions to interpret music and rhythm would never suggest itself until one learned that it was spontaneous and not due to education, and until he was familiar with cases where foreign agencies had been attested. But with this influence once proved, as the record shows it is, the conclusion can be applied to the present instance.

4. Argument From Testimony.

I have given the direct evidence for obsession in the case which began with the statement about the nature of it and terminated in the attempt to give evidence for this view in two forms: (1) The presentation of incidents indicating supernormal knowledge about the life of Doris Fischer in her alternating personalities, and (2) the presentation of evidence for the identity of personality in some of the obsessing agents producing secondary personality in Doris or accompanying its manifestations. But all along, as we have seen in summarizing the statements of the personalities connected with the Imperator group, there went constant testimony regarding the nature of the case. This testimony was often by implication, but it was quite as often direct indications of what was going on. The facts have already been summarized and I have only to call attention to its import to secure it the weight it should have. The best instance of it was the testimony of Dr. Hodgson in which he both proved his personal identity by his communications and accurately compared the case with a historical one, which, tho known to Mrs. Chenoweth, was not known as particularly connected with Dr. Hodgson. This comparison by Dr. Hodgson was with the Sally Beauchamp Case by Dr. Morton Prince. He named, as we saw, both the case and the physician whose it was, and indicated clearly and emphatically that the "multiple personal equations" or personalities were not the cause of what was going on. The importance of the statement lay in the tacit recognition that there was secondary or multiple personality there and this prevents the critic from displacing

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spiritistic explanations by talk about subconscious simulation of personality. The existence of such phenomena is a part of the problem and they are to be expected in cases of obsession. More than once in this record the communications admitted or asserted the presence of the subconscious in the phenomena of Miss Fischer, but they never assumed that the ætiology was either expressed by the description of the facts or made to exclude transcendental agencies. These were at least concomitants of the subconscious phenomena and to some extent at least causative of them.

The mother early in her communications hinted at something wrong with her daughter and before she had finished proving her own identity intimated very clearly what was the matter. There was a peculiar limitation to her knowledge of the case as if she knew little more about it than when living, and we do not know how much was revealed to her after she came into contact with the Imperator group. She apparently learned some things which she did not know before. But whatever this additional knowledge was she indicated that spirits had something to do with the maladies of her daughter. Her testimony must have some weight: for she showed her veracity, so to speak, by giving excellent evidence of her identity. What she said about obsession was interwoven with the incidents to prove her own knowledge of her daughter and her peculiar experiencs. It must have a consideration proportioned to the character of her evidence and to the exemption of Mrs. Chenoweth's subconscious from prior knowledge of the case, and that knowledge was nothing.

George Pelham and Jennie P. both added the weight of their statements to the same effect, but they did not, and perhaps Jennie P. could not join evidence for personal identity with their judgment, tho G. P. gave one reference to the Piper case which was excellent evidence of the supernormal and showed that he understood that instance and the relation of Phinuit, the control, to the present type of phenomena. Mrs. Chenoweth did not know the nature of the early Piper control or its possible relation to this one about which she knew absolutely nothing. Dr. Hodgson had always held

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that the Piper case was one of "possession", not using the term "obsession" because of its flavor of abnormality. Moreover G. P.'s account of one of the personalities said to be haunting the girl and the emphatic way in which he indicated the necessity of his removal like a beast made clear how he understood the case of Miss Fischer.

Imperator, with a number of other personalities whose interest was attracted by the specially important nature of the case, clearly indicated what the trouble was. But they were much more interested in establishing some conception or knowledge of the extensive character of the phenomena than they were with this special case either for its study or its cure. Imperator was most concerned in showing the ramifications of the influences affecting the subject and had other objects in view than merely proving what was the matter in this instance. To prove the case, however, he was the chief director in the background of the way in which the work should be done and decided who should be a communicator in the plan to solve the problem. Education of the spirit was a part of the process, not merely of curing or protecting the girl, but also in protecting other cases from invasion by the same personalities when removed. Many of the personalities said to have been at some time connected with the girl were of a type that were still living in the beliefs of their earthly life long since past, living a life of illusion and persistence in it from the effect of their earthly careers and perhaps in some instances from the manner of death. These Imperator wished to cure, so to speak, in order that they would not longer afflict other incipient psychics, as had been this case. He worked with Doris in a manner to accomplish three objects: (1) To prove the obsession in the present case; (2) To educate the obsessing agents so that they would abandon that kind of life; and (3) To show the wide influence of the spiritual world on the living. The consequence was that he varied the communicators between ignorant or evil spirits and important historical personages whose relation to the matter showed a high type of spiritual character and who intimated their interest in work of this kind as a revelation of what it had been their function to help.

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5. Method of Dealing with the Problem.

The method by which the work was conducted is not without its interest in the argument. It moved logically from the evidential to the non-evidential communicators, and at the same time observed the proprieties which seem to lie at the basis of the phenomena; namely, the social group in the spiritual world. The whole history of Spiritualism shows that the communicators represent the family group or those connections that are formed by affections of some kind. It does not deviate from this except to serve some ethical, spiritual or scientific purpose. The usual controls, when any intelligible purpose is served at all, do not represent the family or social group. They are organized for the higher purpose of such work, and the whole record of this case shows the marks of their directive management. I did not suggest or direct the course of events. The controls took that into their own hands and made the evidence coincide with the interest of the social group most natural in the case. When necessary I diverted it into desirable channels. The mother who had had such a deep interest in her daughter and who knew most about the facts was the first communicator and she was not seriously interrupted by any one until she had communicated a mass of important incidents that would make her identity secure. A few relatives were heard from or admitted to control in emergencies in which we may suppose that the mother required a rest. But usually these intervals were taken up by some member of the group like Dr. Hodgson, George Pelham, Jennie P. or Imperator in efforts to deal with the case in it relation to others. Then, when the mother had proved her identity, the next most intimate relationship was the sitter's guide, as she purported to be, the French lady, who, it seems, was connected with the effort to develop automatic writing in the girl as a part of her cure. Her identity was indicated by telling some specific things that occurred with the planchette. Then came Minnehaha who had given no definite evidence of her presence through the girl herself, but was evidently well acquainted with the facts in her life and showed an interest in her of the better kind, in spite of her determined hostility to the other person-

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alities in the case. Evidently the determination to keep her in connection with the girl was the reason for bringing her forward and making her necessity in the case clear. Then followed the most important personality connected with the girl from the beginning, "Margaret", and finally Sleeping Margaret as the double or secondary state of "Margaret" herself, but not as a communicator. In the meantime it was said that "Margaret" had a man behind her who was responsible for at least some things which she did. Beginning with him they proceeded to uncover a whole group of them that at some time were said to have been connected with the sitter.

The order here was that of the personalities either most likely to prove their identity or most concerned with the welfare of the girl. In fact both considerations were combined in the work, while it was also definitely avowed that other objects were served at the same time. The evidence should come first and no time was lost in producing this. Then they turned to personalities which were far worse in character, and in a worse mental condition also, than those which had appeared in the foreground of the girl's experiences. Here it is that an interesting phenomenon occurs. Profanity and irreverence prevail and they do not follow a stereotyped form, hardly even in the oaths used. But from the psychological point of view the contrast of these personalities with the higher type of them offers the believer in subconscious personalities some difficulties. He has been accustomed to assert or suppose that refined people who use profanity in a trance or somnambulic condition reveal their real characters which have been veneered over by self-conscious effort. But in this same trance the highest type of ethical and religious character is revealed side by side, so that you cannot limit your theory of subconscious revelation of the real character to the evil. You have to admit both as constituting the subject's nature and that is a contradiction. All that you can fall back on is the dramatic play of personality fabricating both types of character and palming them off as spirits, on the one hand, and designed to deceive the reader in regard to the very argument I have stated, on the

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other. But you cannot make it knavery of a double dyed nature, because it has a rational object in the carrying out of the work and that is indubitably the good, so that anything but the real in the data offers more perplexities than the spiritistic interpretation. If it were mechanically dramatic play of personality, it would not take the variety and individuality that are manifest. But you have the higher type bringing the lower type to communicate in order to help them out of an "earthbound" condition and at the same time to reveal their purposes and influence on incipient mediumship. They express their real character either consciously or unconsciously, by processes which we do not yet know, while the higher personalities explain what these lower personalities are in character, purpose or want of purpose, limited knowledge and adhesion to earthly ideals, and while beseeching tolerance and pity for them endeavor to raise them from their condition by persuasion or other means, and succeed in doing it. This is not playing tricks to deceive us. It is carrying on a rational system of education and discipline. The two types of personality mingle, as in a social life, but with the higher serving as missionary or savior for the lower.

If it had been possible to verify the existence of the personalities that were thus brought to the bar, or the incidents which they occasionally transmitted, it would greatly strengthen the case. But the unverified cases must come under the guarantee of those who do prove their identity and the limitations of the subconscious of Mrs. Chenoweth as proved by long experiment and abundant records. If the unidentified personalities were mechanical ones and represented exactly the same type, the argument would not be very effective, but they have just the individuality that is to be expected in real persons and their communications show them to be characters which would produce evil influences wherever it could be propagated to the living. "Evil communications corrupt good manners" is only another version of what we may say here; namely, that proximity or contact of the evil with a subject exposed to mechanical effects of mental states, as the telepathist would have to admit them to be, must result in some sort of contagion. Given telepathy,

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the proximity of a spirit to a mediumistic subject would result in affecting the latter in some way. Add to this other conceivable ways of affecting such subjects and we can easily imagine obsession. Let it be proved in such cases as this, where the mother and other witnesses supply the evidence for it, and there is no difficulty in extending the influence to personalities whose character is reflected in the life and conduct of the subject, but who are not able to prove their identity. It is especially so when all the phenomena conform to that hypothesis, so far as they are verifiable, and the instances only lack the proof that other facts have of their truth.

6. Conditions of Obsession.

Hitherto we have been occupied with the question whether obsession was a fact, not how it is possible, and I shall not go into this matter a second time at any length. I have discussed it in the introduction, but I have not said a word about the conditions in the spirits that bring about what we call obsession. If there is no satisfactory evidence for the fact of it, we may well marshall evidence for its possibility, but in a scientific problem the first thing is the *fact* of a phenomenon and afterwards we may ascertain, if we can, *how* it takes place or how it takes the form actually manifested. Many people object to the asserted or supposed fact until we have explained how it can occur. But this is not a scientific procedure. Our primary business is with the fact of obsession and the cause of it will be the subject of later determination. But the characteristics reflected in the subject of it create a legitimate interest or curiosity to know why it takes such an unexpected form.

The first answer to a question of this kind is that most people have nothing but *a priori* ideas of what spirits are and what they do, if they believe in their existence at all, and even those who do not believe in their existence assume that believers are right about what spirits are and do, if they exist. But both believers and unbelievers are wrong at this point. We may be forced by certain facts to believe that spirits exist without knowing anything about the manner of their existence, and hence for the scientific mind the prior

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question is the continuity of consciousness, and not the manner of it. But the public has so long been taught such definite ideas about spirits that they do not reckon with the complexities of communication or with our ignorance of the process. Hence, when communications are given to them for consideration, they act toward them as they do toward the statements of a friend where they know much about the process and more about the person than the mere statements. But we cannot assume that a spiritual life has any such resemblance to ours as would justify constructing it from the form of communications. But assume that communication with the dead has decided analogies with the mode of communication between the living, we should yet not know from this what the mental condition of all personalities in the spiritual world might be.

But general remarks aside, the mere fact of proved continuity implies personal identity and personal identity implies that a man in the spiritual world is the same as he is in this. With that simple fact, which ought to be incontestable, it would follow that evil personalities would retain their characters and if they got into contact with a psychic would express them, either consciously or unconsciously, as do the good. Now in addition to being the same as they were when living, this identity may, in some cases, take the form of fixed ideas or the persistence of earthly memories and desires with such intensity that the personality will be practically abnormal. Let such a person get into telepathic or other contact with a psychic and the effect could be predicted. The only limitation to expectation would be (1) the existence of unconscious and unintended messages or influences and (2) the distortion of influences by the condition of the psychic. But even this distortion implies a stimulus and the effect would be so different in appearance or kind as not to suggest its cause, or the nature of it. This distortion might be worse in undeveloped psychics and then made tenfold worse in case that the discarnate and "earthbound" spirit is also mentally and morally abnormal, while the best of psychics would have their results confused by minds that were themselves confused, as the earthbound are.

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There is no law that we can lay down about the condition of spirits after death, as we have not sufficient information to justify this. But there is some evidence as to what it is for some of them. The general literature of the subject has expressed its conception in the term "earthbound", but that requires still to be defined in terms of more exact knowledge. But in general it means the persistence of terrestrial conceptions, desires, passions, beliefs to the extent of hallucinations and the inability to get adjusted to the new life. It is apparent in some cases that a violent death, if accompanied by anger, or hatred, or any disturbed mental state such as fear, deliria, passionate attachment to sensuous ideals, vice, sin, etc., may so seize the mind as to prevent it from even realizing that the person is dead. There is no way to determine those cases in which such causes produce this effect and those in which they do not. But there is much evidence that it is a fact. A few illustrations that are well authenticated have been recorded. Cf. *Journal* Am. S. P. R., Vol. IX, pp. 256-281. This will appear inconceivable to most people because they have been so accustomed to suppose that freedom from the body removed all such limitations. But the fact is that the phenomenon is perfectly familiar to us in ordinary life. In sleep we know nothing of our state or of the body. We think, in our dreams usually, that we are where the imagery of the dream puts us. We do not know that we are asleep or dreaming, unless we are so nearly awake that we may reflect on our sensations. Some one sense may be entirely awake and give rise to the consciousness of sleep. But usually we know nothing about it and take any experience or idea in the dream as real and have no conception whatever of our actual environment. No object or person about us is seen or known. We live in our past imagery without even knowing that it is past. It is the same in somnambulism and hallucinations. Eliminate the body which we know only through sensations and let the mind once be seized with these memory pictures and you have what is meant by the "earthbound" condition. If you come accidentally or otherwise, in that condition, into contact with a psychic you are certain to communicate your condition to

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the mind or organism of the psychic. Whether it shall be evil or good obsession will depend on that state of mind, whether you are rational or not. The persistence of sensuous ideals or of unregulated habits will result in the transmission of them to the receptive person and you have all the phenomena we have been describing in the case at hand, modified by the subconscious of that subject.

I repeat that we have still to determine the nature and limits of what I have called the " earthbound " condition, the law producing it, and hence I have referred to it as more or less conjectural as a conception that had at least this much in its favor; namely, that it explains the peculiarities of the phenomena on record. The law of personal identity and the evidence, so far as it goes, tends in that direction and there is absolutely nothing but imagination and prejudice against it. It is clearly taught both by the general literature on the subject and by the implications of many statements in this record, so that, if the testimony of communicators who have proved their veracity by proving their personal identity is to be accepted, there will be every reason for trying the hypothesis for its fitness to the fact, and seek further evidence for its certification.

7. The Larger Problem.

The Imperator group of communicators or controls make it clear that there is a very large area of human conduct and maladies affected by the conclusions drawn from the facts of such records as the present one. It is quite clear in their management of the two cases here put on record that they had little regard for the special instance. They were far more concerned with the revelation of extensive spiritual influence for both good and evil on the world than they were for the merely evidential question in the individual case. They seized the opportunity which the cases offered to urge, and if possible, to demonstrate the extensive influence of spiritual activities on human life and this without any attempt to classify them. The main thing emphasized was the fact of organization to that end, quite as much on the side of evil as on that of the good. The interest in the Patison case was

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manifested for its evidence of the better type of influence. I had been interested in the special case for the possible evidence for influence in the direction of interpreting rhythm and music and as a scientific man would not have been tempted to generalize or to go further. But the whole matter was taken out of my hands, and communicators brought of whom I had not dreamed that they might appear or be concerned. The controls actually remarked on the relation of the case to the one we had spent most of the year upon and Mrs. Chenoweth knew nothing of either one of them. The difference between them was correctly indicated and the Patison case was especially marked for the lesson of higher spiritual influences exercized on the living in contrast with such a group as that of Cagliostro. In other words, a perfectly rational system was presented and one that the mind would never hesitate to accept if it had the evidence for it.

There are, however, two aspects to the larger problems which might be considered as one, if it were not for the fact that ethical and spiritual problems, no matter how closely connected they may be with problems of health and disease, both mental and physical, do not show on the surface any classification with the phenomena that seems to be symptomatic of various maladies. Some day we shall know that morality and health are essentially connected, but the long and radical separation of mind and body in scientific consideration, taken along with philosophic dualism which caused that independence of treatment, makes it prudent to discuss the two aspects separately. The Imperator group emphasize the ethical and spiritual problem, and naturally enough. Having attained the spiritual world, they naturally look at the problem as affecting the future of the soul rather than its merely temporary adjustment with the body. They are not concerned with therapeutics, except as a means to spiritual development, and so do not discuss the problems which would interest the physician. We should perhaps remark however, that the terminology that makes the problem intelligible to the medical man is of recent construction compared with the age of most of this group and only a few like Dr. Hodgson and Mr. Myers are familiar with the medical

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point of view, and they only to a slight extent. But it is only the general question of foreign influence on the organism that primarily interests them in the present stages of the problem. At any rate, the issue is not defined in the technical terms of medical science and it is not necessary that this should be done, except for appealing to prejudices formed by that terminology which conceals more ignorance as to causes than most medical men are willing to admit, tho the phenomenology of the subject may be clear enough. It is the ætiology that is unsettled and largely a matter of speculation. The whole question of adjusting the results of this work and its meaning to the various maladies involved is left to us, and the communicators occupy their time and work in making the fact of foreign influence, in certain types of malady, a proved fact and the rest must be left to the future to make plain. Moreover we have to be cautious how we allow inference and generalization to operate at present. All that we can say is that a number of cases which would be diagnosed as alternating or multiple personality, hysteria, some as paranoia, some as dementia precox and other maladies have yielded to investigation and treatment for obsession, and we are entitled to demand that the investigation be continued and extended. How far the conclusion may be applicable we do not yet know, but we do know that foreign and spiritistic causes are provable where they were not suspected before, or ignored if suspected. The future and further investigation must determine how far such causes are operative.

We should also add another qualification to the conclusion. All the instances in which spiritual influence is proved are exceptional. They do not represent the normal person, unless we except the Patison case. This child would appear normal to any ordinary observer and no one would suspect or observe anything abnormal that would associate it with those like the Fischer case. A physician would remark that the child is "nervous" tho not markedly so, and not as robust as the eupeptic type of child is. But he would find no external traces of hysteria or dissociation, and for all practical purposes the child would be regarded as normal, tho not especially robust. The others, however, all show some signs

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of dissociation and the conclusion for spiritistic influences must not be extended to the normal conditions of human life. We have still to prove that spirits can and do influence normal life. The Patison case suggests it because nothing unusual in the child's life is observable to suggest investigation for such influences, except the remarkable interpretation of rhythm and music in movements without education or training in them. But the other cases show external signs of hysteria or dissociation at times and so we must confine the explanation of the phenomena here recorded to that type until we have satisfactory evidence for its invasion of the normal man and woman.

With these qualifications, therefore, we may emphasize the present need for further investigation into all maladies of the functional sort or even organic ones, if the facts suggest the possibility of extra-organic causes. At any rate it is a matter of experiment, empirical investigation, and not of *a priori* determination, or of dogmatic and contemptuous ridicule on the ground of supposed assurance against it. Paranoia, dementia precox and other maladies that are not proved by an autopsy may be worth investigation by the methods here pursued, and we have dealt with several cases of it successfully and cured the patients. There is every reason to enlarge the investigation and to multiply the cases, under proper test conditions, in order to be sure how far the phenomena of spirit intervention extend. For a long time I felt very doubtful about the possibility of supposing or proving spirit invasion of cases classed as insane. But too many cases have come under observation to resist the possible conclusion any longer, and hence as a working hypothesis obsession, as an ætiological explanation of certain cases, becomes tenable and justified, until disproved. This is one of the larger aspects of our problem.

We must not suppose that inquiry stops with naming a cause or naming that cause as spiritistic. "Obsession" is not a final term. It does not set off a group of phenomena or causes that have no articulation with anything else. On the contrary the very supposition of spiritistic invasion suggests that it may not be an isolated phenomenon, and what

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proves true of the abnormal person may prove true of the normal: for psychic ability, tho it is often accompanied by evidence of abnormal concomitants, is not always so, and if it be adjusted to normal life in any way it would rarely manifest the evidence for it. But whether so or not, the influence of such causal agencies may not stop with the limits assigned by abnormal cases and it is our duty to investigate to ascertain what its limits are. We must not limit our conceptions by the concrete cases we have had under review, but look at the causal agency involved or implied and then work for ascertaining how generally it may be operative.

The second aspect of the larger problem is the ethical and spiritual implications of it. The Imperator group was not primarily concerned, as I have remarked, with the mere individual case, but with the implications of it and more especially with the laws affecting the occurrence of such phenomena, and hence constantly gave it a cosmic aspect. There was the distinct recognition of the scientific outlook in such problems and this is the relation of all such phenomena to the physical world as well as the spiritual. Its medical connection was intimated in saying that thousands of instances were like the one under study and it implies that many are sent to the insane asylums who might easily be helped, if the medical man would only admit that he does not know everything, or that materialistic theories are not the whole of the truth. This same group of personalities taught the same view through Stainton Moses in his "*Spirit Teachings*", and tho we have to allow for subconscious modification by Mr. Moses himself, as asserted by the personalities themselves when transmitting their opinions, and as we do in the work of Mrs. Chenoweth, there must be a residuum of truth in what is taught. The large amount of the supernormal that is provable in the work of Mrs. Chenoweth and showing little contamination from the subconscious, being mainly fragmentary rather than positively colored by the subconscious, lends support to the probability that the non-evidential matter is not any more colored. Mr. Moses did not publish the evidential material with his "*Spirit-Teachings*" and thus left us without a criterion for measuring the liabilities of subconscious

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contamination. But as the whole doctrine went counter to his own previous opinions, his predilections did not determine the result and the work demonstrates the necessity of candid and exhaustive inquiry.

No summary like this will give any adequate idea of the magnitude of the subject. Readers will have to study the detailed record and other writings for this. The systematic nature of it can easily be observed in this report, and if the main communicators and controls are studied carefully they will be found to be logical and consistent in their methods and teaching. In ordinary work we do not catch even a glimpse of what obsession means and very seldom of the conditions that give rise to it. Indeed we may find in ordinary communicators little or no evidence of any consciousness or knowledge of its existence on that side. Possibly, where they know it, they have little knowledge of its extent. In any case, whether this conjectural view be correct or not, the most interesting passage in this record is that from Edmund Gurney. It has been quoted above (p. 183) and the manner in which he expresses himself indicates that even he had apparently been aroused by this Doris case to the appalling extent to which obsession takes place He seemed ignorant of the concealed influences which it had unearthed, so to speak. He half intimated that we might not be able to distinguish in ordinary life what was normal and what was foreign in the individual. The Patison case goes far to support the speculative view suggested by Mr. Gurney, and well it was to compare it with astronomy, which has so much to do with the cosmic forces throughout all space, as if there were concealed in the infinite spaces the influences of the discarnate acting on the living without our knowledge and without the knowledge of those that have gone before us. The comprehensive extent of such a hypothesis and its hidden forces might well appal any one. The terrific oracle of Oedipus

"May'st thou ne'er know the truth of what thou art"

would stare in our faces with terrible poignancy. Freedom and responsibility would seem to be annihilated by such a view. But, of course, it may be that the extent of this influence is limited to those who have psychic natures, and if so, its vast extent would

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not be so great, and our treatment of it would be limited to abnormal types. But Mr. Gurney is right in raising the question, and it is not less in magnitude to conjecture that it may be unconscious instead of conscious. On that hypothesis we are at the mercy of influences that we can neither measure nor control. The problem would surpass all calculations.

The Method of Healing Obsession.

The process of treating such cases as the one of Miss Fischer and others like it should receive a brief notice. It has been applied to a number of instances whose records have not been the subject of notice here and hence the method of healing was learned and applied there rather than in the case of Miss Fischer. It was a gradual development from the method that was necessary in ascertaining what the matter was. In such cases as those of Mr. Thompson, Miss de Camp, and Miss Ritchie, the question of cure did not enter. They were not so abnormal as to require treatment of any kind. Miss de Camp was somewhat hysterical and might have had less disagreeable experiences had we had the means of taking better care of her, but we had no means whatever for helping her into that stage of development where hysterical symptoms would not appear. But Mr. Thompson and Miss Ritchie did not require care. They were too nearly normal or altogether so. But in the instances to which we applied therapeutics, the subjects were totally unfit to take care of themselves. Superficially there was no evidence of spiritistic invasion, any more than there was with Miss Fischer. The diagnosis consisted of having them taken to a medium and the same kind of record made that was made in the present instance. The supernormal information that was the result was indubitable evidence of foreign influences, as in the present instance. The cure consisted in inducing or impressing the obsessing agent into communication with us through this other psychic for some reasons that are more or less manifest in the results and for some reasons not manifest on this side of life. The reasons depend somewhat on the special case of the obsessing agent with which we have to deal. Some do not know that they are dead. Some know this, but are possessed with carrying out their broken

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earthly plans. Some wish to communicate with the living, but do not know how to rightly manage the work. Some are bent on mischief without any particular malice. Some are malicious and are determined to have their own way at the expense of the afflicted subject. It is possible that some wish to control a physical organism so as to enjoy physical sensations and hence the passions of the physical life. All these varieties require the adaptation of the method to the particular case. But in all it is a system of education, which is partly experience in better control and partly conveying information or proof to them of their own condition and gradually awakening in them the knowledge and the desire for some sort of advancement. Between this and apparently some sort of impressment they are induced or compelled to abandon the work of obsessing. They may be used in groups for better work, but where they will not do this they are kept away from the special patient until that patient develops psychic power to inhibit their influence, or they may be helped to go forward in the spiritual world and disappear from the "atmosphere" in which obsession is likely.

One of the best means of removing them is to have them communicate as much as possible through another psychic. This both weakens their hold on the unfortunate patient, and makes them see new light on the subject or fits them better for adjustment to a spiritual world. Take a case which does not know he is dead and who cannot distinguish between the living and the dead, as was implied in a message from "Margaret" of the Fischer case, such an instance must be made to know the real situation, just as we would remove an hallucination of a living person as the first condition for cure. That such a condition is possible is well proved by deliria and hallucinations with the living. When such delusions seize the mind even sense perception is paralyzed or supplanted and the only visible world to the subject is his own mental states taken for reality. If terrestrial memories once seized a discarnate spirit in this way he would not know he was dead, would be hard to convince of it and would not even see discarnate spirits or would not see them to know them. If once attached to a psychic, which might have a score of causes, those obsessing ideas in himself would be telepathically transmitted

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to the receptive subject and variously affect mind and body. The obsessing agent might not be able to break up his delusions until he got into contact with another subject. By bringing him into such contact and setting him into communication with the various reactions between the living experimenter and other spirits the mind might become convinced that it was subject to a delusion and that once achieved the way is open for farther reduction of the condition.

But all of this is still in the field of conjecture and working hypothesis. It has succeeded in the cases with which we have worked and we only lack the means to carry it out on a large scale. But so far as we have been able to diagnose cases and apply the remedy described, they have yielded both evidentially to the necessities for proving our conjecture as to the cause and to the process for removing it. It is briefly the employing of developed mediums for diagnosis and communication with the obsessing agents with a view to education and removing them from the patient. It is a slow process. The years of influence and organic habits established in the patient must be gradually overcome and remoulded into new habits in better directions, and great tact and patience must be shown with the obsessing agent or matters will only be made worse. Removals can be made at once, but it will be at the expense of the living patient who, in some cases, would collapse, if such a course were taken. At the same time that the obsession in undesirable directions took place, there was conveyed to the subject energy to sustain vital processes and any sudden removal of that source would produce more or less disastrous results, at least a condition that would require more treatment than the gradual removal of the personality and the restoration or substitution of another whose influence is for the good. There is besides the interest of the obsessing agent to be considered, but that is secondary to a larger object avowed by the Imperator group. Their primary object is to so educate such personalities that they will not seek other victims after being removed from the first one. Hence their work takes the form of "saving the soul" of the obsessing spirit. His intellectual and ethical education assures his own development and, what is much more important, the prevention

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of further obsession by the same personality. This is the fundamental feature of the work as viewed from the other side. It is for this that the Imperator group wish to get the living convinced of the fact of obsession. To be aware of it is to seek to prevent it and to co-operate with the discarnate in such work is to help prevent its multiplication. The plan is to have the co-operation of the living and the dead in removing the causes of the phenomena, and that plan involves instruction of both sides in the process of eradicating the evil.

The Spiritualists have known the main feature of the method and have used it for a long time in sporadic instances, but they never conducted their work in a scientific manner or organized it for application on a large scale. While admitting or asserting that the insane asylums were full of such cases, they never made an effort to prove it and so cannot have the credit that they might have had. It is fair to recognize their discovery of the facts. But they never conceived the method and its implications on the scale of the Imperator group as a part of the cosmic evolution which must be voluntarily helped by every individual to have his share in its salvation as well as his own.

Readers cannot study the facts without being reminded of Lecky's Chapter on "Magic and Witchcraft", in his work on "*Rationalism in Europe*". Indeed critics will seize the opportunity to assert that we are restoring that opprobrious age and its practices. But any such verdict is beneath contempt. No intelligent or honest man would make such an accusation. It is neither backed by the superstitions that gave rise to the belief as then held nor proposes any such practices as made those ages ones of horror. The statesmen and theologians burned witches: we propose the humanitarian method of curing them and saving both their lives and their souls. It is science that proposes both method and explanation, not an *a priori* theory of Satan. There is no resemblance whatever between the present conception of the phenomena and that held by mediæval theologians and politicians. All that suggests a connection is the fact that the "witches" showed unmistakable evidence of hysteria and madness, as do cases of obsession now, and the evidence of the court records, according to Mr. Leckly, shows that the same spiritistic

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phenomena were associated with many of the cases. It is the classification of the cases that is connected with the present work, not the method of therapeutics. Humanitarianism, science and rational ideals are at the foundation of the methods we propose both of investigating and of curing the malady. The present recognizes no other affinity with the past than the facts and may even gladly appeal to them to prove the follies of science as well as those of mediæval religion. Both have abandoned the problem, one by assuming the convictions of science in regard to the explanation and the other the theory of materialism with the dogmatism of the church.

The religious man cannot well escape the view here maintained. It is taught very clearly in the New Testament and any man who accepts that authority has no escape. With the scientific man it is otherwise. He must have well authenticated facts that cannot be explained by materialistic theories and their congeners. Such records as this one offers them what they need or want, if their materialistic prejudices and actual ignorance about the phenomena do not fatally stand in the way. It is right here with the proof of survival after death and the practical application of the processes involved that the reconciliation between science and religion will take place. Ethical and spiritual conceptions of life will supplant the ideals of materialism, tho not dispensing with the results of materialistic science, which shows us the uniformity of nature and the occurrence of all events according to law, to use that phrase. But this will have to be worked out in the future. This is no place to trace the ultimate consequences. We can only indicate the way toward them. But the nature of the starting point is clear. It is that mere communication with the dead implies and establishes a certain influence from that state of existence on this one. With that accepted it is only a question of further evidence for the extension of that influence and that is all that obsession implies. It is then merely a question as to the method of applying therapeutics.

Objections.

I shall not take up objections to the hypothesis of obsession

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in general. They have already been answered in showing that the usual treatment of such phenomena is merely descriptive and symptomatic, not ætiological. I do not regard obsession, as defined in this discussion, as in any respect opposed to the usual account of the phenomena. It may appear to be opposed to them, but as the fundamental position assumed only superposes obsession upon, or interfuses it with, any of the other points of view you may select, I do not require to argue against merely phenomenological conceptions of it. I can make a present of any symptomology or classification of such phenomena as critics may desire to make. The real question here is whether granting the possibility of obsession, I have presented adequate evidence in this report for it in the special case. That is the only issue that I shall discuss under the head of objections.

I have actually replied to most of the possible objections in the course of the discussion and they do not require more than a summary mention here, prior to the main one which has not been discussed.

If we must in all cases insist upon the standard of personal identity for proving obsession, then I would grant that it has not been proved in this instance. We have certainly not proved the personal identity of Margaret and Sick Doris, nor that of Sleeping Margaret, assuming that her apparent claims are what they seem to be. But I have already shown that the proof of personal identity is not absolutely necessary, tho desirable, if possible, in order to prove obsession. If we had no independent evidence for the spiritistic theory such proof would be necessary. But the proof of survival is taken for granted in this report, tho it gives evidence in the case of Doris's mother for itself even here. That is, we have in this record evidence of spirits apart from the evidence for obsession and that is so much to the good in the case. But in general I have taken the spiritistic theory as independently proved and hence that the issue here was not primarily survival, but the influence of surviving spirits on certain cases that offered either no evidence or insufficient evidence in their own recognizance for the presence of spirits.

Moreover, if the defence of obsession had been asserted through Doris herself and the facts had been as they are, there

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would be no proof of obsession because there was no evidence in her experiences of the supernormal. After obsession has once been proved we may diagnose such cases as this, but they will not suffice to prove it in the present stage of the problem. There must at least be evidence of supernormal phenomena before we can even suspect obsession, and Doris showed no signs of this save possibly in some telepathic phenomena, and these hardly sufficed to prove that fact, much less the presence of the discarnate.

But the process of establishing cross reference furnished the facts which may prove obsession and answers the objection based upon the want of evidence for personal identity. That is to say, we prove identity of personality as between the phenomena of Doris and the information obtained through Mrs. Chenoweth. With the spiritistic hypothesis proved, this identity suffices to prove obsession in some sense of the term, and it remains only to consider the objection which is the most important one to be discussed in the special case.

The one thing that will strike the careful reader and student of the phenomena manifested by Doris and the statements of the controls about the case will be the difference between the actual facts as we know them and the claims of the controls that the conflict was between Protestant and Catholic influences. The emphasis upon the influence of Catholics in obsessing the girl is clear. We should suppose that Bunyan's *War in Heaven* was implied or illustrated in the view taken by the Imperator group about the case, and that there was going on in the spiritual world the same conflict which we know in the differences between Protestantism and Catholicism. We should suppose, if this account of the case be correct, that evidence of it would be found in the phenomena of Doris's life. But there was apparent in her experiences no such emphatic antagonism. There was no evidence, for instance, that Margaret was a Catholic, even as a secondary personality. Hence the disparity between the phenomena in the life of Doris and the claims of the controls would seem to negative obsession, at least any such form of it as their claims would seem to imply.

But there are several things to be considered before making

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a sweeping denial. (1) Obsession may be proved without accepting the form of it which might be implied in the claims of the controls about the extent of Catholic influences and aims in it. The primary claim was that spirits had been the causes of the phenomena, tho superposed on both secondary personality and a physical injury. That the obsession was Catholic was secondary, tho it is undoubtedly exaggerated. (2) A fundamental feature of the hypothesis of obsession, as defended in this instance, is that it does not require us to suppose the *transmission* of thoughts by the foreign influence to effect it. Mere *instigation* of effects is all that may be asserted or supposed. That is, the hypothesis here defended is that spiritistic influences may be nothing more than stimuli acting upon a subconscious to excite action there without transmitting ideas at all. On that hypothesis there might be any amount of difference between the mental states of Doris and those of the inciting cause. (3) The phenomena in the life of Doris that suggested the abnormal were largely *motor,* not *sensory.* That is to say, the influence, whatever its source, was largely in actions rather than in ideas. The personality of Margaret differed from the normal Doris more in her actions than in her sensations. Hence we may suppose that "Margaret" did not transmit her ideas to Doris, but mainly or only motor effects, and if this be true it would account for the absence of Catholic ideas, tho motor influences could have given manifestations that would have been Catholic and have given rise to Catholic ideas. At any rate, the fact that motor obsession may occur without an intellectual accompaniment shows why we may not find Catholic ideas transmitted as easily as stimulus for actions and these along the line of least resistance; namely, those of the subconscious habits of the organism. (4) It must not be forgotten also that there was a period when Catholic tendencies were shown in the life of Doris. In the period of the Sick Doris personality, the girl was influenced by Catholics and was tempted to go into a nunnery. But the temptation and the influence was not so strong as the statements of the controls through Mrs. Chenoweth would imply. There was merely the evidence that Catholic influences had been there, and if we assume that obsession is superposed upon secondary personality, it is easy to

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see why it did not take so emphatic a form as is asserted by the controls. (5) Moreover, it is quite possible that many influences are exercized on the subconscious that never penetrate to the supraliminal or normal consciousness. There is some evidence in other instances that this is true, even of incidents like messages. I cannot enter into this claim at any length here, but remark it and future investigations may prove it true. Hints of it are found in the occasional emergence of an incident or a name, as Mrs. Chenoweth recovers normal consciousness, that had been transmitted through the automatic writing or that was attempted and failed. It suggests that everything reaches the subliminal and that only fragments get through. Accepting this, we can well understand how much might take place on the spiritual side which did not manifest itself fully on the physical side. (6) And one fact of importance is that the same group of controls had emphasized the antagonism between Catholicism and Protestantism in the New York work, where there was undoubted evidence of this conflict, and later I received definite evidence that the view expressed by the liabilities of cross reference were probably true. I had been told in this very record that in cross reference any thing that happened at one station might be reported at another, whether it was relevant to the particular message they were trying to deliver or not, and once get any fact into the subconscious of the psychic it is likely to persist. Any sensation experienced at one station may be reported at the other. I have had this actually occur in one instance. Hence it is conceivable that the impression so emphatic with these controls in the New York work might have gotten intermingled with that of Boston.

It would, of course, have been better evidence of the obsession to have found the claims of the controls regarding Catholic influences sustained in the experiences of Doris. But it is no fatal objection to the obsession to find that their claims are exaggerated, especially as the fact of obsession is sustained by other facts and the utmost that can be said against it is that they are not sustained in full.

There is perhaps another important objection which should

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be considered. It would probably be advanced by many who have not kept pace with the records which we have published of the work of Mrs. Chenoweth or who would take account only of the present report. I refer to the suspicion or hypothesis that the idea of obssesion in the case is the result of fabrication in this instance or the result of her mental habits in judging such instances. That is to say, critics may say or suppose that the charge of obsession by her trance is due to her habit of doing so when sitters come to her, or to a lucky hit in the present case.

The answer to this objection can be made very effective. (1) Such a theory would not explain the vast amount of supernormal information given by this same trance. The incidents which prove the personal identity or the identity of personality of the personalities manifesting through Doris cannot be fabrications and the explanation which will apply to them has to be considered in connection with the phenomena as a whole. The veracity of the communicators who prove their identity must have weight in forming hypotheses which they themselves apply. When a simple hypothesis explains the facts which cannot be explained by fabrication it should apply to the non-evidential data as well, with allowance only for coloring from the subconscious in which there are no traces of fabrication. (2) It is not true as a fact that Mrs. Chenoweth's subconscious is in the habit either of fabricating or of ascribing obsession to persons who come as sitters. Any hypothesis of this must give concrete evidence for itself, not *a priori* possibilities. If this sitter had been the only one which I had even taken to Mrs. Chenoweth the supposition might be tolerated. But it is the first instance in all my seven years experience in which the idea of obsession was advanced and developed. It was implied in the statements about one other case, not yet published, but not asserted. The phenomena in several cases enabled me to infer this view of the situation, but no statements were made regarding them. I refer to the Thompson-Gifford and the de Camp Stockton cases, and perhaps the Ritchie-Abbott case might be included. But in none of these was the idea of obsession advanced. Of general sitters who were normal persons it was never even hinted at during the seven years'

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work with Mrs. Chenoweth. No phenomena occurred at their sittings which would even suggest it. It has been intimated by the facts in several cases of dissociation, tho not asserted of them directly. The case of Doris was the first one in which obsession was directly asserted and developed accordingly. The other instance in which it was asserted was begun in the midst of the experiments with Doris. Consequently the hypothesis of fabrication of the idea of obsession is absolutely untenable in this instance. (3) If it were the habit of Mrs. Chenoweth to ascribe obsession to such cases, even on the basis of subconscious information derived by supernormal methods, there would have been no excuse of the treatment which the trance gave to Sleeping Margaret. There was the same reason for treating her as an obsessing agent as any other. It was quite contrary to any natural expectations that she should make an exception of this personality. Moreover, it happened that the claim made in the trance that Sleeping Margaret was the subconscious of Doris was contrary to what would be expected of a telepathic theory of the phenomena. Dr. Prince believed Sleeping Margaret was a spirit and I was ready to accept that view in spite of the overwhelming evidence that her knowledge was limited to the normal experience of Doris, in as much as my view of the problem of obsession did not require me to suppose that the contents of an obsessed person's mind were necessarily transmitted from the transcendental world, but might be merely instigated. Telepathy ought to have made a drive for spirits so far as the minds of all three of us were concerned, tho mine did not believe it. The subconscious of Doris herself did believe it and since the believers in the telepathic hypothesis make it depend on access to the subconscious of sitters and similar reservoirs of information in others the conditions were especially favorable to the interpretation by the trance of the situation in the minds of both Dr. Prince and Doris with my mind open to any view that the facts would prove. In any event there is no natural excuse for making Sleeping Margaret an exception to the idea of obsession when you are supposing fabrication or habit on the part of Mrs. Chenoweth. (4) The controls themselves do not conceive the obsession as Mrs. Chenoweth would do. They admit that secondary

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personality is present with Doris and simply superpose obsession upon it or interfuse it with secondary personality. Mrs. Chenoweth would not do this from normal ideas. She believes in all such cases that the phenomena are spiritistic in the transmissive sense, tho she would theoretically admit the possibility of subliminal coloring. Her natural inclinations would not be to apply the ideas of interfusion as I have supposed them and worked them out. The controls thus take a view quite different from what would be most natural on the theory of critics.

Summary and Conclusion.

We start in the Doris case with an illustration of multiple personality, whatever explanation we may give of the facts. This description of it as multiple personality means that the behavior of Doris is that of several distinct persons. The mental phenomena connected with her organism had the appearance of being events in different people. The cleavage between the several personalities was as great, or almost as distinct, as between as many physical bodies. But they betrayed superficially no evidence of foreign invasion as in the Thompson-Gifford, the de Camp-Stockton, and the Ritchie-Abbott phenomena. On their own credentials there was no scientific right to characterize them as the invasion of spirits. The first two volumes of record and discussion show clearly that this verdict is correct. Margaret, Sleeping Margaret, and Sick Doris, the names of the principal personalities, showed not the slightest scientific evidence of being transcendental agents. We had to rest content with the description of them as dissociated groups of mental states in the same subject or organism, until cross reference would prove them to have been connected with foreign influences, even tho they were states of the subject.

The simplest theory of the lay mind would be that the mere dissociation was evidence of spirits. This means that laymen and Spiritualists would most naturally explain the facts by making Margaret, Sleeping Margaret, and Sick Doris spirits and Doris the normal personality. Investigation, however, did not sustain so simple a view. This investigation could not be carried on exclusively with Doris herself. Her own experiences gave

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no witness to the personal identity of the personalities as discarnate agents and no such theory was permissible on their credentials alone.

Consequently recourse was had to experiments with a trained psychic who knew nothing about the case and was never allowed to see her at any time. This effort was directed to ascertaining whether the various personalities would communicate through this psychic. The hypothesis was that, if Margaret, Sleeping Margaret and Sick Doris were really spirits and not merely dissociated groups of mental states of Doris, they would communicate and either prove their identity or show that they were the same personalities that affected Doris. The outcome was that "Margaret" did communicate and Sleeping Margaret did not. Sick Doris did not communicate in any way to prove identity, but it was claimed that numerous spirits had influenced that state. But "Margaret", the communicator, had characteristics which were not always apparent in the Margaret personality of Doris, tho incidents common to the two were plentifully told both by "Margaret" and by other personalities.

One personality claimed to be present with Doris of whom there was no definite trace in the phenomena of Dr. Prince's record. This was Laughing Water or Minnehaha. It is perfectly evident that this personality knew much about the life of Doris, in fact, incidents covering more than one of the others and that were common to all of them. At first I thought she was Margaret, but the sequel showed that she was not. In so far as the name is concerned there was not the slightest trace of her in the phenomena of Doris and no Indian characteristics that were noticeable or discoverable. Hence one might raise the question whether her claim to be an influence there could be respected. But the incidents told by her make the claim clear and assured, if there is any evidence at all for foreign presences. They did not prove the case a simple one, however. They made it far more complex than was superficially apparent in the record of Dr. Prince and it was complex enough there.

After revealing the main personalities connected with the case, the controls made it still more complex by bringing personality after personality said to be influences upon the case and

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made them confess, removing them from their relation to the case. There was no definite evidence in the life of the girl that these personalities had ever been present at all. But certain incidents were quite consistent with the hypothesis: for instance, the horse-stealing. This was said to have been influenced by a man, tho the events took place during the Margaret personality. In this process the case was made a text for showing the large problem of obsession and the possible extent of its occurrence. Then Minnehaha was given time and opportunity to show her knowledge of the case while she developed power to communicate, which she had not done through Doris. During all this work the Imperator group were developing Doris as a psychic and automatic writer, thus carrying out their claims that the cure of obsession is the development of good influences in substitution for the bad. Strikingly corroborative of this view is the Patison case which accompanies the report on the Doris phenomena.

The question whether it is an instance of obsession will depend on the evidence. In this respect two things are clear. (1) The mother gives excellent evidence of her personal identity, and in the course of it suggests the existence of obsession, tho she may have obtained her information on this point only after her connection with the present experiments. (2) Minnehaha and others prove the identity of personality as between the phenomena of Doris and the messages through Mrs. Chenoweth. Some sort of influence of a foreign type is evident, whatever you call it. But in making that influence clear, or in showing the complexity of the case we must take into account the following facts as indicating the nature and extent of the evidence for obsession.

1. The existence of a large mass of evidence for personal identity in the communications. The mother of Doris proved an excellent communicator in this respect. Her veracity is fairly well established by this circumstance.

2. Dr. Hodgson, George Pelham and Professor James, while attesting the nature of the phenomena, supply some good evidence for personal identity.

3. The Imperator group, some of whom had not communicated before through Mrs. Chenoweth, give evidence that

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they are the same personalities that communicated through Stainton Moses and Mrs. Piper and in this way sustain their veracity also.

4. The general veracity of the controls in what is provably supernormal must have its weight in estimating the probabilities of non-verifiable incidents and statements. That is, assertions that obsession prevails in the case will have its probabilities affected by the veracity and evidential matter communicated by the controls.

5. The absence of evidence for subconscious fabrication or extensive coloring of the facts must weigh somewhat, if not a great deal, in estimating the evidence and the probabilities of non-evidential incidents.

6. The dramatic play of personality is wholly consistent with the spiritistic interpretation of the phenomena and, especially in the contrast of character between the evil and the good personalities, makes doubtful any claim that the vulgar and profane elements reflect the real personality of the psychic.

7. The proof of obsession does not depend on obtaining the characteristics of Margaret and other personalities through Mrs. Chenoweth, tho obtaining them would improve the evidence. It suffices to have the personalities illustrated in incidents showing cross reference.

8. The fact that all messages must come through the subconscious and that all influences must express themselves through the subconscious requires us to allow for differences between the phenomena manifested in Doris and the messages delivered through Mrs. Chenoweth. That is the subconscious of each must color foreign influences and establish differences, tho common elements be found in sufficient quantity to prove the foreign invasion.

9. Secondary or multiple personality represents descriptive, not explanatory conceptions, while obsession represents the explanatory. The consequence is that obsession and secondary or multiple personality cannot be rival hypotheses. Obsession claims to assign the cause where multiple personality can only name the phenomena and limit evidence, but not explanation.

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10. The theory of obsession does not require us to explain the nature of the phenomena in the person of Doris, but only their instigation or occasional cause. That is, we do not require to produce by cross reference in their integrity all the phenomena manifested by the secondary personalities in Doris, since we have to allow as much or more for her subconscious in her phenomena as we would in the messages of Mrs. Chenoweth.

11. Margaret, Sleeping Margaret and Sick Doris, as phenomenal manifestations in Doris, do not require to be regarded as spirits, but as subconscious effects of spirits with interfusion of their own influences. That is, we do not require to regard the secondary states of Doris as *transmitted* but as *instigated* states, tho there may be instances in which they are partly or wholly transmitted.

12. We may regard the conditions named as Margaret, Sleeping Margaret and Sick Doris merely as definite conditions controlled by a given spirit and subject to the influence of any and numerous others, tho maintaining the fixed character of the control or main personality. This is the condition in properly developed mediumship. The control colors all the messages and is the medium of transmission for other transcendental agents. So we may regard the personalities in the Doris case as subconscious states maintained by a control, with various degrees of sensitiveness, in most cases not accesible to evidential phenomena at all.

13. The hypothesis of obsession must be regarded, in this instance, by the critics as involving the view of the controls through Mrs. Chenoweth that the case is one of various secondary personalities. Even the spirits claim that the obsession does not exclude secondary personality.

14. Instead of following the natural predilection of Mrs. Chenoweth for making all such personalities spirits, the controls make Sleeping Margaret a secondary personality, "the spirit of Doris halfway out and halfway in." Obsession is affirmed as consistent with this position and so made primarily instigative, in this instance not primarily transmissive.

15. The final development of the subject into a medium with a normal procedure and similar to those cases in which the same

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controls have elsewhere manifested. That is, ordinary and healthy mediumship is obsession organized by intelligent and ethical guides.

If all these conditions are taken into account there will be no difficulty in understanding in what sense obsession is supposed or affirmed in the case. It is quite a triumph to have the very record teach a view of it that is quite contrary to the natural instincts and prejudices of Mrs. Chenoweth and consistent with all the claims of the psychiatrist, except the view that it is *only* secondary personality. I have had to emphasize and reiterate this view of it in order to set aside the popular interpretation of such phenomena, where obsession is suspected. No doubt it would seem much clearer if the popular idea were sustained or proved. But science has to do with ascertaining the facts and shaping its theories accordingly. I have always held to the view that mediumship generally was quite opposed in its facts to the popular conception of it; namely, that spirits occupied the organism and expressed their personality in its purity. They may occupy the organism, but they do not always succeed in transmitting to it, or through it, their mental states as they would if it were their own. I have always insisted on having the subconscious of the psychic a part of the result, even when the evidence for it is so small as not to be detectible. The quality of the mediumship will depend wholly upon the extent to which subconscoius influence can be inhibited from coloring the transmission, either by the controls or by the subconscious itself. The poorer the mediumship, the greater the influence of secondary personality. The better the mediumship, the less the influence of the subconscious. Now Doris was simply a poor medium for any such purposes as we require to prove a spiritistic hypothesis. She could be influenced, mostly through the motor system, by outside agencies, but they were not capable or were not willing to organize her mediumship for any useful or rational purposes. There could be no evidence of it at all in her own phenomena. But for cross reference we could not have believed in the obsession.

There are two main forms of obsession which may vary or interfuse with each other in different degrees. (1) What I shall

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call the *transmissive* form which is illustrated in the Thompson-Gifford, de Camp-Stockton, and Ritchie-Abbott phenomena, where the personal identity of the discarnate and obsessing agent was provable. (2) What I may call the *instigative* type which is illustrated by the Doris case and a few others which we have not been able to publish as yet. The Patison case may combine the elements of both types. But the instigative type is that in which the discarnate acts as a stimulus and elicits the action of the subconscious with the minimum of transmisison.

The process involved in this second type is well illustrated in the phenomena of hallucinations. These are due to secondary stimuli. That is, the stimulus in hallucinations is not the ordinary normal object of sense. In normal vision, for instance, the object and its light are definitely correlated with, or represented more or less, in the perception. But in hallucinations the perception has no such relation to the stimulus. The stimulus may be in touch and the reaction in vision. Blood pressure may affect hearing and produce sounds. An irritation in the stomach may give rise to all sorts of visions. In all such instances we recognize the cause, but not that the object of sensation and perception rightly represent it.

The same law may operate in the phenomena of obsession. The stimulus might be spirits and the mental reaction the subconscious ideas, memories, habits and impulses of the organism affected. Of course, we should have better evidence of the obsession, if the phenomena evoked were always transmitted ones, as we find them in normal mediumship. But, altho we might desire or expect such phenomena in obsession, the evidence shows that we do not always get them, and if we had only the experiences of the subjects themselves to depend upon, we should be wholly without proof. But fortunately such phenomena as those of Mrs. Chenoweth on this and other cases show unmistakably that the obsession is there, tho personal identity is not established by them. Identity of personality is established and whether it be or not, as it was not in the case of many of the alleged obsessing influences, the testimony of those who were provably discarnate beings must have its weight.

Very good analogies may be obtained in regard to this point

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of view, representing the instigative type of obsession. It was said of Daniel Webster that he could not speak most effectively unless he had taken a dram of liquor. But no one ever thought of attributing his eloquence to the whiskey or brandy. We may stick a man with a pin and we should not suppose that his thoughts were transferred from the pin! But in both illustrations the instigating cause is the physical stimulus.

A far better illustration, however, is in such phenomena as uttering a word or phrase to a man and watching for his reaction. Association brings up his own memories and the ideas evoked by the stimulus are not transferred from the stimulus itself. This is, in normal life, a phenomenon exactly like that which may take place in most obsession. The stimulus elicits subconscious and other functional activities and may not involve the transmission of the thoughts or even exact motor influences from the foreign stimulus. We may therefore take for granted that this record exhibits clear evidence for obsession and that there are two important lessons to be learned from it, and perhaps many others still to be determined.

The first of these lessons is the modification which such a view introduces into the study and cure of certain types of alleged insanity. Here is the revolutionary factor for medicine. It is probably true that many thousands of similar cases languish and die in the asylum simply for lack of a correct understanding of the facts and of the method for curing them. The present case was one that the physicians did not believe to be curable. It was not only curable, but is developing into a mediumship that will be as useful as it is illustrative of the way to cure such cases. It also illustrates what we need to be on the alert for in the discovery of liabilities in time to prevent the occurrence of such phenomena. Tho we cannot always prevent the accidents and injuries that may cause such phenomena, we may be able to understand them earlier and prevent the disastrous development of them.

But the second important lesson is found in the condition of mind in the spiritual world that gives rise to such phenomena when the occasion occurs for the admission of invaders. In all the cases of obsession with which we have dealt the discarnate

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spirit doing the mischief has been either an immoral character or one ignorant of the situation, and according to Socrates ignorance is the supreme sin. But what we find in all instances is a sensuous view of life. Those who have not cared for spiritual realities and culture when living, or who have led vicious and low lives are the ones most likely to give trouble, wherever they find a person with psychic proclivities that are unprotected by proper development and guides. Many of the obsessing agents show that they cannot, or do not, rise above their earthly memories and instincts. This is just what should happen on the principle of personal identity. But most people imagine that character in the spiritual world, even tho it was not good to start with, would improve. But they have no conception of what it is that makes a change of character possible. It is the desire of the subject that is the only possible instigative influence in the direction of betterment. If that desire does not exist the reform will never take place. Cagliostro had not wanted a spiritual life when he was living and there is no reason that he should obtain it after death, unless he desired it. In any case, every individual is handicapped by the life of a libertine and in proportion as his tastes and instincts have become fixed he remains so. We see it here every day of our lives. It is only the realization of our bad conditions and a desire to rise out of them that can start the will in the direction of improvement. But it is no delightful prospect to see the iron law of fate in the preservation of low habits and their influence on the living. What we see is the necessity of beginning that spiritual development which will protect us against the fatalities of vice and sin. We do not know how far they influence normal life and indeed Edmund Gurney, one of the communicators, expressed his own ignorance of it on the other side, being himself appalled at the possibilities and not knowing whether the influence was conscious or unconscious or whether it was individual or collective. But we have not proved it so effective a part in normal life as in the abnormal. Apparently in the Patison case it was certainly complicated with normal experience and so interwoven, or interfused with it, as to make the two indistinguishable. But the most appalling thing

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is the persistence of character evidenced in many of the phenomena. Faust's terrible verdict

> Es kann die Spur von meinen Erdetagen
> Nicht in Aeonen untergehn.

comes to us with terrific force when we observe the nature of many of the obsessing agencies in this and the Patison cases. But there is one thing that we must not forget, a fact which may explain away some of the ugly aspects of the phenomena. It is that we do not yet know the process of communicating well enough to say that we get all the facts or a correct conception of the complete situation. It is noticeable that the same communicators do not always give the same facts through different psychics. There is evidence that this is not wholly due to the modifying influence of the subconscious in each instance. Much may be due to the selective power of the controls and also to the inability of the communicator to determine the facts which shall go to the control. Many a message comes unintentionally and rarely can the communicator control the process at will. Hence the facts which come to us and look so ugly, while they truly reflect the character of the subject, may not reflect the whole of it, tho it does reflect the handicapping influences in the struggle for progress. No doubt some are correctly represented, but we are in no position to dogmatize or to assume that we know the whole situation. We are sure only of the fearful implications of personal identity and to realize this will be to create a protection in spiritual character against the fatal influence of sensuous ideals.

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DETAILED RECORD.

Part I.

Experiments with Sleeping Margaret.

The experiments with Sleeping Margaret began before I started those with Mrs. Chenoweth and continued for a period after the latter began. Nevertheless I have resolved not to intersperse the present data among the records with Mrs. Chenoweth, tho a strictly chronological order might require this. But as they are properly dated the chronological order can easily be determined by the reader. I thought it best not to interrupt the more important record of Mrs. Chenoweth. The only matter of interest in the chronological order of the present sittings with Sleeping Margaret is the influence of the work with Mrs. Chenoweth upon the subconscious of Doris. The reader can ascertain this by comparing any given record of Sleeping Margaret with those of Mrs. Chenoweth on preceding dates.

519 W. 149th St., New York.
6.50 a. m., Oct. 31, 1914.

[I went into the room where Doris Fischer was sleeping and at once her voice spoke to me and the following conversation ensued:—G. O. TUBBY.]

Hello, Miss Tubby. [Stenographer.]

(Hello!)

I'm Sleeping Margaret.

(Are you?)

Yes. She's sound asleep. [Eyes opened an instant, and a smile twinkled over her face. Eyes closed again.]

(Are you?)

She is.

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I see. Well, well! [1]

[The eyes had closed tight again and she lay sound asleep without further remark. I left the room for about ten minutes, and on my return found Doris herself fully awake, with a morning greeting for me, as tho we had not spoken together at all before. I asked her how she came to wake so early. She said she didn't know, she always woke up earlier in a strange place. This had been her first night in New York, and she had slept well. We had told her she might sleep as late as she liked in the morning, as she had had

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1. Along with experiments that were to be conducted with Mrs. Chenoweth for cross references it was my plan to experiment with Sleeping Margaret, but this outbreak was wholly unexpected and unintentional on our part. Miss Tubby had gone into the room on another errand and the sleeping personality discovered her. The only interesting thing psychologically is the reference to the third person in "*She* is", as if explaining that it was some one else speaking than the normal Miss Doris. We have already learned that Sleeping Margaret claims to be a spirit and distinguishes between herself and the real Doris, just as Sally did in the Beauchamp Case reported by Dr. Morton Prince. Cf. "*The Dissociation of a Personality*".

I should, perhaps, explain at the outset the peculiarity of Sleeping Margaret's claim to be a spirit. It would appear to be totally inconsistent with the claim made by the controls that she is not a discarnate spirit. The facts, however, show that it is not. I have explained in the discussion of Hypotheses what Doris's idea of a "spirit" is and it explains the nature of the split between her normal self and the secondary state in which she claims to be a spirit. She had no definite conception of what a spirit is when asked in her normal state, so that the conception which her subconscious has of it has evidently been formed in that dissociated and somnambulic state, disconnected from her normally sensory life. Hence she might claim to be a spirit without implying that she was discarnate, assuming that we are all spirits and what she had heard from her mother and preaching generally as well as contact with discarnate consciousness may have instilled her mind with the idea and yet not infused it with any conceptions of a discarnate existence. Combine the cleavage of secondary personality with the idea that you are a spirit, without having any idea of the discarnate at all, and the whole phenomenon of Sleeping Margaret is perfectly intelligible and would have no real contradiction with the assertion of the controls through Mrs. Chenoweth that she is not a spirit, meaning that she is not discarnate, and hence only the spirit of the girl herself. Cf. pp. 175-191.

Dr. Prince remarks of the opening of the eyes: "It was not Sleeping Margaret opening the eyes, but what I call a 'false waking' of Doris. I have witnessed it many times. It is the result of being startled by something novel in environment, etc. She sees nothing and remembers nothing."

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little sleep the night previous. Hence my question seemed entirely natural to her. G. O. TUBBY.]

New York, October 31st, 1914.

This afternoon about 5 p. m. Doris brought me a slip of paper which she said had been written on in her sleep. The passage written is as follows: "Dr. Hyslop, Can I write a letter tonight. S. M."

Dr. Prince reports that she has never heard of "Sleeping Margaret", for whom "S. M." stands. The paper was evidently a little puzzling to her, Doris, as she did not seem to know its meaning when she gave it to me. I told her I understood it. It was not my intention to try her for writing so soon after arrival, which was yesterday evening. I had been advised to wait a week for it by Dr. Prince. Evidently she is desirous of getting to me, and I shall try the experiment. JAMES H. HYSLOP.

A little later I told Doris that I would have an experiment after she had gone to bed and it was understood. She retired at 10 and I waited until she had gone to sleep and then knocked on the door and was admitted. I had previously arranged a stand and secured an electric flash light to illuminate the table without illuminating the room. The following colloquy then occurred, a part of it in writing and a part of it oral.

10 P. M. October 31st, 1914.

[Oral.]

She's sleeping.

(Shall I put out the light?)

No, I don't mind.

I want to write a letter to that fool doctor. [Pad and pencil given.] I am liable to run the letters together. [Then held the electric light so that I could watch her hand.] [2]

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2. It was not natural to her normal self to speak of Dr. Walter Prince, her adopted father, in this way. She was normally as attached to him as to a real father, and always spoke of him as "father", and never as "fool doctor" within my hearing, and I imagine it the same everywhere.

Of this slip of paper Dr. Prince writes: "Doris was terribly shaken by the discovery of what this paper meant, but evidently concealed her emotion.

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[Writing.]

What on earth possessed you to write....you to write such a letter. That was the worst mistake you made for a long time. If anything is wrong why did you not tell her out. When you get this letter write at once and [nearly superposing and hand pulled down] and tell her what is the matter.

Now I am going to give him a dose of his own medicine. [Sentence oral.] [3.]

Dr. Hyslop may see Margaret but don't worry if fifty phases come back she will get well some day. Sleeping Margaret. [Sheet finished.] [4]

[Oral.]

Now I want to write some more. She must know she is writing as she wants to relax, but I have to hinder it. [5]

[Writing.]

She cryed ied [written on "yed" to correct] for about three hours and imagined all sorts of horrible things. [Writing ended. Pencil laid down.]

[Oral.]

(What did she cry about?)

She wrote me an almost heart-broken letter, saying that she had discovered what I had not told her; namely, that there was still another personality; that she did not believe she would ever get well and be like other girls, and that she would like to die."

3. Dr. Walter Prince, her adopted father, had written her normal self a letter about things at home that worried her and the intention here is to reproach him for it.

4. The threat here is to have me see Margaret, another personality whom Dr. Walter Prince had tried to exorcise or suppress; and he did not want her to return.

5. The reader should remark here that the allusion is to the natural lethargy and relaxation of sleep which would prevent writing, and hence the prevention of this relaxation is to restore tonicity enough to the system to make writing possible. He should also remark that the writing and speaking went on simultaneously.

"Doris had cried so much," says Dr. Prince, "on account of her poultry and because of her discovery of Sleeping Margaret, that the latter thought it possible that Margaret might return."

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She thought something was the matter with the chickens. She was homesick and expected an entirely different letter.

(Do you stay with her all night?)

Sometimes, if worried. Sometimes I go away if she is not worried. Probably I will stay tonight. I have been with her ever since she left California, night and day. I promised Dr. Prince I'd get her here safe.

(Where do you go when you go away?)

I go into the air, I guess. I don't know where I do go. I know where I go but I don't know how to say it.

(What does it look like?)

It looks like space.

(Is it light?)

Yes, not always. It is dark sometimes.

(Do you see other people?)

Yes.

(Are they dead or living?)

I don't know. I know they are not dead. Do you mean they were living but now dead people?

(Yes.)

I don't know. I never met one that stayed with persons all the time. Perhaps some do, but I never knew them. I would have to talk if she knew about me. I would then talk when she is away from here.

(Have you seen any people that were living but have left the body?)

No, not that I know. I don't know whether they ever lived in the flesh or not.

(Can you distinguish between those in the body and those out of it?)

I don't understand that.

(Can you tell the difference between living people and those who were once living?)

Yes.

(How?) By seeing them. (What is the difference?)

One is in the body and the other isn't.

(What do the others do?)

All have different work, some one thing, others other things. I have to take care of Doris. Many give warnings of danger or death.

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(Have you ever been in the body before?)

I don't know. [6]

(What is your name?)

That I don't know. I haven't any name I guess.

(You call yourself something now.)

Just the guard or Sleeping Margaret. That's what Dr. Prince called me when I came here. But I am called a guard.

(Did you ever hear the word "guide"?)

No, I heard "guard", but that was all.

(Did any one send you here to guard her?)

Yes. (Who?) I don't know his name. He is higher up than

---

6. All this account of herself must explain itself and may be compared with what Sleeping Margaret has already said about herself to Dr. Walter Prince. I had to get my bearings with her in raising the questions I did, as I wished to see what relation the facts sustained to secondary personality. Readers should note the verisimilitude of the reference to going "into the air" or space to accounts given by "communicators" through mediums about the soul of the medium leaving the body in sleep and trance. How much Miss Doris knew of this normally no one, perhaps, can determine. The statement that it is light, but sometimes dark, probably reflects the fact that there is sometimes a light in the room when she, Sleeping Margaret, is there and sometimes none. I had an electric light to illuminate the pad on which I had to write and at the same time not to illuminate the room particularly. Tho her eyes were closed they could yet respond to light through the eyelids.

The difficulty of distinguishing between the dead and the living is interesting, not because it has any evidential significance, which it has not, but because it may reflect the confusion which many people manifest normally about the word "dead", thinking it means annihilation. But assuming, as later affirmed through Mrs. Chenoweth, that she is partly out of the body in this state; and as often stated about psychics generally, that the soul is out of the body in sleep and trance—that is, the subconscious is out of rapport with the physical world and more or less in rapport with the etherial world—we may understand that it is possible for this half way condition to make a distinction between the living and the dead difficult. She might see the "spiritual body" of the living and not distinguish it from the same with the dead, assuming that there is such a thing. But here, as everywhere else, Sleeping Margaret either cannot communicate with the dead at all or does so in a very meager manner. There is no evidence that she does it at all, and it is only interesting psychologically that she claims to have some sort of communication with spirits.

The statement by Sleeping Margaret that she would have to "talk when she is away from here", meaning the normal Doris, would seem to imply that she, Sleeping Margaret, would have to take possession if Doris left the body. But the superficial meaning may not be the correct one. I do not think it is

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I am. I was to take care of her till I was released. I can leave her any time. If things were pleasant I would go now. [Sighs.] [7]

(Had we better stop?)

No, she always squirms a lot anyway. She is sleeping soundly.

(You never knew who the one higher up is?)

No, I don't know the name. I don't know whether he has a name or not. Lots are higher up than I am. There are very few with me in this line.

(Now, Sleeping Margaret, I have to go to Boston tomorrow and will not be able to return before Wednesday evening next.)

Are you going to take her to Boston tomorrow?

(No, not till the week after.)

No. (You can look after her.) Yes, I'll take care of her. Never be afraid she will get hurt or lost. If she were hurt I would

---

clear what is meant. Sleeping Margaret did not seem to be able to distinguish between the living and the dead and her conceptions of a spirit, like those of the normal Doris, are so vague that we cannot attach any importance to the statements here, on any theory of the phenomena. The statements might mean nothing more than that Sleeping Margaret would have to be present all the time, if Doris left permanently.

Dr. Prince remarks as follows about statements made generally by Sleeping Margaret:

"I will specify all statements regarding Sleeping Margaret's nature, powers, environment in the spirit world and such matters, which are new to me, because I had made no inquiry concerning them. If there is any contradiction of what she had alleged to me, I will specify that also. Otherwise you may know that the statements are both familiar and consistent.

"'It looks like space' is new. I never asked the question. Also 'dark'."

The reference to "chickens" at the outset may be coincidental, tho her chief interest at home was in the culture and care of chickens. Soon after this, word came that a lot of them had been stolen. But there is no evidence here that she had become supernormally aware of this or previsioned it, tho the theft occurred between the 24th and 29th, before she could have heard of it. But she was naturally concerned about them and the dream was not about any theft of them.

7. This use of the word "guard" instead of "guide" will have its interest later when we observe it coming through Mrs. Chenoweth, who knew nothing of the facts. If Miss Doris had been familiar with spiritistic literature she would have used the word "guide" instead.

Says Dr. Prince: "The statement, 'I haven't any name, I guess', is consistent with what she had latterly said. I have recorded that earlier she said, 'I know who I was'. Perhaps she did not allude to her name. 'When I came here' means when Doris came to live with us."

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be away. I shan't leave her. Dr. Walker said she wouldn't live. I told Dr. Prince she would live. It wasn't her time yet. She didn't. [8]

(How near do you stay?)

Pretty near. Within distance I come right to her. So I'm not far away.

(How far?)

I don't know in miles.

(Do you stay more than a mile?)

Why no, I don't think so.

(You don't know exactly what a mile is, do you?)

I got a pretty good idea away from here. It may be that or not quite that.

(How do you influence her?)

I don't at all. I wish I could. I could if she knew I was here, but if I were inside her she would have another phase. Before I came out here Dr. Prince and she were both sleeping, he in one place and she in another. I called her and made her call him. Both were sleeping soundly.

(Well, I think that is enough tonight.)

You send that letter right off. If I was there I wouldn't speak to him for a week.

(Good night.)

You take this with you. [Referring to pad and pencil.]

(Yes.) [9]

[I then took pad and pencil and left the room, turning out the light as I went.]

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8. "Dr. Walker" is the name of her old physician before she moved west and while she was living in the east.

9. This ignorance of the amount of space is analogous to the ignorance of "spirits" regarding *time*. But any normal person would probably have the same ignorance of space in sleep.

The incident about calling Dr. Walter Prince is this. She was to take a certain train east and to rise at a certain hour. Both were oversleeping, and Dr. Prince heard a voice call him and it awakened him. He told the normal Doris of the fact and apparently that it was her voice. The statements then must explain themselves on any theory.

As to the statement about not speaking to him, Dr. Prince says: "Once she did not speak for four days." The normal Doris never behaved in this way.

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The writing in her sleep was quite different in style from that on the slip of paper given me in the afternoon.

J. H. H. and G. O. T. November 4th, 1914.

[I had another séance with Doris tonight. She had gone to bed somewhere about ten o'clock. I went a little later and knocked at her door, and Sleeping Margaret answered and said I could ask some questions. The following is the record:]

(Where does Doris go, when asleep?)

[Pause.] She is here. Underneath, I should think.

(She does not leave the body, then?)

No.

(What does she look like?)

[Pause.] Do you mean when asleep?

(Yes.)

Looks like herself. Do you mean that?

(Do you see her physical body?)

No. (What do you see?)

I guess I see her mind, because I can see the thoughts that she thinks all day.

(Can you see thoughts?)

Yes.

(What do they look like?)

They look to me like what a moving picture does to Doris.

(And the thoughts are different from herself?)

Yes. Some are subconscious, some she knows about, and some she does not. Some are old thoughts that she didn't know about. They may be thoughts that happened years ago. I see those as well as the others.

(How do you distinguish between yourself and Doris?)

I am not in the same place as she is, and I am different from what she is.

(How far are you separated from her?)

In inches?

(Yes.) [10]

10. This asserted inability to see the body of Doris has an unusual interest, on the theory that Sleeping Margaret is a discarnate spirit. For she

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I should think about a couple of inches.

(I thought it was a mile or two, the other night.)

That wasn't when I was with her.

(When she is asleep you are near?)

Yes. Not always. Sometimes I am away. I don't stay with her always.

(Do you know what a medium is?)

Yes.

(When did you hear about mediums?)

Through Dr. Prince.

(Had you never heard before?)

No.

(Do you know what it is that makes one?)

No. If I could see one, I could tell better.

(Can you tell one now?)

I don't know.

(Those higher-up have never taught you, have they?)

No, we have go-betweens. I don't see the Higher-up very often.

(How can you tell they are higher up?)

[Pause.] I guess because they are above us. I don't know. They have more authority, I guess.

(Are they very light?)

---

should see either the body or the etherial organism which is its counterpart, on the spiritistic theory. But here she denies seeing the body and affirms only the perceptions of the normal self's thoughts, which is precisely what takes place in normal sleep, and somnambulists differ from normally sleeping persons only in being able to talk about things. Apparently it is only a somnambulistic condition cognizant of the thoughts and memories of normal life. The description of the stream as "like what a moving picture" seems to Doris is remarkably apt and it is an admission of what psychology recognizes about the subliminal life in all of us.

Taken with the remark of Dr. Prince about the curious ideas of the personalities about the relation of the soul to the brain, the distinction between Sleeping Margaret and Doris indicated in this passage might coincide with the distinction between the soul and the body. On that view of the matter, Doris would be the body, and the naïve conceptions which the normal self has of a soul might well take this form.

Respecting the distance she is from the body, Dr. Prince says: "It refers to the supposed seat in the brain. I have a curious diagram of the alleged centres from which the several personalities exercised control. Dr. Walker thinks there is some scientific foundation for it, or may be."

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In weight?

(Color.)

Yes. White light. I am too, when I am out of the body. [11]

(Have you ever lived on the earth?)

I don't know. I must have, because it was familiar when I came to it, if that is any way of telling.

(Do you remember any of your life?)

No.—You mean since I came to Doris?

(Yes.)

O, all of it.

(Any before that?)

No.

(Do you know why?)

No.

(Have you ever seen your father or mother?)

My own, or Doris's?

(Your own.)

No.

(Have you seen Doris's?)

Yes.

(Is she living?) [*Mother* intended. Answer later proved to be correct: Doris's mother is not living.]

No. She is one of the ones higher-up.

(Has she ever come to Doris?)

Yes, two or three times. And once she didn't know of; once when confused, and she doesn't remember. [12]

---

11. The inaccessibility to other spirits is interesting as admitting a limitation which the subconscious does not always observe in cases of the kind. The distinction of "planes" or those "higher up" coincides with the general idea of spiritualism, but we cannot say that the idea has not been acquired normally or by the work of Dr. Walter Prince.

The illusion to white light also coincides with statements made through other sources, but we cannot make an evidential point of it.

Of the allusion to "white light" Dr. Prince says: "It is new, and also the reference a few lines later to its being 'familiar'."

12. I learned from Doris in her normal state that she had once seen an apparition of her mother, who was dead, but she had no recollection of ever seeing her more than this once.

Dr. Prince adds regarding this alleged instance of the mother's coming:

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(Have you seen her grandfather?)

No, he's living yet.

(Her grandmother?)

No, her grandmother is dead. I haven't seen her, living or dead. [13]

(How long have you been out of the body?)

Do you refer to the time when I came to Doris?

(Yes.)

I don't know.

(You don't know when you lived?)

No. I only saw I was in this place, and those higher-up sent me to care for Doris till I would be released. There are lots like me in this place with me. They wait only to warn people, and come back. This was when Doris was three years old, when Margaret came. [14]

"It is new to me that the mother came to Doris once when she was confused. I shall ask Sleeping Margaret about it."

After consulting Sleeping Margaret Dr. Prince reports: "Sleeping Margaret says that the mother came at about the first part of our acquaintance with Doris, but it was a time when she was so ill and Real Doris's appearances were so short that the latter has no recollection of it.

13. Miss Doris never saw her grandmother here referred to, who is dead. Her maternal grandfather is dead.

Of the statement that the grandfather is living, Dr. Prince says:

"It means the maternal grandfather. It is curious that Sleeping Margaret did not know that he died about two years ago, for Real Doris knew it. In the reference to the grandmother the maternal grandmother is meant. She died when Doris was a year old and before she can remember at all, and before Sleeping Margaret came."

14. This account of her function to "care for Doris" must explain itself. The allusion to spirits coming to warn the living represents a familiar idea in spiritualism, but it may have been obtained in a normal manner.

In the work with Dr. Prince, S. M. claimed to have come at the same time that Margaret did or a few moments later, and this was at the time of the injury which brought on the dissociation. There is no reason to believe that this is a subliminal memory. It is more likely an interpretation that has occurred to Doris's mind subconsciously when trying to account for the phenomena, tho the normal Doris had not known anything about S. M. until a few days prior to this. The account of her origin was given long before this circumstance.

Assuming, as we must, that S. M. is the subconscious of Doris, the "lots like me in this place with me" would have to be regarded as her own subcon-

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Nov. 5th, 1914. 6.50 a. m.

I, G. O. Tubby, went to Doris's door, saw that she was apparently asleep, and quietly bade her good morning, asking if she were awake. There was no answer. I went to a door which faced her as she lay and said, "Are you here, Margaret?" [Pause.] "Sleeping Margaret?" No answer was made.

Nov. 5th, 1914, 11 p. m. J. H. H. and G. O. T.

(Are you here, Sleeping Margaret?)

Yes, I'm here. She'll turn over in a little while.

(Yes, all right.) [Pause.] (Now, do you know what I am going to do?)

No.

(I am going to take you to Boston, to a medium.)

Yes.

(And I want you to give your name, Sleeping Margaret, and do you think you can do that?)

Yes.

(It is done by writing.)

Yes, I can write it.

(And it can also be done by speech.)

Hm.

(Now, it may take you some time and patience to do it, but you will try and stick to it, won't you?)

What do you mean, about doing it?

(Why, it may be harder for you to talk or write there than here.)

O, Doris won't be sleeping, will she?

(The medium won't be sleeping?)

I say, will Doris be sleeping?

(No, Doris won't be sleeping, there.)

Well, where will I be supposed to write my name?

(On paper that I shall have there. You see, the medium will be in a trance, just like Doris's sleep.)

Yes.

---

scious hallucinations introspectively observed and interpreted in her childish way as spirits. Psychologically the phenomena must be at least that, if we are to evade the view that she is a spirit as claimed.

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(And you will be expected to speak through the medium instead of [through] Doris.)

Oh! Oh, I see.

(Understand?)

Yes, I understand now. I didn't before.

(All right, I want to get the name, Sleeping Margaret. And if you have any other name—)

I haven't. [15]

(—try and give that, too.) [Pause.] (Now, are there any other guides, beside you?)

The Planchette said there was three, but I don't know them.

(Have you ever seen them?)

No, I have heard of them, but I have never seen them.

(Do you think you could communicate with them?)

I could try, and let you know tomorrow night.

(All right. Tell them I want them also to communicate at Boston.)

[Pause.] All right. They call me *the* guard, and they're just the guards. [16]

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15. I never obtained any real or alleged message from Sleeping Margaret in any of the experiments with Mrs. Chenoweth. The sequel will show the exact situation.

I may be indulged a little revenge upon the credulous believers in telepathy here. If telepathy and impersonation are one thousandth as great as the believers in them maintain I should have had Sleeping Margaret impersonating a spirit through Mrs. Chenoweth: for, while I did not believe it, my mind was quite open to that view and telepathy had material enough in the mind of the girl to draw upon when it came to dealing with her through Mrs. Chenoweth. But not only was there not a word to assert that she was a discarnate spirit, but the very opposite was consistently maintained throughout. This fact explains the interesting limitations betrayed by Sleeping Margaret in this passage.

16. The normal self knew well enough what personalities purported to communicate through the planchette. It is a curious confession for a "spirit" to make that it had not seen these three alleged communicators.

Dr. Prince adds: "There are three guards in all, including Sleeping Margaret, as reported through the planchette."

But we must remember the peculiar sense in which Sleeping Margaret has to be taken as a spirit. At other times, however, she seems to be able to see "spirits", tho even this has to be qualified by the peculiar idea or absence of ideas about what spirits are. It is possible that the statement here that she

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(Now, how do you guard Doris?)

Why, I take care of her. If anything—a danger comes, I make her see it; or else I hold her back if she crosses the street too quickly, or something like that.

(Do you influence her muscles, then, not to act?)

Yes, but I can't influence her mind, that's all. The A-Phase, or Margaret, when she fell I could soften the fall, so that she wouldn't injure herself, and keep her from killing herself if she happened to fall out of a window, or something like that.

(By controlling the body?)

Yes, making it drop easy instead of hard.

(How do you do that?)

Why, I put myself in the muscles' place, instead of Doris, and keep the body from falling as it naturally would fall. I hold it back until it reaches the ground, and then I leave it go. [17]

(You can't influence the mind?)

No, I can't Doris's. She's stronger than I am, I think. That is, she resents any feeling that she's being controlled, or anything.

(But you can tell what's in her mind?)

Yes, always. And I can make her see things, the dangers, if she's—

(Can you put anything into her mind?)

No.

(You can't put pictures in her mind?)

No.

(Do you think in pictures?)

Sometimes. Sometimes I just think like other people.

(Well, is your thinking like a moving picture?)

Yes. Yours is, too, I should think.

---

has heard "of the guards" but has not seen them represents a subconscious recollection of what had been said to the normal Doris by Dr. Prince, and hence the absence of a visual experience would be natural enough and consistent with the view that Sleeping Margaret is the subconscious.

17. There is no way to verify the statement about protecting the normal self in an accident, except by conjecture, if that be verification.

Of the protection given Doris, as alleged here, Dr. Prince says: "Many times in the first stage of the case as known to me, when Sick Doris or Margaret was worn out and walking in a somnambulic state, I have seen her fall in an odd way, as tho something within her were letting her down carefully. She would slump down uninjured, when we thought she would surely be hurt."

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(But you can't transfer that to Doris?)
No. [18]
(Is she willing that you should influence her body?)
She doesn't know it, that I do. I suppose she would be.
(If she knows it, she would object?)
I don't know whether she would or not. I imagine she would.
(Did you come to Doris of yourself?)
No, I was sent.
(Do you know why you were selected?)
No. [Pause.]
(Do you know who sent you?)
I only know someone higher-up. I don't know his name.
(Does he come about frequently?)
Yes.
(Does he have any sign?)
No, not that I know of.
(Do you know what nation he belongs to?)
I should think, the English. I don't know.
(Is he old?)
No.
(Is he a relative of Doris's?)
No. No, he's no relation.
(Did he send the other guards there?)
Yes.

---

18. Just what conception of the situation is in mind or implied in the statement of not being able to transfer her thoughts to the normal self is not apparent. The interesting thing is the implied difference of personality between Sleeping Margaret and Doris.

It is a curious confession to make that she can affect the muscles and not the mind, tho it coincides more with her being a spirit than the subconscious, tho I imagine that dissociation might arise which would involve a retention of motor action and the loss of power to affect the normal mental stream. But some such thing has to be supposed, if we accept the statement here as true and the apparent truth of her protecting Doris as indicated would seem to support the truth of the claim.

It is interesting to remark here that Sleeping Margaret, while Doris was asleep, was unable to move any but the vocal muscles. The fact does not contradict what is said in the record, because the claim there is that she influences the muscles in her normal state. But she certainly cannot do it when Doris is asleep, except when writing.

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(Do you know all that Doris thinks?)

All the time?

(Yes.)

Yes.

(Whether you are present or not?)

Yes, if I am not present, I see it when I come.

(See it when you come back?)

Yes.

(Do you see it when you are away?)

No.

(How do you tell the difference between what is the picture in her mind now and the ones that were there?)

One is lower down.

(Which is the lower down? The thoughts she just thought?)

The ones she's thinking are higher up; and the ones she's thought a long time ago are lower down.

(What do they look like?)

They look like moving pictures.

(And the only difference between them is that one is higher up and the other is lower down?)

Yes. [19]

(Have the other guards been there as long as you have?)

---

19. It is interesting to remark the allegation that Sleeping Margaret does not know what Doris thinks when she, Sleeping Margaret, is away, but that the latter can tell the thoughts when she comes back. What this means psychologically is not easy to determine. Nor can we clearly imagine what is meant by the distinction between the past and present thoughts in terms of lower down and higher up. One wonders whether her allusion to "those higher up", regarding them as spirits, may not be the same distinction and so be a distinction between types of thought.

It is probable that Sleeping Margaret means by being "present" the condition of being "out" or manifest. The language consists with ideas derived from mediumistic phenomena, when "presence" means the coming and control of the discarnate. But these ideas must not be applied here, owing to the peculiar conceptions of spirit which the patient holds.

As to the "some one higher up" whose name Sleeping Margaret claims not to know, Dr. Prince says: "This is new."

In the matter of knowing what Doris thinks "all the time", Dr. Prince remarks: "She means that she has the power to do so. She never claimed that, as a matter of fact, she knew all that Doris thought, for she might be

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No, I don't think so, I think they have been there since the phases went away.

(When did you come?)

When Doris was three years old.

(What happened then?)

Her father picked her up and threw her down on the ground, and A-Phase came, and I was sent after her. [20]

(You came, then, before Doris's mother passed away?)

O yes, years before. Doris's mother died when she was 17. I came when Doris was three.

(I see. Did Doris's mother know that you had come?)

No. Didn't know Margaret had come, either.

(And who was Margaret?)

Margaret was the other phase. Margaret's coming was caused by the fall, by the bump she got on her head. But I came because I was sent.

(Has Margaret any other name?)

No.—O, Bridget.

(Do you know her last name?)

No.

(Is she old or young?)

She was young, and she grew up with Doris. She grew till she was ten years old, about, and then she stopped.

(Did Margaret live on the earth at one time?)

No. Margaret was caused by Doris's being hurt, that's all.

(She was just mental states of Doris?)

Yes. Yes.

(She wasn't a spirit?)

No. [21]

---

attending to something else. She has always been plain and consistent about this."

Possibly the distinction between thoughts "lower down" and "higher up" has come about from explanations made by Dr. Prince to both Doris and S. M. about mental states, present and past, and some etymological explanation of the term "subliminal" and allied terms. The ideas expressed by S. M. are quite original and have no support in the ordinary ideas of spirits.

20. This is a true incident in the life of the Doris and well known to her. "The statement about the 'guards' being there 'since the phases went away' is new. The question, as in the other cases, had never been asked."

21. Margaret is the name of the personality which had given the lady so

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(Well, are you a spirit?)

Yes, I am. We don't call them that, but that's what you call them.

(But Margaret was not a spirit?)

No.

(What do you call them?)

We call them guards. And some of the guards are called lights, to distinguish between them.

(All right. Now, I will just repeat that I am taking you to Boston, and that you can communicate through another person—)

Yes.

(—called a medium; and you can learn what mediums are, then, and how they act.)

All right. Is Doris going to stay up at Freeman's?

(Yes.) [22]

All right.

(And it will be safe to go out from Boston and back by herself, then?)

O yes, yes. I will take care of her.

(That's all tonight.)

All right.

(Now you try and see if you can get into communication with the other guards.)

All right. Did you get a letter?

(No. Thank you. So, good-night.)

Good-night.

---

much trouble, and this statement that she is just mental states of Doris is what Dr. Walter Prince believed about her, and Doris knew the fact. In the communications through Mrs. Chenoweth apparently some one named Margaret appeared and claimed to be a spirit, a claim wholly opposed to the belief of the girl.

Margaret sometimes called herself Bridget, and, of course, Doris knew this fact.

The statements made about Margaret coincide with what Doris believed about her as merely a "personality", the product of dissociation, and this came to her in her talks with Dr. Prince. Later the opinion of S. M. underwent a radical change owing to the apparent communication of this Margaret through Mrs. Chenoweth.

22. Freeman is the name of the lady with whom Doris was to stay during the experiments. She was personally known to her.

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[After we had left the room and the hall adjoining it, a candle which lighted the table on which G. O. T. took notes, burned a scorched spot in the top of the box-lid which surrounded it to keep the light from Doris's eyes. Doris got up and rattled the door of the room where Dr. Hyslop was and called out, "The paper's on fire!" In response to inquiry of G. O. T. she replied that it was all right now. The paper or the box had caught fire and Dr. Hyslop had put it out. The next morning she referred to waking up and calling Dr. Hyslop to put out the candle which he had used for his experiment.—G. O. T.] [23]

Nov. 6th, 1914, 10.15 p. m. J. H. H. and G. O. T.

(Well, Sleeping Margaret, do you remember where we're going next week?)

Yes.

(You will try and communicate through the other light, will you?)

Yes. Did you get any automatic writing from that Mrs. Bull?

(Not yet. I have to take you down there, first.)

Oh! [24]

(Have you communicated with the other guards?)

Yes. You wanted me to tell them you was going. They said they knew it.

(I don't need to tell?)

No. [Laughed.]

(They'll help you, then?)

Yes.

---

23. This incident cannot be called a supernormal one, but it involves the perception of a light around the corner of the door out of sight, shining into the room where Doris was sleeping, but not directly into her eyes. Its nature could well be inferred, as I was supposed to have put it out when leaving. Possibly the inference might have come from the smell of the burning cardboard.

Dr. Prince says: "Sleeping Margaret says she woke Doris."

24. I had taken her to see Dr. Bull and, contrary to her practice, Mrs. Bull had asked to see her before trying automatic writing. Mrs. Bull was admitted to the room, but I did not give the correct name when I introduced the girl and we remained only a few minutes without any conversation that revealed anything of importance.

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(All right. Could you tell me what the spirit world looks like?)

You mean colors?—or what?

(Well, does it look like the world we live in?)

No. No houses, and there's no trees, not in the part that I am in.

(No flowers?)

Yes, there are flowers. There's space, lots of space. There's colors, different colors.

(Any water?)

Not that I see, no.

(How does it come that there are flowers but no trees?)

I don't know; unless it is the color. They may not be flowers. They're not earthly flowers, anyway, they're not plants. They're more colors than flowers. She's dreaming.

(Tell it.)

Of chickens. She's dreaming of feeding the chickens, and that someone's interrupting her. I think someone must be calling her. She's stopped her feeding and gone off. [Laughed.]

(Now, to come back: Do those who want to live in houses live in them?)

No, not in my part.—I don't know about that.—not where I am, there's no houses. It is all space, mostly space and color. [25]

(And there are different parts of space for different kinds of people?)

Yes.

(Can all communicate with all others?)

---

25. It is apparent that the account of what the spiritual world is like is not consistent, unless we assume that it is nothing but the dream hallucinations of the particular person. For where there are flowers there ought to be trees and water.

Possibly the allusion to her dreaming of chickens is at least a partial explanation of what was going on and Sleeping Margaret was but the spectator of the present mental states. The normal self had the care of many chickens at home.

It is probable that the remark about Doris dreaming of chickens is due to the introspective observation of sensory hallucination about the chickens and owing to the dissociated state the phenomena assume the form of an objective reality. That is, the mental state introspecting the marginal and mnemonic or hallucinatory images takes them to be states of different subjects.

Dr. Prince remarks of the description of the spirit world: "The description is new. I had never inquired."

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By other ones communicating with—you know, carrying messages for them.

(Yes, how do they carry messages?)

Why, a person like me would carry a message from someone else, from earth, and the guards would carry it to someone higher up, and they would communicate it to someone else. That's why I wanted—some of the persons, they said they wanted to get a message to Dr. Prince from his father. They said they couldn't seem to get it. They could only get it to a certain place. They could get it only so far, but no farther; and that was the proof that he was to get what he was looking for, and it will come some time, but I don't know—. [Pause.]

(How did you communicate with the other guards?)

Why, by another guard that was in that same—that's the same kind of a guard as that one is, that just goes out and comes back again.

(Well, did you speak to them?)

Yes, not with Doris's lips though.

(What did you speak with?)

With my own, I guess.

(You hear voices, then?)

Yes.

(Is there any other way to communicate with each other?)

Not that I know. I don't know how the others do. We don't all do the same, you know.

(You don't?)

No.

(What is the way some others do?)

I think they communicate by thoughts, by what you would call thoughts here.

(Can they tell what is in each other's minds?)

Some can. I can't. I am not one of that kind.

(You can't?)

No.

(But you can tell what's in Doris's mind?)

Yes, but, you see, they aren't like Doris.

(What is the difference?)

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You see, Doris has a body and is human. They're not. They're different. [26]

(Do you know time?)

When I am here I do. When I'm away, I don't.

(Why don't you when you're away?)

We don't have time. All the same.

(Why not have time?)

Why, it never gets dark there.

(Never gets dark?)

No.

(That's the reason you can't tell?)

Yes, I can't tell time like it is here. [27]

(Do you ever see the sun?)

No, not unless I am here.

(You do when you're with Doris?)

Yes.

(What do you see the sun with?)

Through her eyes. Not with her eyes, but through them.

(If she shuts her eyes, what then?)

Then I don't see.

(You hear through her ears?)

Yes, but I can hear quicker than she does.

(Do you taste what she eats?)

Not always.

(Do you ever?)

Yes, I can taste some myself, too, if I want to. If Dr. Prince sometimes gives me something to eat at night, then I can taste it.

---

26. All this talk about communication with spirits and among spirits must explain its own meaning, but it is clear that its only importance for us is the evidence of limitation in the knowledge of Sleeping Margaret. The ideas expressed may be the theory or imagination of the normal self. There is no way to prove this, so far as I know, except to ascertain the normal ideas of the girl, and she would probably not recall a thousandth of what she may have imagined about the subject.

27. This passage about time coincides with what occurs in mediumship apparently in all cases of controls and communicating spirits. But I imagine it is the same with the sleeping consciousness of all of us. If Doris knew of this feature of such phenomena it is possible that it may have come to her in the course of conversation and experiment with Dr. Walter Prince.

Of "time", and of the "sun and dark", Dr. Prince says: "This is new."

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(Do you like anything Doris does not?)

Yes.

(What?)

Well, I don't know any particular thing. I can't think of anything now. I used to like lots of things she didn't like.

(Can you name some of them?)

Hard to think of them. Dr. Prince has trained her so she eats almost anything now; don't have so many dislikes. I can't think of anything, now, that I don't like and she does, or that she don't and I do.—A certain kind of chocolate candy that she doesn't like that I do.

(Very good.)

There are some other things that she doesn't like, too, but I can't think of them now. [28]

(Did you ever read anything for yourself?)

Yes. Sometimes she reads on one side of the page, and I on the other. I just don't like what she's reading, so I read what I like, but I have to wait until she turns over.

(And where did you learn to read?)

I always knew how to read.

(Before you came to Doris?)

Yes.

(Do you know where you learned to read, then?)

---

28. The statements about her relation to the sensory system of Doris coincide with what occurs in mediums generally and perhaps in all cases of dual or multiple personality. I have seen it in several cases of psychics with whom I have worked. It is very noticeable with Mrs. Chenoweth. But it is interesting to note that Sleeping Margaret cannot tell any special thing she does not like while Doris does like it. It is not usual for her knowledge either of herself or Doris to be so limited. One exception is noticed and that is a certain kind—not named—of chocolate candy, which Sleeping Margaret likes, but Doris does not. There is no evidence of the supernormal in it.

Dr. Prince remarks: "This is correct about different tastes in some instances."

It is possible that the distinction between the tastes and memories of Doris and Sleeping Margaret may be due to the fact that Sleeping Margaret has a recollection of what occurred in the Margaret state and which the normal Doris does not remember, in as much as the facts were not connected with the normal sensory life. The fact is that Sleeping Margaret knew all about Margaret tho Margaret knew nothing about her, at least as a personality distinct from Doris.

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No, I don't.

(You were, then, some age when you came to Doris?)

Yes.

(Do you know how old?)

No, I was some older than she is now. She's not old now, either. In intellect she's about 20, but I was older than she is now, even.

(You don't know what part of the country you came from then?)

No. [29]

(Do you know whether you ever had a mother, or not?)

No, I don't know.

(Or a father?)

No. [30]

---

29. I do not know any evidence that Sleeping Margaret could read on "one side of a page and Doris on the other". But as there has been a difference between the two eyes in their sight this fact might have caused dissociation enough to produce such an effect. I do not know that any such effects have occurred in other instances.

The description of Doris as 20 years old in intellect as compared with herself, Sleeping Margaret, is correct. The loss of many years of normal life has left its mark on her maturity in every respect. She was 26 years old at the time of these experiments.

It is possible that the distinction of age here is due to the more comprehensive memory of Sleeping Margaret than that of Doris. Sleeping Margaret comprises the memories of all the personalities and this might give rise to the distinction of age.

Dr. Prince comments: "Sleeping Margaret told me a curious story which she said she read in the '*Churchman*'. I made a remark about Real Doris reading it and Sleeping Margaret said that Real Doris did not read it, but was reading another article on the other side of the page. The next day I read the first article aloud and Real Doris was interested in it. By casual inquiry I learned that, at the specified time, she did read the other article. I asked if she had read this one I had just read aloud. She answered, 'No' and then asked with evident wonder, why I was asking what she had read and not read. Sleeping Margaret claimed the power of reading out of the corner of her eyes. This is in the Daily Record."

In regard to her age Dr. Prince writes: "After long study of Sleeping Margaret I came to the conclusion that the impression which her mentality made on me was that of a woman of forty or more. This I wrote to at least one person, but never expressed the opinion to Sleeping Margaret, and of course not to Real Doris, Sick Doris or Margaret, as none of these knew that Sleeping Margaret existed."

30. This ignorance of her mother and father is a curious episode. The normal self knows her father and mother well, and, if the subconscious in

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(Hasn't anybody recognized you on that side?)

No. We don't see everybody, you know. We only see these people that are acting in the same capacity as we are, that I am. I don't get to see anybody else, because my work is to look after Doris, and I don't get opportunities to see anybody else. [31]

(Do you have to stay with Doris more than you used to?)

O no, I never used to leave her at all. Now I am away 'most all the day.

(How far do you go away?)

Sometimes about a mile, and sometimes less.

(Can you see what she does just as well when you are a mile away as when near?)

Why, I don't see it, but I know what she's doing, because the other guards are near and they keep me informed. [32]

(What need is there for the other guards besides you?)

I don't know. That isn't my business. They're sent there too, and I don't know what they're supposed to do.

---

this instance is marked by the knowledge and the limitations of knowledge that belong to Doris there should be no difficulty in identifying the real mother and father. But the subconscious may play its game so well as to keep its ignorance consistent at this point.

Is it because the subconscious had no sensory knowledge of the real father and mother that it here denies any knowledge of them and so plays the game, sincerely enough, of not knowing of any?

31. The statement that she sees only such spirits as act in the same capacity as herself coincides with the doctrine of "harmony" and "sympathy" so generally taught through mediums, or it has no intelligible meaning at all.

32. Note that Sleeping Margaret does not resort here to her former claim that she can tell what Doris has thought when she, Sleeping Margaret, comes back to her. Here the other "guards" inform her. Why this should take so spiritistic a form at this point is not easily explained.

Regarding Sleeping Margaret's staying with the girl, Dr. Prince says: "This is true to all appearances. For Sleeping Margaret's going away left no evidences. If Margaret was asleep at the time, the body became almost motionless, save for breathing. When Real Doris was awake, she, Real Doris, had a curious sensation, until she got used to it, sometimes after Sleeping Margaret began to 'go away' of something being missing, of loneliness. Query. Can a *subliminal* vacate, or put itself into a condition that makes the person feel as tho a part of himself had gone? It is new about the method of being informed."

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(They need you?)

No, they have nothing to do with me. I didn't know they were there until this year.

(How did you find that out?)

Through the Planchette. [33]

(Did they give their names?)

No.

(Could you find out their names?)

They haven't got any, they said.

(Don't people have names over there?)

Some people do.

(How can you tell each other without names?)

Why, we know each other.

(How?)

Why, by being associated so long, I guess, with each other.

(Can you recognize each other's faces?)

Yes.

(Do you depend on that for—) [Sleeping Margaret interrupted with answer:]

No, we just depend—I don't know,—we just know each other and never make a mistake, anyway. If you had a friend and lived with him a long time, and even though he hadn't a name you would know him, wouldn't you, if you had met him there?

(Yes. Can you use any other language than English?)

No.

(Did you ever try to learn any other language?)

No.

(Did anyone over there ever ask what your real name is?)

No. [Pause.] [34]

(Now, is there anything special you want to tell me?)

---

33. This alleged discovery of the existence of other guides by means of the planchette is a curious incident and strongly favors the view that Sleeping Margaret is merely the subconscious of Doris. The normal self, Doris, learned through the planchette of these other personalities and hence formed her ideas of them.

34. All this about names is most interesting tho it has no rationality except on the hypothesis of dream imagery. It would be true if the "spirits" referred to were merely the dream hallucinations of which Sleeping Margaret was conscious.

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Not that I think of. She's going to stay at Aunt Louise's all the time except when she goes to Boston, of course?

(Yes.) [35]

No, I don't know of anything. Did you get a letter?

(No, not yet. I won't hear for some days, I think. There is no necessity to write to me.)

Well, he said he'd write as soon as he heard from me.

(Well, he's probably just getting your letter. It takes five days out and five days back.)

O my! He said I should come back myself and tell it to him. And you will be in Boston two weeks?

(Yes.)

Well, then will she go home after that, or what will she?

(Why, you probably will stay here a little while, first. You may want to have some experiments like this.)

Well, then, if you go to Denver, when would you go?

(Soon after that. I can't tell just when, yet. I don't know whether I will go or not, but I will know before the three weeks are up.)

A-ha.

(I think that's enough, so we'll say good-night.)

And you won't come tomorrow night, then?

(I think we will.)

All right.

(But I will be alone.)

Well, is there anything else you want me to find out while—

(Why, if you can, find out what the names of the other guards are.)

Well, they're hearing every word you say, and they said they didn't have any names.

(All right.)

Because they're right here with Doris, and they can hear everything you say.

(Does Doris remember her fall?)

O my no! She knows nothing about that.

(Does Dr. Prince know?)

---

35. The "Aunt Louise" is Mrs. Freeman, with whom Doris was to stay during the experiments.

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O my yes! I told him about it.

(Does your father know it?)

You mean my own father?—You mean *her* father.

(Yes.)

He ought to know. He picked her up and threw her down. [36]

(Do you think he could remember? Could he tell about it, do you suppose?)

I don't know.

(Could Dr. Walker find out?)

Perhaps he could, better. Does a man remember what he does when he's drunk?

(Not always.)

The trouble is, he says he don't drink!

(Who?)

Her father. He says he never was drunk in his life. [37]

(Well, good-night.)

Good-night. Don't leave the candle to burn up.

(I won't.)

Nov. 7th, 1914.

This morning at breakfast Doris said she had dreamed last night.

---

36. The normal self knows that the accident referred to actually occurred, but does not remember it. She learned the facts from her mother before the latter's death.

The distinction between the two fathers is an interesting psychological phenomenon. My use of the pronoun "your" in my question, because I was always assuming that Sleeping Margaret was the subconscious of the normal Doris, brought out the remark. Sleeping Margaret was evidently bent on maintaining her independence.

37. Of this statement which Sleeping Margaret attributed to Doris's father, Dr. Prince writes:

"He often said so. There is no special reason to put it down to amnesia. It was chiefly hypocrisy and brazen lying, tho of course he may have forgotten incidents and may not have realized how unmistakably drunk he was. His drunkenness did not involve his falling in the gutter, nor otherwise show itself as in other men. He could hold a lot of liquor. It made him vicious."

This very statement of the man's condition suggests that he might have been affected by amnesia, at least at times, in regard to his condition, tho not in regard to things that were done in that condition. It is not to be assumed, however, as a fact. Evidence would be required.

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We asked what she had dreamed, and she said she had dreamed of her chickens and of feeding them. She thought she must have been counting them, for she feels sure there aren't as many as when she left them to Dr. Prince's care, and she thinks that Dr. Prince called her away when she began to count them in her dream. Guesses he didn't want her to count them! Anyway he called her off.—G. O. T. [38]

Miss Doris. J. H. H. November 22d, 1914. 10 P. M.

Last evening, after our return from Boston, and after she had gone to sleep, Doris, as I passed the room, called to me, or rather it was Sleeping Margaret, and asked me if I had not received a letter from Dr. Prince for her, and I replied in the negative. In a few moments I recalled that I had received one for her while I was in Boston at the experiments and I had avoided telling her, as I understood that Dr. Prince did not want her to know that such a personality appeared in her sleep, thinking, as I learned afterward that she, Doris, might think herself sick. I explained to Sleeping Margaret that I had received the letter and why I had not told Doris about it, having learned from Doris before leaving Boston that she had been told of Sleeping Margaret by Dr. Prince.

The following is the record of what occurred tonight, and the letter is copied into the account. I called at the room and Sleeping Margaret was ready to hear the letter which I read:

[Letter.] November 4th, 1914.

Dear Sleeping Margaret.

I received your note of rebuke for my unintended offence, and

38. It seems that, after Doris had left home, Dr. Prince had some difficulty on one occasion, in getting the chickens housed and the incident was written to Doris. This dream, to which Sleeping Margaret had alluded the night before, was probably occasioned by thinking over the consequences of the trouble.

Respecting this dream Dr. Prince says: "Doris did not receive my letter announcing that chickens had been stolen until Nov. 11th, but my silence regarding them worried her and easily led to the dream. She thought that something had happened to them. Freud would say that Dr. Prince's calling her away when she was counting them was the fulfillment of a wish that she should not learn that some were gone, I suppose, but Dr. Prince says that this detail is the reflection of her suspicion that Dr. Prince had allowed some to die by his own unskillfulness and was ashamed of it."

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received it meekly, as you know I generally do your reproofs. No one can be sorrier than I that my well-meant effort to "break the news gently" miscarried. I wrote when I was almost distracted with worrying trying to save the chicks, who, being used to a woman, were frightened to death of me, so that it was almost impossible to get them into the house at night without my breaking a blood vessel. I had finally to call in Mother's aid, and she succeeded when I could not by my utmost endeavors. I was awfully afraid to tell thee the exact situation. You have a nearer view of her [Doris's] mind than I and besides you see the effects after they have come. I had to judge at a distance and beforehand. You know that if I make mistakes, I am always trying to do the best I can for Doris. So that it seems to me you ought not to be too severe.

It seems to me you made a worse blunder in writing that note which she found and which let out the secret. If I can judge by her letter, that troubled her more than the chickens. So I don't know but it would be fair for me to turn about and scold you a little. What do you think? [39]

And now perhaps you will scold me again for writing the truth about you. But you let out so much of the secret that I saw no escape from telling her the truth: or, if you saw any way to avoid doing so you should have advised me in your letter. You did not and I had to act on my own judgment. If I had in any way or degree concealed the truth about you, after the discovery of your note, she would certainly have felt sure that there was another personality. I saw no way out of it, and only hope that the knowledge will not trouble her. You should advise me when you write, and not merely blame me. I cannot understand why you did not say what you thought ought to be after R. D.'s [Real Doris] reading of your note. As you did not, I had to do what seemed to me, at this distance, the only thing I could do, and that is to tell her. I am very anxious about the whole matter, and I hope some more cheering message will come soon. I don't know what you mean about Dr. Hyslop having a chance to see Margaret. You surely cannot mean that there is danger of her coming back. If you are saying that to punish me for writing thee just as well-meaning and loving letter as I know how I will try to bear it, but if there is really danger, I bitterly repent having allowed her to leave home.

I don't know if this letter will even sound right. I am very tired

---

39. Without my knowledge at the time, Sleeping Margaret wrote a note which fell into the hands of the normal self, Doris, and revealed that there was still another personality present of which she, Doris, was ignorant, and Dr. Prince did not wish her to know the fact. She had never been told of it.

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after a day's hard work on the place, over the parish, writing letters, working what I could on my book, etc.

Affectionately your—, tell me, am I your papa?
Write me again. WALTER F. PRINCE.

[I should have remarked before that, when I told Sleeping Margaret that I had received a letter for her she said: "You won't tell her (Doris) about it, will you". I replied that I would not.]

[After this reading I went on with conversation with Sleeping Margaret, she beginning it.]

That's too bad.

(I think he will be all right, and the letter is just humor and part stimulus.) [Pause.] (Is that all right?)

Oh yes, I didn't know you expected an answer. That's all right. I should have told him it was all right.

That was A-Phase that wrote. [Alluding to Boston incidents.] [40]

(Why did you not write?)

Why, I did not get a chance. Too many others. I can't write without her being there. You know what I mean. I can't leave her in New York and write up there. Perhaps I would be able to write. There were so many others ahead of me. I didn't get any chance. They had the preference. [41]

---

40. The expression "A-Phase" is the one used by the normal self to indicate the personality otherwise named Margaret. Prior to this Doris believed that Margaret was a secondary personality.

Of this statement about "A-Phase", Dr. Prince writes: "When Sleeping Margaret here said, 'That was A-Phase [Margaret] that wrote', in Boston, she was plainly rattled. She had thought that Margaret was not a spirit, but now concedes that she is, but if she is, it was not she who had written, for Laughing Water is not Margaret at any rate."

The record does not prove that Laughing Water is not Margaret, tho it implies that she is not the "Margaret" whom Laughing Water distinguishes from herself. It is possible that "A-Phase" is a condition in which more than one personality produced effects and that the Prince Margaret was partly Laughing Water and partly the Chenoweth "Margaret" with other personalities associated. All this remains to be analyzed.

41. Before going to Boston, as the reader will remark in the previous record, I had asked Sleeping Margaret to communicate there. I wished to test her for her claim of being a spirit. Her excuse here is that she did not get a chance. So far as my desires were concerned she had the same chance

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This John E. spoken of is not her father.

(Who is it?)

I don't know who it is. It is not her father. Her father is living. It is someone else. [42]

(Will you try and see if you can communicate in Boston and if you cannot I shall take her there so that you can.)

I'll see. If I could I would tell almost anything. I am here. If I could get a chance to write I could write easily. Do you remember the silent one.

(No, I don't now.)

There were three trying to write and the silent one. That was me. I did not get half a chance. You know Laughing Water is Margaret, don't you. Is there anything else you want to know? [43]

---

that others had. The transcendental side of it is open to nothing but speculation.

If Sleeping Margaret be a spirit we should most naturally suppose her capable of going to Boston and communicating. She had already indicated that she could "go away a mile or two" (p. 239) and this would imply her ability to leave Doris for independent purposes. It would seem like sheer subterfuge here to plead inability to leave Doris.

42. Here we begin to get evidence that Sleeping Margaret is the subconscious of Doris, the normal self. The name "John E." was given in the Boston sittings and it is that of her father, who is living. But the communication distinctly implied that "John E." was dead. But Sleeping Margaret, tho she claims to be a spirit, does not know who the "John E." is and apparently is not able to find out about him. The limitations of her knowledge are exactly those of the normal self.

The statement that "John E. spoken of was not her father", says Dr. Prince, "is surely correct. Personally I do not believe that this earliest communicator was related to Doris at all."

Dr. Prince has in mind here the statement made at the sitting with Mrs. Chenoweth (Cf. Note 86, p. 298) where it was implied that this "John E." was dead. As Doris did not know whether her father was living or not, tho knowing that he was at the last word about him, there was some confusion about the matter. She evidently thought it referred to her paternal grandfather who was dead. His name was John.

43. "Laughing Water" or "Minnehaha" was one of the communicators in Boston and from some things that occurred I inferred she was Margaret, the tricky personality of Doris. The normal self knew what the communications were, so that there is nothing supernormal in the mention of her here. The sequel apparently shows that Margaret and "Laughing Water" may be different personalities. But Doris thought at this time that they were identical.

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(No, not any more tonight.)

Can I write a letter?

(Do you want to write it tonight?)

If I can. If not, another time will do. It don't make much difference.

(All right. I shall let you write it now.)

[Letter.]

[The letter was written in sleep.]

Dear Papa

I am very sorry to have caused you any worry in the matter she is all right now and everything is going along fine I have not succeeded in writing thro [through] Mrs. C. but hope to soon Margaret has appeared in the writing and you will probably know her when you read the record of laughing water and the one before that I am very sorry and I know you do everything you can for Doris The John E. mentioned is not Mr. F. [Fischer] as he still lives. Well this is all from your affectionate [44]

spirit daughter
S. M. [Sleeping Margaret.]

[Séance closed at this point.]

Nov. 24, 1914. J. H. H. and G. O. T. present. 10.45-11.20 P. M.

(Is there anything you want to say, Sleeping Margaret?)

---

against her previous belief, and so we have a distinct indication of subconscious knowledge on the part of Sleeping Margaret.

In regard to the statement, "That was me", which Sleeping Margaret means was herself, Dr. Prince says: "This is a wrong interpretation. 'The silent one' was Doris, the person in the room who was not talking, as distinguished from Dr. Hyslop, who was talking."

I do not see that this statement is necessarily a wrong interpretation. Assuming that Sleeping Margaret is the subconscious, she would not expect Doris to write, as she is supposedly not a spirit, and the statement here identifying the silent one with herself is a confession that she is the subconscious and the idea that she is a spirit may have arisen from the distinction which this subconscious makes between its own activity and the sensory activity which she identifies with Doris. There is no proof that three were trying to write at the time in Boston, but assuming that Sleeping Margaret is the subconscious she might well be able to see the spirits working without any power on her own part to communicate with them at will.

44. This letter was written to her adopted father and the names mentioned explain themselves in accordance with Notes 42 and 43.

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No.

(Do you know what we tried this evening?)

Yes.

(Were you present?)

Yes.

(What happened?)

Just little wiggles. [Half laughing.] The guard that writes through the planchette wrote out through Mrs. Chenoweth.

(Yes. Did she try tonight?)

No, she wasn't there tonight.

(Who did try?)

There wasn't anybody, except Doris.

(What made the "wiggles"?)

I guess Doris made them. [45.]

(What is the reason you think you could not come to Boston when Doris stays here?)

Because I can't leave her.

(I thought you did leave her at times.)

I do, but I don't go so far. I have to be near enough to come back if anything happens to her. You see, I am under orders from someone else to take care of her, and I can't leave her without—.

(How far can you go away from her?)

I should think about one mile. There wasn't distance for measuring a mile, even, when I came here.

(How quickly can you come over that?)

In about a second, maybe less.

(Well, then, it would only take a few seconds to go to Boston, wouldn't it?)

---

45. I had tried automatic writing in the evening before Doris went to bed. Only a few scrawls came, "wiggles" as Sleeping Margaret correctly enough calls them. I had made the attempt to see if any of the personalities that had purported to communicate in Boston would produce any automatic writing. It was thus a failure.

Of the effort at automatic writing Dr. Prince writes: "Doris could never get automatic writing when sick or very tired or disturbed in mind. Probably she was nervous and weary at this time."

I am more inclined to think that it was new conditions that affected the attempt, as this is a common thing with psychic people. It is possible that mental anxiety from being away from home might have affected her, but there was nothing to weary her.

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Yes, but I couldn't see her, if I was to go to Boston. I always can see her.

(You don't need to see her?)

How would I know if anything happened to her, then? I can't disobey orders.

(Couldn't Margaret look after her, while you're gone?)

No. [Laughed.] Margaret couldn't.

(Well, is Margaret about?)

No, not tonight.

(Well, at any time?)

I haven't seen her since she left.

(Do you remember what she said in Boston?)

Yes.

(It was thought she might help.)

Perhaps she could if she— [Pause] tried.

(Did she ever show the better spirit she did—) [Interrupted.]

O yes! She rose to emergencies lots of times and behaved splendidly.

(Well, is she a spirit?)

Yes, she's higher up than I am.

(Was she always?)

I didn't know it till I— [Broke off.]

(Didn't know it till when?)

Till I saw her in Boston.

(When did you first come to Doris?)

When Doris was three years old.

(I thought Margaret came then.)

She came right before me. [46]

(Do you remember anything before that time?)

---

46. Before the sittings in Boston Doris believed that Margaret was only a secondary personality. That had been the view of Dr. Prince and she had imbibed it from him. But here she indicates that she had changed her view of her, owing to the results through Mrs. Chenoweth in Boston. Doris had also believed that Margaret had been with her ever since the fall alluded to above. Cf. Note 20 and page 263. The facts were told to her by her mother. Doris also knew that Margaret had gone.

In regard to the ideas of "time" and "distance" expressed by Sleeping Margaret, Dr. Prince writes: "This is new here and elsewhere, as a general statement, tho once Sleeping Margaret told me that she had been away maybe

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You mean anything on earth, or where I was, or what?

(Where you were.)

Why, I remember waiting to get a guard of some sort, that's all I remember.

(Don't remember existing for some time?)

No.

(Then how did you know that Doris was three years old when you came?)

Why, because I heard them say she was three years old, and I knew she was three years old—I don't know how.

(Do you know any events in her life before she was three?)

No, only what I heard them saying—talking about. [47]

(What did they say?)

One was that she cried a good bit before she had that fall, and after she had that fall she never cried. That was because Margaret always played with her. I mean, never cried without a cause. Before that, she cried without a cause. [48]

(Did Margaret play with her before she was three?)

No.

(Did you know what Margaret was before she went to Boston?)

No.

(You didn't know she was an Indian?)

---

a mile. I do not think that either time or distance is a very definite thing with Sleeping Margaret."

"Margaret," says Dr. Prince, "did rise to emergencies." The statements about Margaret contain an apparent contradiction, as Sleeping Margaret denies having seen her since she left and yet says she saw her in Boston. But these are reconcilable by applying one to seeing her about Doris and the other seeing her about Mrs. Chenoweth. Besides Doris had come to the belief that Margaret was a spirit, whereas she had previously believed she was not.

47. Note that Sleeping Margaret does *not* say that she got her information from the mother of Doris. She apparently refers it to spirits, but this is not a necessary interpretation of the pronoun "they".

48. There can, of course, be no verification of these incidents from memory because they refer to the period when Doris was only three and a half years old. But the probability that they are true may be inferred from what the record says of the child's habits after the injury. That is, Margaret was a secondary personality caused by that shock and had her social relationships with Doris naturally as a consequence.

"The allusion to crying", says Dr. Prince, "is consistent with what Margaret and Sleeping Margaret have told me."

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No, I often thought she was, but I didn't know it.

(Did you ever see what her color was before she went to Boston?)

Yes. [Pause, yawn. Uneasy and seemed a bit bored.]

(Could she tell you what tribe she belonged to?)

Now?

(Yes.)

Yes, I suppose, if she wanted to. [49]

(Is she present now?)

No, she isn't. She hasn't been present since she went away. There's only the guards present now.

(Who are they?)

I don't know what their name is. The one that wrote in Boston is gone tonight, and was gone last night.

(Who is present?)

Two more,—I don't know who they are. They don't have names. Two new ones. Is—are you going to take Doris to Boston again?

(If necessary to have you write there.)

Well, you see maybe I won't be able to write anyway.

(Well, won't you try?)

Yes, I'll try. I tried before, but they got so many ahead of me. You might ask if I may be able to come in.

---

49. The record here reflects the conjecture of both of us; namely that "Laughing Water" and Margaret were the same personalities. The sequel shows that "Margaret" is not an Indian, but Laughing Water is, at least in the representation of the records from the sittings with Mrs. Chenoweth. Note the evasion when it comes to giving information about her. Dr. Prince remarks of this passage as follows:—

"The statement, 'I often thought she was' an Indian, is new. I would have liked to see Sleeping Margaret's expression as she said this. She is capable of dry humor. Subsequently asked her meaning in this statement, she said, 'I was joking'.

"In regard to being bored, bear in mind that most of the physical signs were those of Doris. Not all, however. It was always Doris who turned over and who yawned. Sometimes she scratches a spot that itches, sometimes she puts her hand to her head. But occasionally Sleeping Margaret moves, the hand principally, and the expression is sometimes controlled by Doris, sometimes by Sleeping Margaret. The expression of the latter, when not amused, is usually of a deep calm. But she *was* much bored, not understanding as well as I do why you repeated questions and I have no doubt that she looked it."

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(You see, I don't want to suggest to the medium that you are expected.)

O, well then just let me take my chance, then.

(Yes.)

And I'll try as hard as I can. I can write my name out, if I get a chance. I won't be like those other ones that can't get their name through, because I'm here, and they're not. [50]

(What name will you give?)

Sleeping Margaret.

(Yes.)

If I can't write anything more than that, I'll try to get that through. Why is it that sometimes when someone comes to try to write her hand gets stiff, and then somebody else comes? Why is that?

(Because it is hard to communicate through another psychic than the one they're accustomed to.)

Oh!

(Now, is there any condition you want Doris in when you try to go to Boston?)

No. You mean try to go from here?

(Yes.)

---

50. This allusion to being "here and they're not" is an unconscious slip indicating a decided difference between Sleeping Margaret and the other "spirits" which she says she can see. If we could suppose that Sleeping Margaret was the spirit of Doris "out of the body", but not in rapport with discarnate spirits, the distinction could be sustained as implied. In fact, this view of the case came out through Mrs. Chenoweth, as the reader may see. Cf. Note 275, p. 440. The hypothesis also might explain many apparent anomalies in the statements of Sleeping Margaret, but her own record affords no evidence of it.

"The expression 'I'm here'", says Dr. Prince, "is used in a peculiar and technical sense, which I am familiar with. She means that she has a habitation and accustomed control in the brain and they, the other personalities, have not."

This conception by Sleeping Margaret is further evidence that she is the subconscious of Doris, and is especially consistent with the view that Margaret and other personalities were spirits. While they may control the brain it is not in the same way as the living occupant or owner. In certain cases it is probably telepathic control and this would be quite distinct from the control of either the normal or the subliminal self. The claim of Sleeping Margaret is thus in favor, so far as it goes, of her being the subconscious of the girl.

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I can't do it.

(Sure?)

Yes, I can't get released. I tried it before. Dr. Prince wanted me to try to come to New York, and I tried it and—of course, if she could be perfectly protected against all sorts of accidents, why I could go on; but that is impossible in this day and age. There is too much going on. Too many excitements. And so I have orders not to leave her.

(Perhaps those who gave the orders will release you for that purpose.) [Pause.]

Perhaps so. Do you know who it is?

(The one that writes with the planchette might.)

O no, I'm higher than she is! She's away. She isn't stationed here for good. It is a man.

(Who's a man?)

That gave me the order.

(Oh!)

One of those higher up, in the same sphere of people that have been writing there. He knows that one that wrote Hodgson. He's up in that sphere. I don't know who he is.

(Could you ask him to help you to come there?)

I might. You see, I have to ask him through other people. I never see him, except when he gave the order, and once or twice since. [51]

(What does he look like?)

Why, he's dark and thin. He has a sort of a grayish-black moustache and grayish-black hair. Long, rather striking face.

(What complexion?)

White.

(Does he ever use any sign or symbol for himself?)

---

51. This allusion to a "man" in the spirit has its possibilities of being supernormal, tho there is no evidence of the fact here. On December 17th, which was nearly a month later than this date, November 24th, a man purported to communicate who was said to be about the girl and who it was said would have to be taken away like a beast. Such a personality had never appeared in the experiences and abnormal conditions of the girl, so that the allusion here is either pure fiction or a significant coincidence.

"What she says about the 'man higher up' is new", says Dr. Prince, "I suppose because I never asked the questions."

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No, because there has never been any occasion to use it.

(What language does he use?)

He speaks English.

(Is he an old spirit?)

You mean, has he been dead long?

(Yes.)

Why, as long as I have been there, he has. I don't know how long before that. That's twenty-three years ago. [52]

(Have you any other name than Sleeping Margaret?)

No.

(What race did you belong to?)

English, I suppose. That's all I can speak.

(G. O. T. whispered three times to J. H. H.: How does she know she's older than Doris?)

I heard it. [Laughing as she spoke.]

(How do you know she's older?)

Who? Who? How do I know who is older?

(G. O. T.: Sleeping Margaret.)

I am Sleeping Margaret.

(But how do you know you are older than Doris?)

Because I was old before I came to Doris.

(You were older?)

Yes.

(You were a grown-up woman?)

Yes. O, I wasn't forty, or anything like that, but I know I was grown up. To go by intelligence, or anything like that, I would judge I was about twenty-five then, but I haven't got any older. [53]

---

52. The description of the man was not given at the sitting of December 17th, so that we have no evidence in the allusion to a man here that it is the same person, and there has been, so far, nothing either at the sittings with Mrs. Chenoweth, or in the knowledge of the girl to explain or identify the description.

53. In regard to her age what is said here comports with what Sleeping Margaret seems always to have said about herself.

Dr. Prince comments on the statement about not getting any older: "Of course this would be against my impression as to her being 40 or upwards, judging not by intelligence alone, but by the whole tone and manner. I do not know how one could have 23 years of additional experience without being mentally older. Of course I do not put very much confidence in the impression referred to. I only record it as a fact."

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(Do you know how you passed over on that side?)

Came through the air.

(What took you over there?)

O, you mean when I first went over? I don't remember going over. I don't remember anything about it. I just remember being there, that's all.

(Do you know anything about your mother?)

No.

(About your father?)

No.

(Have you any reason to believe you ever had father or mother?)

No, not that I know of.

(Have you ever tried to communicate through anyone else than Doris?)

No. [54]

(Have you been ever able to influence her when she's awake?)

O yes, I have often saved her from being run over, and saved her from being hurt. There—[Interrupted by J. H. H.]

(How do you tell the difference between yourself and Doris?)

---

54. All this interrogation of Sleeping Margaret was for the purpose of testing her claims by trying to get her to say something that was likely. She shows none of the characteristics that controls and other spirits manifest in other cases, except claims that cannot be verified. That she should know nothing about her "earthly" life is quite conceivable, as Dr. Phinuit apparently knew nothing about his, as finally indicated by the sequel of inquiries in the Piper case. But there is no evidence here that Sleeping Margaret had any previous existence. How the ideas about her could originate is not determinable, unless from the suggestions of Dr. Prince in his talks with her.

Dr. Prince, however, remarks in a letter to me that Sleeping Margaret never claimed to have had a previous existence in the body on the earth. She stops with the bare claim that she is a spirit and when the normal Doris was asked to tell what a spirit is she is quite at a loss to give any idea whatever. Cf. p. 187. We must remember also that at first she denied that she was a spirit and afterward explained why she had changed her mind. The fact that she does not claim to have had a previous existence, taken with the remarks just made, is especially consistent with the view advanced by the controls through Mrs. Chenoweth that Sleeping Margaret was the "spirit of the girl" partly "out of the body", and the apparent contradiction between her claim that she is a "spirit" and the claim of the controls that she is not is cleared up in the confusion of the normal Doris as to what a spirit is.

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Because I look different and am different. [Laughed.] I am not quite so silly, and I don't look like she does.

(How do you look?)

Why, I'm tall and thin, and I have black hair and black eyes. [Restless.] Doris's hair used to be dark. Turned light. [Turned in bed. Sighed.]

(Do you think that Margaret could help to take you to Boston?)

No, Margaret has nothing to do with me. She isn't as strong a spirit as I am, and she couldn't therefore help. [Yawned.]

(Margaret was the A-Phase?)

Yes.

(Who was the B-Phase?)

Sick Doris. She merged into Doris. She was a personality. She wasn't anything else, because Doris got all her memories. She was here five years, and Doris wasn't here five years. And when B-Phase went, Doris got all her memories and lived over all those memories. But Margaret's—she didn't get any of Margaret's memories, and she didn't get any of mine.

(Does Doris know anything about you, now?)

Why, just what Dr. Prince told her—that I was not a personality; she needn't worry about that. But that I was something, he didn't know what. That's all she knows about it. O, he told her one or two little incidents that she could remember. [55]

(Could you have made her know about you, without Dr. Prince?)

Why yes, I can talk with her lips, just the same as I am doing now, when she was awake, except that she might worry about it if I did. That's why I never did.

---

55. All these names represent personalities in the case of which the normal self knew the facts, save in the case of Sleeping Margaret, until Doris came east, when Sleeping Margaret accidentally revealed her existence to the normal self. Cf. Note 39, p. 262. Dr. Prince had told her of the meaning of the writing.

"The statements about Doris's looks", says Dr. Prince, "are new."

The description, by Sleeping Margaret, of herself and the difference between herself and Doris is what ought to be true on the spiritistic interpretation which she gives of herself, but if Doris underwent the change indicated we might suppose Sleeping Margaret to be merely the group of mental states belonging to the earlier period. But such a view would be about as anomalous as the hypothesis that she is a spirit.

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(Well, that's all, I think, tonight. But you ask that man, or any other guard.)

Well, I have to ask through the other ones that go and come and carry messages back and forth.

(All right. See if you can come to Boston, without taking Doris.)

All right. And when will you know?

(Possibly when I get back from Boston the next time.)

O, you don't want to know till then. All right.

(I go next Sunday, and will have sittings on Monday, Tuesday, and Wednesday.)

Yes, and you come home Wednesday.

(Yes, and I shall watch for you on any one of those three days.)

Well, I could tell you before you go whether I can go, or not.

(All right.)

I could tell you Saturday, and perhaps I could tell you tomorrow. Perhaps I could tell you the next day. [*This* day is Tuesday, the 24th.]

(I think I can't see you before Friday night again.)

Well, that will be all right. Good-night.

(Good-night.)

(G. O. T.: Good-night.)

Good-night. Don't leave the candle burning.

(No, I won't. Good-night.)

Good-night.

J. H. H. and G. O. T. Nov. 27th, 1914. 9.50-10.15 P. M.

(Have you found out from the—) [Interrupted by Sleeping Margaret.]

Yes, I can't go.

(Can't go?)

No.

(What's the reason?)

Why, it isn't safe to leave her, that's why.

(Doesn't the higher power think it possible?)

No.

(So, then, I will have to take you there some time?)

Yes.

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(All right.)

Take *her*. I go myself! [Slight laugh. Pause. Sigh.] [56]

(Does the higher power think it possible?)

I don't know, I didn't ask him, because I only get word to him through these others, you know. I asked him if I should go, and he said I shouldn't leave. What should I say: "Is it possible"?

(Yes.)

You mean at any time?

(Would it be possible for you to go, apart from the question whether it is permissible or not.)

O, I know what you mean.

(That is, if he allowed you to go, could you do it?)

Well, I don't know whether I could or not, myself. I never tried to go a distance.

(Well, where had Doris better stay, when you go?)

Well, it will be all right at Aunt Louise's now, on account of her having her furnace going, and then Doris can live in her own room. You see, the furnace was not lighted and she had to stay in the room with the whole family.

(All right.)

Now, with the furnace lighted, I am afraid Mrs. L. would get insulted if she didn't go out. [57]

(All right. Then I will go this week and have experiments, and then perhaps take her the next week.)

Well then, she wouldn't need to come back here, it would be rather tiresome. [Pause.] But then, in the meantime there would be a letter here for me, and I won't get it. But that doesn't matter.

(I will have it forwarded.)

How can you? And *I* won't get it.

(I will have it forwarded.)

How could you have it forwarded? How could you forward it to heaven?

(O, you mean yours, not Doris's.)

---

56. Note the evasion in the statements, and the careful distinction between Doris and herself, Sleeping Margaret, in the phrase: "Take *her*". It is an interesting piece of consistence in the game for her reality.

57. All these names and incidents were well known to the normal self and hence point to the secondary nature of Sleeping Margaret, tho not proving it.

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Yes, I mean my own. Doris's letters are not mine. How would you get it to me?

(O, I would probably have to wait until I came back, just as I did before.)

All right. [58]

(Now, can you see Margaret at any time?)

You mean now—to talk to her?

(Yes.)

I can't see her myself. I can have someone see her to tell her what I want to. [59]

(What has become of her?)

I don't know. I guess she's up in the same sphere as those other people. I'm not there. She's with those.

(Did you use to know her?)

Yes. Certainly did! I knew her well.

(Did she know you were here?)

Yes,—no. No! She knew nothing about me. I knew everything that she did. She was the same as Doris. She knew nothing about me. But I knew what they all did.

(You couldn't prevent her from doing what she did?)

No.

(Supposing she wanted to play a trick with Doris's body, couldn't you prevent it?)

Sometimes I could, and sometimes I couldn't.

(Did you ever prevent it?)

---

58. I was assuming all along that Sleeping Margaret was in reality the same as Doris, save for the cleavage in apparent personality. I was quickly taken to task here, being reminded that I could not send a letter to Sleeping Margaret. I could get into communication with her only when Doris was asleep.

"The expression, 'That doesn't matter', when referring to a letter," says Dr. Prince, "is characteristic of Sleeping Margaret, who may like a thing but is not at all disconcerted if she has to defer it. It is not like Doris, who, if she is looking for anything, can hardly wait."

59. This is a curious confession by one that claims to be a spirit. On the hypothesis that her claim is correct, she should at least be able to see Margaret. At least, we should most naturally think so. But the confession is just what would take place with a bare *intellectual* knowledge about Margaret instead of sensory experiences regarding her. The circumstance is so much more evidence for the subconscious nature of Sleeping Margaret.

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Yes, sometimes I frightened her and she stopped what she was doing; but not very often, she was pretty strong.

(How did she produce her effect on Doris?)

[Pause.] I don't understand that.

(Well, how could she make Doris do certain things?)

Well, she never did Doris. It was the Sick Doris. She was so much weaker than *she* was. You see, always a stronger personality can be domineering over the weaker ones.

(What did Doris do when Margaret was in control?)

What did Doris do? Doris wasn't there.

(Where was she?)

She was— O, she was gone and Margaret had control of her body. I don't know where Doris was. I suppose where she is when she's sleeping.

(Where is that?)

I don't know. She's here, I suppose, in her body.

(She doesn't leave?)

No. We always said she went under. Do you think that's a very good term? [60]

(Well, that will do. Did Doris ever leave the body?)

---

60. Dr. Prince had persuaded Margaret to leave and superficially she had left, and so this statement by Sleeping Margaret that she did not know what had become of her was consistent enough with her claim, tho it is also consistent and in accordance with the knowledge of the normal self.

I asked the question whether Margaret knew that Sleeping Margaret was "here", that is present as a personality, in order to see whether the reply would be consistent with what I knew to be a fact. The affirmative answer was wrong, but as the denial came at once it was corrected. The history of the case shows that Margaret did not know anything about Sleeping Margaret. A similar phenomenon took place in the Beauchamp Case. Sally could not distinguish between the normal and the subliminal consciousness of the normal Miss Beauchamp, when it came to telling her dreams. Cf. *The Dissociation of a Personality*, pp. 327-343.

The comment by Dr. Prince on this material is: "Everything said here corresponds with what is put down in the Daily Record."

Much that is said in this passage is consistent with the spiritistic hypothesis: for instance, the influence of dominating personalities, the use of the body when the owner is away, etc. But there is also much that is troublesome to that theory, so far as it has been suggested or proved by other cases. For instance, the statement that Doris did not leave her body flatly contradicts the universal view that the soul does leave the body in such conditions.

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No, not that I know of. I didn't know Margaret ever did. She must have.

(Well, Margaret hasn't come for some time, has she?)

Not for nine months.

(Well, has she left the body?)

Yes.

(Do you ever see her since then?)

No. I never saw her until I saw her writing there. [61]

(Did you know she was a spirit before she came to Boston?)

No.

(What did you think she was?)

I didn't know what she was. I didn't think she was a personality, tho, because she wasn't like the other personalities. I didn't know what she was. I didn't think she was a spirit, because she wasn't like me. I didn't know there were spirits like her, that cut up and played tricks and called names, and all that sort of thing. [62]

---

61. Psychologically the statements about the relation of Doris to her body in sleep, etc., are most interesting. If Sleeping Margaret is to be taken as a spirit she ought to know more about Doris than she here professes. But if she is merely a subconscious of Doris herself it is possible that her whole conception of Doris is only the mental states of the normal life which is sensory, while the subconscious life is of the dream type, and nothing could be said about *where* Doris was. To think and speak of her being in the body is only to think and speak of her as latent mental states.

It is curious to find that Sleeping Margaret never saw Margaret until she communicated. The sequel showed that it was not Margaret that was taken for that personality, but Minnehaha, yet Minnehaha was not seen. Only communications came which represented her, so that whatever idea Sleeping Margaret had of her would be the picture Doris had formed of that personality in the communications.

62. This is a remarkably interesting passage about Margaret. It reveals the best kind of evidence that Sleeping Margaret is the subconscious. The normal self believed Margaret was a secondary personality, and here the evidence alleged by Sleeping Margaret that Margaret was not a spirit is only the difference between herself and Margaret; namely that Margaret played tricks and she, Sleeping Margaret, did not. If Sleeping Margaret were a spirit she would most likely know whether or not spirits played tricks, unless this sort of ignorance with spirits be general or frequent.

Dr. Prince's comment is: "Sleeping Margaret never said anything to correct my belief that Margaret was a personality. I do not know that she ever said, in so many words, that Margaret was a personality."

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(Do you think you could get her to give the name *Margaret* in Boston?)

I could ask a messenger to ask her to. [63]

(Well, do that.)

All right.

(It will be important to get the name *Margaret.*)

Well, if you want her to write the name "Margaret", you'd better ask her to write something else, then, because she always does something opposite. [64]

(Well I think she's on better terms with me now.)

Well all right, then. I didn't know about that.

(It is important for the work.)

Well, wouldn't one of her other names do? If she wrote Bridget? This is one name that she was always known by until she went to live at Dr. Prince's. Doris always called her Bridget, until she went to live at Dr. Prince's.

(And then?)

Margaret.

(Margaret was not her own choice?)

Yes, Margaret was her own choice, and Bridget wasn't. Bridget was what Doris called her. She was called lots of names. She was always changing names.

(What other names, beside Bridget?)

Luella, and Susan, and Beatrice—O, I don't know! She had so

---

63. This use of the word "messenger" is interesting. It is another name for the intermediary spirits between herself and those "higher up". Readers may have noted that Sleeping Margaret asserts the existence of a real hierarchy of spirits in different "planes" or altitudes of space. She can communicate with certain "lower" ones and they with the "higher", but she cannot communicate with the "higher". The conception of "messenger" is found in the work of Stainton Moses and that of Mrs. Piper where the Imperator group called themselves "messengers" and included in their function that of carrying messages between the living, as well as to and between the dead. This idea has not been developed in any of the published material of both persons named, and it is doubtful if the normal Doris knows anything about it. It is possible that she may have obtained it from conversations with Dr. Prince. But the term and conception in any case coincide with rare existing usage.

64. This is a correct characterization of Margaret, but the normal self knew the facts from conversation with others.

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many! Those were the most important ones. Those were the ones she changed in school. Luella she had a long time. [65]

(Well, tell her it is important to have her give as many of those names as possible, because it will prove that she is a person and not a dream.) [66]

All right. I will send her word to that effect.

(That's my only reason for wanting it.)

Hm-hm.

(And if she can I wish she would tell what tribe she belonged to.)

All right. I will send all that to her tomorrow some time and she can—well, is she going to—do you think she'll write next week?

(Possibly so. You see, I can call for her now in terms of "Laughing Water". I won't call for her in terms of other names. She'll have to tell them, first.)

Well, if you keep calling her that, won't she change to that? [67]

(Well, that won't make any difference.)

If she writes her name.

(Yes. And I hope that you can come.)

Well, I will try to.

(Well, you try to do it. I think that one of the persons higher up will try to induce your main guard to let her come. And I would like to see it tried, at least.)

Well, there's two other ones, beside the one that wrote. — If she *was* a guard,—I don't know whether she was, or not. I think she was.

(Did the one who communicated with me and who used to run the planchette ever give her name through you?)

---

65. All this about the names used by Margaret is true, as told me by Doris, the normal self. The reader will find it confirmed by the names given through Mrs. Chenoweth, Susan being one of them. Cf. Note 174, p. 354.

Dr. Prince remarks that the Records show that all these statements are true. Old copy-books are signed "Luella Fischer."

66. I spoke of "dream" and "personality" as I did because the distinction was known to Doris, the normal self, from what she was told by Dr. Prince, and it was referred to through Mrs. Chenoweth, a fact known by the normal self.

67. This is a significant statement. The normal self had been told the nature and effects of suggestion in the course of her cure, and here the idea turns up at an appropriate moment.

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No, just a guard. No. She said she didn't have any name. Dr. Prince asked her, and she said she didn't have any name. There's three, and they didn't have any name. This one that wrote the planchette is the same that wrote out there, I think. It looked like the same writing. I would like to be there, at the sittings! [Laughed.]

(Well, I will see that you get there after this week.)

You can't see how many wants to write just like I do. There's a whole lot of them! [68]

(Her father isn't dead?)

Whose father?

(Doris's.)

No.

(Sure?)

Yes, I'm positive. That isn't her father. "Father John" isn't the one. I don't know who it is. It's another one. Doesn't look like him, either. [69]

(What was the name of her father?)

I don't know.

(I mean of Doris's.)

I know what you mean. I don't know, something like Isaias, or something like that. A Bible name. It wasn't John. There was an Uncle John. It wasn't Father John, unless he had his own children. And Mr. Fischer's father is dead. I don't know whether his name was John, or not.

---

68. This statement is quite conceivable. It is possible for the subconscious to see spirits and yet not be able to communicate with them. But so much can be said for the subconscious mistaking its own mental images for reality that the mere conceivability of the thing has no weight.

In regard to the statements about the "guards", Dr. Prince writes: "Sleeping Margaret was certainly mixed here. The other 'guards' said there were three including *the* guard, Sleeping Margaret. Sleeping Margaret can hardly believe that she was reported correctly, as she says that she never supposed that there were more than three in all. But a part of the time, she says, was having difficulty keeping Doris asleep and could not give her mind entirely to the questions."

69. The communications in Boston, subsequently corrected, had intimated that the sitter's father was dead. The statement here that he is not dead was also made to me after the sitting, tho qualified by the remark that if he was he had died since they last heard about him.

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(Do you know whether the Uncle was called John E.?)

I don't know.

(Could we find out?)

Yes, find out by writing to Dr. Prince. Dr. Prince has all the data down that you could possibly want. [Pause.] I think he has the full names of all the family. [Yawned.] He thought it was her grandfather. I don't know why he thought so.

(That is, Dr. Prince?)

He wrote in a letter and said he thought it was her grandfather, because he had somewhere—she didn't know her grandfather. I thought it was a Bible name, but Dr. Prince wrote and said he thought it was her mother's father.

(Well I knew that was possible, because they often get the mistake of grandfather for father.)

Well, Dr. Prince wrote Doris, in the letter, that he would look it up and let her know, or let you know, or something. [70]

(Isn't anything you want to say?)

No. [Half laughed.] — Only I miss Dr. Prince, that's all, if that's anything.

---

70. There is some confusion here about the names, due perhaps to the alteration by the sittings in Boston of Doris's ideas.

With reference to this passage about the names, Dr. Prince remarks: "Sleeping Margaret is mixed here too, just as we would expect an independent entity to be now and then. But I would suppose that the last thing that the *subliminal* of a person would get mixed about would be the names of her parents. Usually Sleeping Margaret knows what the name of Doris's father is. She could hardly believe me when I told her what she said to you. Or has the stenographer omitted something. Sleeping Margaret thinks so. What supports the suggestion is that Sleeping Margaret goes on, 'And Mr. F.'s father is dead', which looks as if she had turned her attention from one grandfather to the other. At any rate it was the maternal grandfather who had the Bible name. Doris thinks it was Elisha. The paternal grandfather was John, but he never came to America, and Doris's father is John Edward."

The reader can count on the record as being without serious errors. It matters not how Sleeping Margaret may have thought afterward, the anxieties and confusions incident to the sittings, which somewhat revolutionized her impressions and beliefs about certain personalities, may have given rise to real or apparent errors and contradictions. Once she made a statement about Margaret which I knew was erroneous, but without suggestion from me she soon corrected it. The stenographer is an unusually good one and knows the importance of accuracy.

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(All right. That's all we'll want tonight.)
That's good.
(I am much obliged to you.)
Put up the window again, before you go.
(Yes, I will.) [Had closed it at beginning of séance.]
(G. O. T.: Good night.) [No response.]

Present, J. H. H., Sleeping Margaret, December 3, 1914. 10 P. M.

I read the two letters tonight to Sleeping Margaret, of which the following are copies:

San Bernardino, Calif.
Nov. 25, 1914.

Dear Sleeping Margaret:

You haven't had a very good chance to write to me, have you? I thought that perhaps you could at my sister's, but perhaps you have had no communication with her.

I want to put the responsibility on you of whether Doris shall be told that the dog is no more, departed, defunct, gone to that happy land where pups may get in front of trains without danger. We could not break him of running after trains, though we labored faithfully to do it. He was punished three times for it the very day that he was killed. He would rush at a train immediately after being punished. I doubt if he would ever have made a good dog.

Now, I don't know whether Doris should be told or not. If so, ask Dr. H. to break the news, and tell him the best way of doing so.

Can't you get a line to me and tell me how *you* are getting along?

It is too bad for me to lose *two* members of my family at once, don't you think? I want to know, too, if I did right in telling her about you. And if I didn't, how it could have been helped.

I cannot help missing you too. Is it any wonder, as you were my chief helper in getting D. well, all those three and a half years?

Sincerely,
WALTER F. PRINCE.

Nov. 27, 1914.

Dear Sleeping Margaret:

I was glad to read your second letter. You owe me a third, you remember, by agreement.

I want to know how you reconcile your statement hitherto, with which I have always agreed, that M. is not a spirit, but just a split-off part of R. D., with your present admission that she is communicating through Mrs. C. Will you tell me?

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Are *you* homesick, too, as R. D. is, though she is, she says, happy at the same time?

I miss Doris greatly, and I also miss you.

I wish you would tell Dr. Hyslop, as soon as he reads this paragraph to you, how it was that R. D., or Doris, knew in her dream that the voice that was calling her was mine, and you did not (or at least you did not say whose voice it was). I think I know, but you tell him.

I shall be very, very glad to welcome Doris and you too, home again. Take good care of Doris.

With love to my " spirit daughter ",

WALTER F. PRINCE.

P. S. I think you won't need to tell Dr. Hyslop to keep this from Doris's sight.

The letters excited the following conversation:

[Sleeping Margaret first explained the incident in which both Dr. Prince and Doris overslept before she came east. I then carried on the following conversation with her:]

(Shall I tell Doris about the dog?)

[Pause.] I would not tell her for a week. She is feeling badly because she does not go home for Christmas. Wait a week. She does not care especially about the dog.

(All right.) [71]

I want to write a letter to Papa. Will you let me?

(Yes.)

He thinks I know everything. [Refers to a question about the contradiction regarding Margaret and Sleeping Margaret.] She's not the same kind of spirit as I am. I didn't recognize her as a spirit till I came here, tho I knew her by her manner and voice more than I did by her looks. [72]

---

71. Doris's dog had been killed by a train and the knowledge of it was withheld from her by Dr. Prince.

72. Note the probable influence of the subconscious on this statement about Margaret. Prior to these sittings Doris thought Margaret a secondary personality from the facts she knew about her in conversation with Dr. Prince.

Of the attitude of Doris at this time toward the identity of Margaret, as she had expressed herself to me, Dr. Prince says: "At this point Sleeping Margaret is still under the impression that Laughing Water is Margaret. She says that there were some resemblances between Laughing Water and Margaret in language and manner which caused the wrong inference at the time.

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(Does she know you?)

Yes. You told me to ask the guides or guards, whatever you call them, to have her write her name. They reported, and she said she would mind her own business; it was not theirs. [73]

(Did you try to write this week?)

No. (Did you send anyone there?) No.

(Did you try to go?)

Yes, but I can't go. I asked this guide that went before to help me. She said she would. Whether she will or not, is another question.

(Does Margaret know you?)

Yes. [Pause.] No! What am I telling you that for? I take that back. She did not know me as with Doris, only as a guard. She never knew me when I was with Doris. [74]

[The following is the letter written to Dr. Prince this evening.]

Thursday.

Dear Papa

Dr H has read me both of your letters I don't get much chance to write It was impossible at Aunt Louise's and she did not care to

---

I will myself say that on the whole Laughing Water resembles the historical Margaret more than the 'Margaret' of your sittings."

It should be noticed that Doris takes a view which is more or less reflected in that of Sleeping Margaret, and in fact what she would think about it must have no weight. I quite accept also the view that, from the standpoint of the record, Laughing Water more resembles the Margaret of the Prince record than the "Margaret" of the Chenoweth records, so far as the identification of Laughing Water is concerned. But there is no reason why we should identify the Margaret of the Prince with the "Margaret" of the Chenoweth work. It is desirable that they should be the same, but the circumstances make the name unsignificant in the process of determining the identity.

73. The alleged reply of Margaret here is very characteristic, as compared with her attitude as represented in the communications through Mrs. Chenoweth, but Doris knew not only the records where the supposed Margaret communicated in that style, but also her characteristics as a secondary personality in connection with herself. Cf. Minnehaha's manner at first, pp. 350-5.

74. It was well that the answer "Yes" was corrected spontaneously, because Margaret never seemed to know Sleeping Margaret in the life of Doris.

It was to this passage in which Sleeping Margaret changed her statement about Margaret to which I referred in Note 70. Dr. Prince says of it:

"It is correct that Margaret never knew Sleeping Margaret, when

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talk to me I have told Dr. H not to tell D about the dog for a couple of weeks as she is feeling badly about not getting home for Christmas She had planned several surprises but will send them Could you not send her some money as he[r] loss in Boston made her short I miss you very much Dr H bores me most to death with his questions. I think you had better send D money for her Christmas gift as she saw a receip [recipe] book for 75c and a leather writing set for 75 which she would like to have

I hate her to have to spend Christmas with Aunt Louise but it is the only thing I can see as the Hyslop's are having lots of company. I think when we get home and with practice and patience and help from the different people on the other side I think that B in time could do very good outomatic [*sic*] writing Well I guess I can't think of anything else she is well and busy and is happy and homesick by spells Love from your spirit daughter

S. M. [Sleeping Margaret.]

[" B " is the initial of the real name of Doris.]

December 4, 1914.

[I was packing my valise today and Doris, who was writing to Dr. Prince, remarked that she could not understand why he did not send her money. She was quite anxious about it and, in response to my query whether she had written him about it, she said she had and had expected the money to be here by this time.]

Present, J. H. H. and G. O. T., Sleeping Margaret, Dec. 9, 1914.

(Well, Sleeping Margaret, did you keep track of me?)

No, I didn't.

(You couldn't watch me?)

No. I didn't know you wanted me to.— To watch you.

(I thought perhaps you might.)

I'd like to.

(Do you know whether any of those around you went to Boston this time, or not?)

---

she was with Doris, tho on several occasions she had reason to suspect that there was 'some one' else, and finally she read the name in my thoughts apparently, and after that would sometimes try to pump me, but she certainly never knew Sleeping Margaret, or was satisfied that there was such a being. By the expression 'only as a guard' Sleeping Margaret evidently means that Margaret now knows Sleeping Margaret as one of Doris's guards, still identifying Laughing Water and Margaret."

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No, I wouldn't know unless they told me; they wouldn't tell me unless I asked them.

(Don't they ever talk with you?)

No, not unless I talk to them and ask them a question. We don't talk. Not so sociable as earthly people! [Laughing.]

(Do you know all those that are trying to help you?)

Trying to help me?

(I mean trying to help Doris.)

Do you mean, do I know them by name? or by sight?

(By sight.)

Yes, I know them by sight.—Unless there has been some new ones.

(Do you know anyone beside the French lady and Margaret?)

And the two other guards, I don't know their names.

(Are they men, or women?)

I should think they were men. [75]

(What race do they belong to?)

I don't know. I didn't know this one was French, until she spoke up there. She never spoke to me. The one I talk to is English, when I have anything to say. [76]

(Have you ever seen any Indians about?)

No.

(Did you know that Margaret was an Indian?)

No. [Pause. Sigh.]

(Why didn't you?)

I don't know.

(Couldn't you tell the difference between a white person and an Indian?)

---

75. Note that visual experiences are claimed here, but no aural. This suggests that Sleeping Margaret's personality is the dream life in the visual field. But this is not consistently maintained.

The reference to some of the "guards" as men receives the following comment by Dr. Prince:

"She does not mean the old guards, but the new set, added to the old. Guard 1 of the old set thinks that the new trio have a somewhat different office. Sleeping Margaret is '*the* Guard', the other guard who writes is Guard No. 1 and the remaining one, who will not write, is Guard No. 2. The numerical designations are of later origin."

76. Here the auditory field is recognized and in contradiction to the position that she could not get names.

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Why yes, I knew Margaret was dark. But I didn't think that was the sign of an Indian.) [Half laughing.]

(Well, are there any other dark-faced people?)

Not that I know of, not as dark as Margaret was. [77]

(Did you know that Margaret had the name "Laughing Water" before we got it in Boston?)

No.

(How do you suppose she got it—the name "Laughing Water"?)

I don't know. I should think it appealed to her because she was that sort. I don't know. I'm— [Broke off. Paused.] [78]

(Do you and Margaret ever talk to each other?)

No, she didn't know I was here.

(Does she know it yet?)

No.

(How do you keep her from knowing it?)

Don't keep her at all! She simply just don't want to know, I suppose. [Half laughing.]

(Well, she's near Doris, isn't she?)

Why, I didn't know it. She said she was, she said she came at night. I'm not here all night, but I didn't know that she came.

(What's the reason you couldn't tell whether she was here, or not?)

Why, there's lots of space around Doris, and I don't keep track of all that goes on around her. I don't always know when the other guards are here, and when they're not.

(Do they ever come at night-time?)

---

77. At this time Doris knew what Laughing Water claimed to be and what she recognized in her complexion.

"Doubtless", says Dr. Prince, "the pause on the part of Sleeping Margaret was caused by her waiting for Doris's sigh. She is often inhibited in speech by one act or another on the part of the sleeping Doris.

"As to Margaret being dark, Sleeping Margaret says she cannot find words to express what this means. Margaret had a 'form' she says, but still not such a form as I would understand by these words. 'Margaret was certainly dark, but I can't express it'."

78. At this time I had supposed that Laughing Water was the Margaret personality, from the incidents told that represented Margaret. But the distinction between them developed later at the sittings with Mrs. Chenoweth.

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Yes.

(Can you watch them in day-time?)

Yes.

(Have you ever seen Margaret in day-time?)

Not since she left six months ago. [79]

(How can you conceal yourself from Margaret?)

How can I what?

(Conceal yourself.)

Oh! Why! I don't—I don't know. I don't see her, and she don't see me, I guess. I don't try to conceal myself. I suppose it's like people being in two different rooms. There's lots of room around Doris, and if she don't come close, which I don't think she does, she wouldn't see me.

(Do you work with only a certain part of Doris?)

Why yes.

(What part?)

Mostly her head. [Half laughing.]

(What part does Margaret work with?)

Why, she was on one side of her head, when she was here. Came on the— but she's not here now, in that sense that she was here before.

(And she couldn't see you through the head?)

No. [80]

(Can't you see through matter?)

Yes.

(Why couldn't she?)

Suppose she could, but if you're not looking for something, you

---

79. It was nine months ago that Margaret disappeared in her more evident manifestations. Doris knows this. All this evasion of the question about Margaret is interesting, as it shows the effect of the sittings on the subconscious.

80. The use of different nervous centers coincides with what has been said through Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth. The statement that Margaret was on one side of the head suggests the fact that the eyesight of Doris was different on one side from that of the other, and we may imagine that this physiological difference might either affect or create the difference of personality assuming the proper dissociation.

"To understand the statement about the locality of Margaret," says Dr. Prince, "certain parts of the Daily Record should be read and the diagrams made from the statements of Margaret seen, which are corroborated by Sleeping Margaret."

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don't see it, usually. She didn't know I was there and she didn't think anything about it. So probably she never saw. That's the reason. [81]

(Can spirits tell when other spirits are influencing the living?)

Not always.

(Can you make yourself so that other spirits can't see you?)

Yes.

(How do you do it?)

Why, I can't explain it, but I explain it to myself and to the other ones by saying we keep still; keep down. That don't make it very clear to you. I don't know what word to use. Keep out of sight, I suppose. Put our lights out, or something. I don't know what to say! [Laughing hard.] I know what I *do*. But I can't tell—can't find a word to express it. [82]

(Are you a grown-up woman now?)

Yes. I always have been.

(Weren't you a little baby once?)

Not that I remember or know about.

(Did you first discover yourself when you were a woman?)

Yes. First began to think about myself when I came to take care of Doris. Before that, I suppose I existed, but I didn't think about it.

(Did they pick you out for any special reason to care for Doris?)

Well, I don't know. I was that kind of a person, that I was waiting for someone to take care of. You see, the majority of them just go out to warn people, and then come right back. There is only just a few like me that stay with the people all the time. And that's only on special occasions.

(Was that any benefit to you?)

No, rather a bore.

(Didn't it help you to discover yourself?)

---

81. This is a correct psychological law within certain limits and I would not expect the girl to know as much as is implied in this explanation or answer to my query.

82. Notice the ignorance and evasion of the subject involved in my question. It is just the ignorance we all have of the real processes that determine our hallucinatory experiences.

"Sleeping Margaret," says Dr. Prince, "often uses the expression, 'I can't find words to express it', when speaking of similar matters."

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Well, in a way perhaps it did. And— [Interrupted by Dr. H.]

(Have you and Margaret always got along together?)

Why, she didn't know about me. But I had to correct her several times when she got a little too bad. And she didn't know what it was, but she was corrected just the same.

(Didn't she know who corrected her?)

No.

(How did you keep her from knowing it?)

Why, by keeping out of sight and keeping down. [Pause.]

(Is Dr. Prince's mother living?)

Yes.

(Is it his real mother, or his step-mother?)

His real mother.

(Have you ever seen any guides around him?)

No.

(Doesn't he have any guards at all?)

No. Neither do you! [Laughing.]

(Well, I'm unfortunate, then.) [Laughed hard.]

Everybody don't have them. You ought to think you were fortunate to be able to take care of yourself: not have to have somebody poking you in the head once in a while, making you behave!

(All right. Now—) [Sleeping Margaret interrupted J. H. H.]

Am I going to hear those records, ever?

(Yes, after this.)

After this what?

(This record tonight.)

You going to read them to me?

(Let you read them.)

O, how can I?

(Well, I thought that you and Doris knew the same things.)

Oh, you going to let her read them? [83]

---

83. I had in mind the records of sittings with Mrs. Chenoweth. Note that I was so full of the assumption that Sleeping Margaret was the same reality as the normal self that I revealed it in my statements and was corrected. Sleeping Margaret seems to know all that Doris does and yet she balks at the idea of getting the information in that way!

Of the allusion to correction, Dr. Prince says: "Sleeping Margaret means 'irritable', 'annoying' and the like by the term 'bad'. I relate in the Daily Record some very graphic instances of this correcting. *Something* subliminal

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(Yes.)

Oh. I'll read them then, too. But you will have to let me know when, because I'm not here all the time. You going to let her read them tomorrow?

(Yes.)

Well, is there any question you want to ask me or the others? Because they're all here listening.

(All right. Is Margaret there too?)

I don't know. The others are. Give us your pencil. If she's here, she can write it. [J. H. H. placed the pad and gave pencil.] [84]

(Are you there, Margaret?)

How will she know Margaret from Laughing Water? I think it's rather a mix-up.

(Don't make any difference.)

[Automatic writing not read as it was written.] What was that?

(Couldn't tell, couldn't see it.) [J. H. H. turned the light around and read:] "No." (Not there.)

You'll have to tell me what I write, because I want to know.

(Yes.)

I didn't write that, tho.

---

happened to Margaret which had the effect of frightening and deterring her. Sleeping Margaret claimed that she did it, and besides on several occasions announced that she was going to do it, 'give her a jolt', she called it, and the something happened."

The claim at the outset of this passage by Sleeping Margaret that she was a mature woman when she first came to Doris apparently is not consistent with the view she maintains that she does not know anything or remember anything about a previous existence with an earthly body, tho such a lapse of memory is conceivable. It is not usual with discarnate spirits that they should have this defect of memory, tho it may be true of obsessing agents. But it is not natural to suppose it. She implies distinctly here that she had a previous existence, tho she insists usually that she has no knowledge or memory of it.

84. Note the ignorance of Margaret when pressed, tho she claimed before to know Margaret.

"Neither here nor elsewhere," says Dr. Prince, "does Sleeping Margaret claim to have any knowledge or any proof of Margaret's continued existence, apart from the inference [by Doris] that Laughing Water is Margaret."

This ignorance of Margaret is so much against the claim that Sleeping Margaret is a spirit; that is, a discarnate spirit. It shows that the knowledge of her existence before the banishment was intellectual, not sensory.

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[We turned the light so that we could read the writing. S. M. turned the head aside.] O, she don't like that light in her face!

(All right. Wait a moment.) [J. H. H. placed a black cloth over the head.]

That's better. [Pause, for automatic writing. J. H. H. reads:]

"Who[m] do you want". (I want Laughing Water, or Margaret. I suppose they're the same persons.)

[Automatic writing.] "Yes."

(Margaret,—)

[Automatic writing:] "she is not heare" [here].

(Who is here?)

Guess the pencil's slipped.

(Yes.) [J. H. H. replaced it in the hand.]

That's better.

[Automatic writing:] "All the guards."

(Which guard was it communicating on Monday in Boston?)

[Automatic writing:] "It not the French one."

(Wait a moment.) [while J. H. H. read the above answer.] (Well now, which one, then?) [Answer written, J. H. H. taking up pad to read:]

(Excuse me.)

[Automatic writing:] "How shall I tell them apart"

Ask who's writing.

(Who is writing now?)

—Because *I'm* not!

[Automatic writing:] "one of the guards"

(Which one?)

[Automatic writing:] "Cant you give us names if I describe them"

(No, I did not get the name in Boston.)

[Automatic writing:] "we have no names except sleeping Margaret and she is *the* [underscored] guard"

(All right.)

[Automatic writing:] "the"

(That will do tonight. Thank you.) [85]

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85. This automatic writing was interesting as showing that Sleeping Margaret apparently did not know what was written, tho she knows what she writes herself.

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Well, I could have wrote that! Well, can I write to Dr. Prince before you go, because I won't be able.— Are you going to take her to Boston?

(Yes.)

All right. I'd better write tonight, then. You're not going to talk to me tomorrow, are you?

(No, I guess not.)

Well, when she gets through with the paper I'll write.

(All right.) [J. H. H. tore off the last page of the automatic writing. Laughing at the situation, Sleeping Margaret took up the pad and wrote in the dark for dear life.] Is that all right? [As she neared the end of the page.]

(Go ahead.)

[Sighed as she heard water running in the bath-room adjoining. Had appeared to be disturbed by the passing of someone through the hall to the bath-room. Finished her letter and handed it over.]

Thanks.

[Following is the letter:]

Dear Papa
This is in in answer to your second letter
As Doris goes to Boston on Sunday I will not get a chance to

In regard to the request to have me tell her what was written, Dr. Prince writes:

"Sleeping Margaret professes to be able to stand at the side of Doris and read writing when it is going on, but not when she is in a position to talk. In the latter case, she says, she is *in* Doris, and not at her side, and is thus compelled to depend upon Doris's eyes. When she is *in* Doris, and the latter is asleep, she cannot see the writing. This is her statement."

Of the dialogue about the guards and who was writing, Dr. Prince says: "Here is a 'mix up', since two sets of guards are referred to. Dr. Hyslop asks who is writing, and since of the three *old* guards Sleeping Margaret is the only one who has received a name, the writing guard asks if he [Dr. Hyslop] cannot give them; that is, the other two names, if she describes them, so that he will know to which a name applies. Dr. Hyslop does not yet know that it is a new set of guards, members of which have been communicating, and does not see that the writing guard is suggesting that he invent names for the old ones, so he answers that he did not get the name in Boston. Then the answer came, still referring to the old guards, 'We have no names'."

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write to you for a long time as I can't write at Aunt Louise's. I wish you a merry Christmas and hope you won't be to[o] lonesome without Doris she is sending you a box of Christmas presents and shall be disappointed by not seeing how y [ran off page] you like them. Will try next week to write thro Mrs C. and hope to succeed if not then the next week. I shall have lots to tell you when I get home for what I see at Mrs. C is very interesting more so than any inside of Doris good night. S. M. [Sleeping Margaret]

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DETAILED RECORD.

Part II.

Experiments with Mrs. Chenoweth.*

Mrs. C. J. H. H. and Miss F. Nov. 9th, 1914. 10 A. M.

[Subliminal.]

[Long pause, sitter admitted. Pause and sigh. Long pause. Moved hand and paused before reaching for pencil and then paused again.]

[Automatic Writing.]

* * ['n' and then pencil slowly wrote a line across the page and paused.] John [pause] I [pause] E [not read at time, but regarded as a scrawl, but sequel showed the intention.]

(What is the last letter?)

[Pause.] John E [pause] I must try to write definitely.

(You are welcome.)

for I have many things to talk about to my dear [pause] M [pur-

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* The symbols are the same as in past records with the exception of a few important additions.

"P. F. R." enclosed in square brackets means that, in the course of the automatic writing, the "Pencil fell and was reinserted."

"N. R." in square brackets means that the previous word was not read at first.

Matter not enclosed in parentheses or brackets represents what Mrs. Chenoweth said or wrote.

Matter enclosed in parentheses or round brackets represents what the sitter or I said at the time.

Matter enclosed in square brackets represents comments or explanatory notes regarding features of the trance or conduct of sitters.

In notes and discussions of this record I use the name *Margaret* without quotation marks to indicate the Margaret of the Detailed Record by Dr. Prince; that is, the secondary personality of Doris. But I use "*Margaret*" with the quotation marks to denote the Margaret of the record obtained through Mrs. Chenoweth.

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posely not read, tho clear, because it was the initial of one I wanted to hear from and might also be the designation of another I expected.]

Mother whom I would reach.... [Hand relaxed hold on pencil. Paused and pencil fell and reinserted. Indian.] [86]

[Change of Control.]

May I come.

(Yes, certainly. Are you the same person that was writing a moment ago?) [I suspected a change of control.]

No I have just come. I am so glad to be here but I do get nervous.

(I understand and in a little while that nervousness will be gone.)

Do you think so.

(Yes.)

I am so glad to be here.

(I believe it.)

and I am happy in the belief that I may say something that will help both of us.

(Yes I think you will.)

It seems so much harder to write than it does to think.

(I understand.)

I did not want to die. No I did not. I wanted to live and do so much that I had planned to do and besides I was needed [struggle to keep control] and I am needed now and I am here and the work I

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86. John E. is the name of the sitter's father, living at the time, and John was the name of the maternal grandfather, said a little later to be with the mother, who was the next communicator. Cf. Note 70. This grandfather died in 1913 at the age of 95, and was the probable communicator here. If it was he and he was alluding to the sitter's father, it was very pertinent because the father was the cause of the trouble to the girl.

The expressed desire to reach his mother or the child's mother would imply in the use of the term "reach", as the parlance of this work indicates, that the mother is still living, but this is spontaneously corrected by the next communicator, who is the mother herself, and who died a number of years ago. If it referred to his own mother, who of course was long since dead, it would imply that he had not reached even her yet. But in addition to its not being verifiable it implies conditions which have not yet been adequately proved.

It is more probable that the confusion is in the subconscious which had not understood the message and had gradually to ascertain the situation.

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wanted to do I am to do in part now. It is so wonderful to find that death is not such a sad thing as we have believed. I did not have much idea of the real conditions here and I think there are few people who have [strain and pressure of pencil and struggle to keep control. Pause.] My [read 'not' doubtfuly] My [P. F. R.]

(Stick to it.) [87]

my own f.... [N. R. at time.] * * [possibly attempt at 'F'] [Pause.] * * [possibly attempt at 'M'] Father father is here.

(I understand.)

with me spirit father here with me trying to help me get to you

(All right.)

[Pause.] M [P. F. R.]

(Stick to it.)

Mother Mother.

(Whose mother?)

Mother is glad to come here to you. [P. F. R. Pause.] to help [P. F. R. and Indian] her [pause] 3 of us here Father mother and another who seks [seeks] to get to you. Not you the one talking but the silent one.

(All right. I understand, go ahead.)

for there is more need for us than for your friends.

(I understand.) [88]

I come for the comfort I may bring and to prove [pause] self. I have been at home with you dear and have tried to help you with the burdens of the life and to make you understand that I would get into communication with you. I mean with you personally and directly first hand I mean.

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87. Dr. Prince remarks in his note that it is not possible to verify the statement of the mother that she "did not want to die." The circumstances in the family would make the statement a very natural one, as she could ill be spared with Doris in her condition of plural personality with no one but her mother to understand her.

She was of the orthodox type of mind and it would also be natural for her to speak of not having "much idea of the real conditions here", tho we have only the literature of this subject to contradict the usual orthodox views.

88. It is, of course, not evidential to have the mother referred to as dead, beyond the fact that it is a hit, tho it is a fact that Mrs. Chenoweth had not even seen the sitter and did not know whether it was a man or a woman. The

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(I understand.) [89]

This is different but I take the [pause] time to make some clearer statements if I can than I have made before [read 'effort'] before. I am not unmindful [N. R.] unmindful of the things you would like me to say.

(All right. Take your time.) [90]

but I must be careful or I may make some blunder [N. R. because partly superposed] blunder and I want to be so clear. I am.... [pause] she [pause] y o u r * * [scrawl] h.... * * ['N' or part of 'M' but erased vigorously.] [Indian.] My [P. F. R.] [Pause.] W W W [Not read in each case because I saw it was an attempt to say 'Wife' which would be false in relation to sitter and I did not wish either to confuse or to help the finishing of it.]

I love he [pause] r [purposely not read with desire to have re-

---

age and appearance of the sitter would not suggest that a parent was dead, so that the hit has some value apart from the later incidents proving identity.

The communicator's father is dead and had probably been the communicator a few minutes previously, and so is the communicator's mother. No special evidential value attaches to the incident tho it is a correct hit in that it is so dogmatic. The third person is not identified.

The distinction between me and the sitter has its psychological value, but nothing else, and that perhaps small. There was more need for communication about the sitter than from my friends, as the sequel shows.

89. Of this paragraph regarding the mother's effort to communicate directly, Dr. Prince writes:

"'I have been at home with you', etc. There has been at least superficial evidence of the truth of this paragraph. Shortly after the mother's death, the personality, 'Sick Doris' began to have impressions that the mother whom *she* never knew was standing or walking beside her, and would turn and try to see her. Once she heard, at such time, the name 'Doris' uttered. Also the primary personality twice had vivid visual hallucinations of her mother. Besides automatic writing, unconsciously done by the hand of 'Margaret', another secondary personality, claimed to be from the mother and expressed loving solicitude, and subsequently automatic writing with the planchette under the hand of 'Margaret' and 'Real Doris' claimed to be by Mrs. F." Mrs. F. was the child's mother.

90. What Dr. Prince says of the planchette writing shows that the statement here that "this is different" is true and to some extent evidential, because the process is different from both apparitions and automatic writing by planchette.

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written] him [handwriting changes decidedly and letters become large. I read word 'him' purposely as written] her.

(All right, just.... [Writing went on.]

her

(Just what relation are you to her?)

She is my W.... [P. F. R. and purposely not read.] She is my dear W.. ['W' purposely not read again] M [N. R. again] [Struggle and Indian] child.

(All right.)

and I will get the message as soon as I can.

(Yes I know you will. [91]

She is responsive to me at all times and is afraid she may not always get the message clearly for herself. You do not realize what a [P. F. R.] comfort you are to me even if I do not get just what I wish to through at the first moment. I am not going to tak [read 'take' and hand paused till I read it 'talk' and went on] too much about my love for that is understood and I want to write about the many thinks [things] that have happened before and since I came here.

(Yes, that's....) [Writing went on.] [92]

The weakness [read 'blackness'] is....weakness is past. I was tired at first but soon that feeling passed away and the natural

---

91. She did commit a blunder after all. What could have caused the allusion to "wife", as if the sitter were that, can be only a matter of conjecture. But when "M." and "child" come the mistake is corrected and the message is correct, and it has some force when we consider that Mrs. Chenoweth has not yet seen the sitter, who is a grown woman in size.

If the emotional state communicated to the medium was interpreted by her symbolically, with clairvoyant knowledge of the person present, we can understand the mistake in the reference to "wife", but the situation is so rare in which any such process can reasonably be applied that it cannot be urged here. There are few, if any traces, of symbolic methods of communication in this direct method of the deep trance and automatic writing.

92. From what was said about the mother trying to communicate directly through the sitter, the allusion to her responsiveness has its pertinence, but it is not true in any such degree as the statement might imply. The attachment of the mother to the child was strong.

Dr. Prince says of one statement: "'Is afraid she may not always', etc. Doris has mentally said to herself while the planchette was writing messages from 'Emma' [the name of her mother], 'Why doesn't it write something clear to me'."

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activities of mind and body returned to me and then it was that I tried to make some sign to you and to give you the assurance [read 'assistance'] that you....assurance that you needed. It It is not as difficul[t] [read 'different'] a....difficult as it seems but [groans and distress] sometimes the weakness of the last illness seems to cloud [read 'land' and then 'about'] cloud [N. R.] Cloud the mind and to hinder the free expression. I believe that the las.... [Pause and left hand rubbed face, with signs of distress] ast state has more to do with the condition of the communications than any other thing. [93]

I am very nervous at times but it is of no consequence any more than a memory of a state which one may have been in at some previous time.

(I understand.)

Our memories seem to excite feelings just as they do in life but the feelings so excited communicate themselves to whoever is in contact with us. My being so cold [read 'old'] cold. [I turned to sitter.] [94]

(Miss F.: She died of pneumonia.)

so cold chills chills and so cold and sometimes that feeling comes over me now.

(I understand it.) [95]

I have a strong desire to overcome all these things and I know something about the immediate conditions following my death. I mean immediately before the body was put away. I will try and

---

93. It is a frequent occurrence in this work that the last states of the dying person, mental or physical, may be reproduced in the organism of the medium, and it has to be prevented, apparently, in the effort to communicate. The allusion to the nature and effect of memories is only what experimenters have always remarked as a very frequent phenomenon. I have observed this transfer of memories to the organism of Mrs. Chenoweth very often. The fact is often evidential. Mrs. Chenoweth does not know the fact normally from any experience of her own, tho I have told her that I believed it to be a fact.

94. The sitter gave herself away in the utterance about pneumonia. But the "cold" had been mentioned before it, so that the reference to chills is not necessarily due to suggestion. Dr. Prince writes that a "prominent symptom was the sensation of cold. One or two of her few dying utterances were in reference to her feeling cold, and the flesh was cold to the touch." She died of pneumonia, according to the diagnosis of the physician.

95. The statement that it is not death that one need fear, but "what may

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recall some of those for my dear child as I am [pause] so glad to have an opportunity to give her the evidence of my continued devotion. It is really beautiful to be free from the [pause] fear of death. Not death itself but what may happen to those [read 'make' doubtfully] you.... those.... love after you are gone. [Pause.]

I know I have been able to influence you and to hep [help] you dear child. [P. F. R. and distress: 'Oh, Oh' uttered.]

V i o l e t s. [I looked at sitter and she nodded head.]

(Good.)

I still love. I remember them at the funeral. [I looked at sitter and she nodded head.]

(Good.) [96]

with the white roses. [breathing hard.] you know [pencil fell. Distress and heavy breathing with a pause and I then held my left hand on Mrs. C.'s brow. In a few moments the heavy breathing ceased and there was a pause followed by a shiver and a long pause.] [97]

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happen to those after you are gone" very probably represents the feelings of the mother as she was dying. Note 87 indicates why this is quite pertinent. The child was in a condition to make her mother anxious, especially since her father treated her so badly.

96. Of the allusion to violets and her love of them, Dr. Prince says: "It is a very distinct memory with Doris that violets were her mother's favorite flowers."

The sudden allusion to them, out of all psychological relation to the previous incidents, reminds of the abrupt breaks in the work of Mrs. Piper.

Of the statement that the communicator remembered them at the funeral, Dr. Prince writes:

"Doris cannot with certainty verify this, as she was not present in the primary personality at the funeral, and the memories of Margaret, who was out during it, never have been incorporated with her own. But the real Doris did watch by her mother's coffin all the last night before the funeral and saw a dish of violets on the mantel in the room. Since violets were Mrs. F.'s favorite flowers, and all the family knew it, it is against probabilities that the violets should have been removed on the day of the funeral."

97. Of this allusion to "white roses" at the funeral, the sitter, Doris, told me at the time of the sitting that there were no white roses at the funeral. Later I received a letter from Dr. Prince saying that there were white roses at the funeral and he sent me a petal of one of them. They had been kept and Doris seems not to have known the fact. Dr. Prince may tell the facts in his own language.

"Doris thinks she signified dissent at this point. If she is correct the fact

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[Subliminal.]

Tomorrow.

(Yes.)

[Pause.] L L Louie [or 'Louis' but pronounced 'Louie' in whisper.] [Mrs. C. rubbed her face with her left hand.]

Do you know G G G [pause] [smile, pause and sitter left.] Did that man go?

---

should be indicated in the record. It seems to me that she is probably correct, as this would account for the evident agitation on the part of the communicator and her loss of control. Doris had never heard of roses being present and was strongly inclined to think this a mistake. But on Mrs. Prince's reading the record of the sitting she remembered that Margaret had said that she put a rose or roses into Mrs. F.'s lifeless hand, and reminded me that I had a small box of flowers taken from the coffin by Margaret and left to me by Margaret's 'will'. As is stated in the daily record, Real Doris was never allowed by Margaret to see the contents of the drawers in which the latter kept her own property. Even a small garment which Margaret made at the age of about seven was not seen by Real Doris or known to be in existence until I showed it to her at the age of 22. Real Doris had never seen the contents of the little box up to the time of this sitting, and wrote me that a mistake was made in the mention of roses. But on opening the box I found in it two half-opened white roses, two pinks, a fern and a sprig from some other plant. The roses and one of the pinks had wires attached as they had come from the florists. On no occasion would so poor a family have had flowers from the florist except on such an important one as a funeral. Margaret several times asserted that these flowers were taken from those at the mother's funeral."

Doris said to me, and wrote out the statement, that she thought it was white lilies in her mother's hand.

It is quite possible that Doris, the sitter, did signify dissent, regarding the roses, by shaking her head, but as I never or rarely indicated such dissent or assent, unless I made an oral statement to the communicator, it is not a matter of importance. Such a dissent would not likely cause the breakdown noticed. It was near the end of the sitting and I saw from the difficulty of writing that the end was coming, and as a silent dissent by merely shaking the head had no importance for a theory of normal suggestion I was not in the habit of noting it in the record. I often look at sitters to ascertain by a nod or shake of the head whether things are going rightly or not, and I govern my statements accordingly, which I invariably record. There was no reason for recording dissent at this crisis, if it occurred in the way named, especially that it would have no significance without assuming the supernormal.

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(Yes.) [The sitter was a lady.] [98]
[Awakened almost immediately.]

Mrs. C. J. H. H. and Miss F. Nov. 10th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted and long pause. Face twisted, hand reached for pencil, and pause again.]

[Automatic Writing.]

M a.... [part of 'm' made and pencil fell and reinserted.]
(Stick to it.) [Thinking that an important name was tried.]
[Pause.] M a m m a loves [P. F. R.]
(Stick to it.) [99]
[Pause.] you [pause, distress and pause.] I am so glad to come and write and I will try and make it plain why I have been about and trying to make some definite connections with you all at home. It is because I love you so much and have so many things I want to do and say.

It is not easy to die and leave behind]N. R.] you... beh.... [read] those who have been a part of your life and feel that they do not see you when you come or hear you [N. R.] when....you when you speak and so you begin to make some effort to find some way to make them take notice of you and that is....

[Sheet torn off to start a new page. Hand turned over on side and paused, the control nearly being lost. P. F. R. and pause.]
that is just what I have done. I will not hurt or let any one

---

98. "Doris was at the time of the sitting staying in the home of my sister, Mrs. Louise Prince Freeman, who is called 'Louie' by her husband. Possibly the subliminal reference is to her." Dr. Prince did not explain the initial G. Cf. Note 175, where G. is probably for George Pelham. The fact that suggests and confirms this is the question immediately following: "Did that man go?"

99. On the use of the term "Mamma" Dr. Prince writes: "Mamma was the term which Mrs. Fischer used in reference to her relationship to her children, never 'Mother' or any other term. Real Doris called her Mamma, but Margaret sometimes used the term 'Mother'."

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else hurt you. I have so much to say it seems as if I could not get it all down on the pad but I am trying to keep calm as I was told to do.... [100]

I am not suffering any more. I am well strong and quite content although I did not want to die. I think no one ever wants to die if there is love and home and health. [P. F. R. and Indian.]

I am not alone. I have some friends with me who have been at home and who have tried to make some conditions [pause] some [pause] conditions to make it easier to communicate with you

[Pencil worn down and changed. Struggle to keep control] Mother mother [Pencil ran across the pad. P. F. R. and pause.]

H [pause] H e [pause.] You are trying to help me.

(Yes I am.)

I know it and I can feel that you want me to tell you some things I have done at home.

(Yes exactly that.)

I know it and I will do what I can for I realize much better than you possibly can how great a help it will be to them to have me say something here which will relieve the suspicion [read 'suspension'] suspicion that there is something else at work other than my influence [N. R.] influence. I mean in the form of imagination which has been suggested but which is not an [N. R.] an explanation at all. It is so simple to me that I cannot be other than interested in those I love and that being interested I do all I can to attract [read 'attend'] attract attention and make possible the idea of my constant

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100. It is probable that there is an allusion again in this passage to the attempt to communicate to the sitter. Cf. Note 89, p. 300.

Of the statement: "I will not hurt or let any one else hurt you", Dr. Prince writes:

"There may be no connection, but I will mention that the first automatic writing which came to my notice, written by Margaret's hand partly while she was engaged in reading and partly while she was asleep, and in either situation unconscious of what was going on, there occurred expressions 'Mamma need not worry about Doris. I will not worry about you. Doris is safe at the Prince's. Mr. F. [her father] will not dare to harm her. * * Be careful, there are some of her people who are planning to hurt her.'"

"The last statement proved to be true in a sense that neither Real Doris, Margaret nor Sleeping Margaret could have normally known."

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presence that I do not always see the point of how it may appeal to them. [101]

It was a surprise to me to die and I did not want to go. I said that yesterday.

(Yes.) [102]

but it is quite true and the reason was because I was needed and knew it and now that I have been through the change I can see that there was no need of the fear I had but there is still need of my care and potection [protection] and guidance and I shall continue to use my power as I have in the past but I help [so read and erased] hope more intelligently [delay in reading] intelli.... [read] after I get through with these experiments. [103]

---

101. This paragraph is not altogether specifically clear, but apparently contains hints of the idea that there are influences acting on the girl from the outside, a doctrine too familiar to make the reference to it evidential. One clear implication is present and that is the alleged influence of the mother on the girl. That is not provable at present. What is meant by the reference to "imagination" as explaining certain things, perhaps the apparent influence of outside agencies, and the denial that imagination explains the facts, is not clear unless it means to indicate the presence of agencies or influences other than the imagination in the life of the child. That is apparent in the results of these sittings. But the indication that the mother is the only one would not be true.

But if the mother is referring to a specific incident; namely, the apparition of the mother to the child, which was a fact, the following note by Dr. Prince will have its interest.

"Doris says that on the day previous, Dr. Hyslop remarked to her [away from the sitting] that many or most people would say that the apparition of her mother which twice appeared to her in the henyard was the effect of imagination."

This interpretation would make clear what is meant by saying that it was not "anything else at work than my influence."

102. Of the statement that it was a surprise to die, Dr. Prince writes: "It undoubtedly was. Her illness and death came almost like a bolt from the blue sky. She seemed well in the morning and there was no intimation of illness until about 6 P. M. She died at about 2 A. M. the same night."

103. This paragraph is an illustration of the impossibility of suspecting relevance and characteristic ideas without knowing the exact facts. Of it Dr. Prince writes:

"While the first clause would generally be true in the case of a mother, it, of course, applied with unusual force in this case, owing to the frequent manifestations of childishness and irresponsibility in her youngest daughter, which

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I have tried to use her and to influence her and also to make some other signs of my presence but she is so sensitive and easily influenced I find that the best field for my effort. [104]

I know you do not intend to ask me to cease [N. R.] cease you only want to be sure that I know what I am about and that I will not poduce ['produce', but not read] produce any influence that will not be for the best of its kind. I am aware of her nervous make up and of the [pause] jumping to conclusions of some of the others but that does not annoy me. I have been able [read 'all'] to show.... ab.... [read] myself on two or three occasions and could do it oftener but I do not think it best. [105]

You know who E—— is do you not.

(Yes.) [Sitter nodded head.]

and you know that I have [read 'know' as it was superposed.] S—— .... have....with me over here.

---

represented the periods when the child personality, Margaret, was 'out'. She would naturally fear that her daughter would be drowned in one of her swimming exploits, or would fail to return from one of her excursions. 'No need of fear' in virtue of the fact that she came through all perils."

104. It is probable that the reference to other signs of her presence refers to the apparitions of the mother, which do represent a method different from the present one of automatic writing. The automatic writing also with the planchette would be somewhat different from this.

In regard to the statement that she is "sensitive and easily influenced" Dr. Prince writes: "True in whatever sense intended. 'Easily influenced'. Yes, by persons whom she loves and respects, not by others."

I think the allusion to the sitter's sensitiveness means her psychic responsiveness, and not the usual disposition to listen to others.

105. Apparently at least there are coincidences in this paragraph of some possible interest. Dr. Prince comments as follows:

"'Jumping to conclusions of some of the others'. From the juxtaposition of this clause with 'nervous makeup', I infer that the implication is that some of the others feared that experiments in psychic research on and through Doris might injuriously affect her nervous system. I myself had formerly had such fears: so had Mrs. Prince and my sister expressed them to Doris in the course of this series of sittings and also intimated them in her letters to me."

Of the statement that she was "able to show herself on two or three occasions", Dr. Prince says:

"This is a definite declaration that the communicator did succeed in making herself visible on two or three occasions. It was just twice after her death that an apparition of her clearly appeared to Doris."

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(Not recognized yet.) [Sitter shook head.]
No wonder for it [is] some one she never knew but
[Pencil worn down and new one given. Long pause.]
one I have with me. I want to say [written 'shy' but read 'stay'] say a word about baby.
(All right. Go ahead.)
my baby. I am * * you [writing very scrawly and hand lost control. P. F. R. and long pause and pencil fell again.] [106]

[Change of Control.]

G. P.
(All right, George.)
That is one of the best insulated cases we [N. R.] have .... we have yet had. I do not know whether she can be reinstated [read 'insulated'] reinsulated [read 'reinsulated'] re-instated but Father John will try. It was so well done that almost without a breath [read 'break'] breath from you or the sitter she went right on to say the things in her head [N. R.] head. [107]
(Yes, George, it was the change of the pencil that broke her down. It was worn out and I had to do it.)
Time and a little more understanding on our part will enable you

---

106. The letter E. is the initial of the purported communicator's first name, which is Emma, and it came in full later under her own signature.

Of the letter S and the statement that she has this person with her on the spirit side, Dr. Prince remarks: "Of course, this is too indefinite for confirmation, yet it has a possible and even likely relevancy. Mrs. F. [mother of the sitter] had an Aunt Susan to whom she was much attached and who died years ago."

The use of the words, "baby" and "my baby" has much significance. Dr. Prince writes that the mother often addressed her in life as "Baby". He also states that "at the moment of death, when she opened her eyes, the mother said to Doris, the only one of her children present, 'My Baby'." She was the youngest child of the family.

107. The reference to the insulation of the communicator has its significance in the fact that, in the previous spring, a new phase of the trance was developed for the purpose of eliminating as much of the control's ideas as possible. The machinery of communication is this. The control must always be a factor in the result and when the communicator is not in as close relation to the medium as the control, the mind of the control affects the results more than is desirable. This new phase of the trance was developed so that the influence of each mind should be reversed.

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to make such change without loss of energy or hold. It needs a little more pressure from us when the change is to take place and we will arange [arrange] a signal so that we may know when you are to do it and then we can do what we have to do. I feel quite proud of the effort myself.

(I understand.)

I will go and se [see] what can be done. [Pencil fell.]

[Change of Control.]

[Long pause and the old pencil given which had been used by the previous communicator] trances will not hurt her. do not let them be afraid.

(I understand.)

Do you understand. It is my little girl of whom I write.

(Yes, I understand. Does she have trances?)

Yes not like this state in which I find this instrument but a trance nevertheless and there will be no harm come to her for I am near and will see that her health is not impaired and no wrong done and I can do some [pause] better things myself and the evidence of my presence will be given in a clear way but I want you to know that I am not undertaking this all by myself. We are planning to form a guard about her for some good and helpful work to be done in the future. I do not want so many people about to tak [read 'take'] talk when we are trying to do certain things. It is not helpful to have any nervous [N. R.] nervous excitement at the time. [108]

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108. The communicator had intimated clearly enough that she had manifested through the child and so I took the course of asking whether there were any trances in order to see the reaction. The reply was true enough. The girl's state has all the marks of a trance except the supernormal of the type by which we usually distinguish it. Dr. Prince comments on the communicator's answer as follows:

"The word 'trance' may in some sense be applicable to Doris's state in sleep, when Sleeping Margaret talks. I do not know. Of course, Doris's sleeping state cannot be said to be normal at the time that something within her is hearing and talking, whether that something be a somnambulic personality or a spirit. It is true that there were some misgivings when Sleeping Margaret first began to talk with the lips of Real Doris (that is, when the primary personality was 'out', instead of Margaret). And it is true that Mrs. Freeman had misgivings during these sittings, which were in part what pre-

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(Can you tell when she goes into trances?)

Do you mean am I there at the time and do I know or do you mean can I tell you now what time of day she goes into these sleeps the trance.

(Yes, the time of day.)

Yes night [Purposely not read as it was too scrawly] the time of night would be more like the proper statement for it is early [N. R.] early [Not read tho clearly written] [Struggle to keep control] early night [neither word read tho 'night' is clearly enough intended] early [N. R.] Early [N. R.] Early.

---

vented her from talking with Sleeping Margaret. These misgivings were very plainly indicated in a letter to me."

The fact is that the state in which Margaret impersonated was a trance, tho it would not have been remarked by most people because the girl would appear perfectly normal to any one not familiar with the actually normal condition. Doris's eyes were open in it and she was anæsthetic over the whole sensorium except vision, and the state could therefore be called a waking trance in contradistinction to what we ordinarily call a trance.

Of the statement: "I can do some better things myself," etc., Dr. Prince says, in his comments:

"If this is a prediction, and implies that she, Mrs. F. [the mother and communicator] had not been related to the trances by way of manifestation, the implication is correct. At no time when Sleeping Margaret has been talking to me has there been evidence of any one else from the other side attempting to communicate."

With reference to the statement about seeing that her health is not impaired, Dr. Prince continues:

"Perhaps the repeated assurances on this point are particularly intended to quiet the apprehensions of Doris herself, who had just discovered (Oct. 31st) the existence of Sleeping Margaret. She naturally supposed it meant that she was not yet well, feared that she would never be well, and wrote me a letter almost of despair."

The word "guard", used here instead of "guide", which is the word Mrs. Chenoweth would normally use and always uses in the trance, has a very interesting evidential import. I did not know its importance or evidential value until after the sitting. Dr. Prince says of it:

"It is a coincidence that the unusual term '*guard*' is used, since in the automatic writings made in part 600 and in part 3,000 miles from Boston the term *guard*, rather than *guide*, was the one always used. There were said to be three 'guards' including Sleeping Margaret, who was *the* guard. It would appear from the statement of Mrs. F. [the communicator] that a new guard was to be formed."

Then as to the "good and helpful work in the future" he says: "There is

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(Yes that's right.) [109]

I know for I am there and I know that the natural gift of seeing spirits is hers and in this state of trance if there is no undue undue Undue [Not read in any of the cases] undue excitement or fear on her part or the others she will see those around her and around other people and will be able to demonstrate the things I want to see demonstrated. [110]

I am so happy that you have taken an interest in the case. I am not anxious but eager to have the best come to her and I do not wish

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no implication that the 'trances' (which I have interpreted to mean the periods when Sleeping Margaret talks) are meant here: indeed the passage seems to point in another direction, to the continuation of some helpful work under better conditions which 'we' have already been trying to do. I take it that the reference is to the automatic writings, hitherto (but never again to be) performed by means of the planchette. Doris took but little interest in these and would chatter and laugh; Mrs. Prince would sometimes do the same. A friend of the family several times joined us and once while the writing was going on a number of ladies in an adjoining room were talking all at once."

109. It was a prompt hit to say, in answer to my question as to what time of day she went into the trances, that it was at night. For this was just what I had in mind and it would not be a natural suggestion to the subconscious of Mrs. Chenoweth, as she knows nothing about such trances, her own being in the daytime, and especially did she know nothing about this special case.

Of the hit about the trance at night, Dr. Prince writes: "This answer to Dr. Hyslop's question, if we still suppose that the reference is to the periods when Sleeping Margaret talks, is precisely correct. With very rare exceptions the time is early in the night, immediately following the going to sleep of Doris, which usually occurs before 9.30 P. M., and I seldom remain more than ten minutes."

110. The fact that the sitter has twice seen an apparition of her mother lends color to the statement made about her here and if the phenomena which occur at night, when Sleeping Margaret is present, are any criterion, the girl has psychic power and since these sittings she has begun to develop automatic writing. But the statement made by the communicator is somewhat stronger than the conditions at the time of the sitting would justify. The sanguine tone of the message might have been influenced by the subconscious of Mrs. Chenoweth. But there are undoubtedly latent psychic powers in the girl.

Of this passage Dr. Prince remarks: "Doris herself has no recollection covering the present species of 'trance' and certainly none of seeing spirits." Sleeping Margaret claims to see them. "The fact that Doris often had correct clairvoyant visions of what her mother was doing in her lifetime, and had two apparitional 'hallucinations' of her seven years after her death may indicate the correctness of the first clause quoted."

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her to be frightened out of it nor to overdo it. It is so easy to become too ready to succumb to the suggestion that I have been advised to form a poteting [protecting] group and this is to be done while here. [P. F. R. and Indian. Pause.] [111]

(Do you know by what name you pass in the trances of the early night?) [112]

[Pause and pencil fell and reinserted. I tore off the sheet and pencil fell and reinserted again. Pause, sigh and rubbed her face with both her hands. Paused and reached for my hand.]

[Subliminal.]

[Pause and smile. Long pause, rubbed her face with her left hand. Opened her eyes and closed them again. Sitter left room and Mrs. C. awakened almost instantly.]

Mrs. C. J. H. H. and Miss F. Nov. 11th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted and long pause again. Sigh, pause and reached for pencil and paused again.]

[Automatic Writing.]

I am here again today with love and purpose to bring to my child the best influences possible for her whole life. I am not willing to have the work I have begun to do upset or transferred or postponed if it is possible to continue it without harm to her and I sincerely believe that it is.

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111. Dr. Prince remarks that the words "protecting" and "guards" chime in well with expressions which were used over the planchette in the automatic writing of Doris herself. But I think the allusion here is to the intention to form a "guard" for her after the manner of what goes on with Mrs. Chenoweth, and later developments seem to prove that this was done.

112. My question was intended to see if I could get the name of Sleeping Margaret, but it was put as if I thought she was present. I should have said "she passes" instead of "you pass". I make this explanation here because Dr. Prince, in his notes, expressed the thought that I assumed that it was not the mother communicating. I knew this well enough, but made the slip and did not correct it in the record. My question may have brought about the termination of her control.

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It is no use to be afraid just because a thing is a little unusual and I know that there are many instances where such contact and association is carried on with the best [slight struggle as if losing control] results for all who are concerned in it. [113]

The way I have been led to do this is through constant effort to know more about what was going on around her and in the family and I have had much help from friends over here. It is not easy to be taken away from those who need you and turn [read 'when' to have corrected] your back .... turn .... on their needs and feel any peace of mind even over here and that is just my situation.

I am not alone as I wrote you before and I am learning [read 'living', and then 'leaving', as hand dissented] learning to leave less of the influence of my concern and bring [read 'being'] a free .... bring a free and pure spirit of health and strength to her. I will not hurt her physical condition nor will I bring restraint or [so written and read] her mental .... on .... power but hope to add to it.

(Can you say why she needed your help before you passed out?)

Yes the things I have just mentioned were the cause of her especial need. She was not so well able to care for herself as some girls.

(Tell exactly what was the matter.)

I do not know what you refer to if you mean the physical condition I should say not that so much as a child-like dependence [N. R.] mentally .... dependence mentally which needed all my care and foresight to kep [keep] her as she ought to be and there was no one else who understood her. [114]

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113. Dr. Prince recognizes in this passage a coincidence with the fears he had about the girl in his endeavor to cure her. He says of the advice not "to be afraid because a thing is a little unusual" that "the reference may be to the slight hesitation and watchfulness in the California home lest Doris's psychic development should tend to bring back the former dissociated condition, or produce other bad effects on her physical and mental health." At any rate there is pertinence in what is said and it implies that something is going on of which there need be no fear, and the implication is correct.

114. Of the statement that "she was not so well able to take care of herself as some girls", Dr. Prince says:

"This may be a shrewd guess from the question, but it certainly was a hit, and it cannot be entirely a guess; for already the sitter's 'nervous makeup'

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(Can you tell some of the things she did that will show just what you have said and may be specific?)

I think I know what you are striving to do and I will help you if I can for I am much more interested in this case than you can be although I know that whatever I do for you will help some other mother to get to her own [N. R.] own in the way that I am trying to do. I know that my last [N. R.] last thought and my first one when I was free was for her to do something to help her in her especial dependence on me and my work and planning for her even

[Page had to be torn off and it disturbed the writing so that she came near losing control. The pencil fell and had to be reinserted.]

food [read 'good'] food yes [to reading] and sleep and dress and everything that was connected with her was my constant care.

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had been mentioned and there surely was unusual stress laid on her 'need' of 'care and protection' by her mother, and on the 'fear' that the mother had."

The answer to the next question is less liable to the objection of being a guess. Dr. Prince remarks of it:

"Precisely this dependence was not for physical but for mental conditions. 'Childlike', of course, properly characterizes the frequent Margaret periods; and even the Real Doris, by virtue of her loss of what amounted, by the time of the mother's death, to several years of experience in her own personality, was young for her age and appeared still more childlike in her own periods, in spite of her capability and good sense, because of the occasional bubbling up of Margaret traits."

Mrs. Chenoweth, of course, could not have inferred her childlike character, because she had not yet seen her personality and in fact never saw her at any time. Much less had she any opportunity to infer that the trouble was mental. The girl at this time was as healthy and plump a piece of humanity as any one would want to observe for health.

In regard to the statement about the foresight and care needed Dr. Prince continues:

"This was true of Margaret. The mother did not know the fact of dissociation which would have explained all, if she could have understood it. It is one of the cross-correspondences (like the occurrence of the name 'guard') that neither in these sittings nor in the automatic script received at home is there any sign that even yet the mother understands the case of her daughter scientifically. In both she seems to speak only of the phenomenal aspects, of the symptoms, much as they must have appeared to her in her lifetime. Not being able to discriminate between Real Doris and Margaret as personalities, it only appeared to her that she had to steer her way very carefully to prevent, so far as possible, her daughter from falling into strange and sometimes uncontrollable moods. She had therefore to adopt a very different

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(Yes.) [115]

The play with other children was never as children usually play but was left as a part of my care of her. We were companions my little one and I in a strange way and her mind was always so quick to see my meaning [read 'many'] meaning when to others she could not or did not respond [N. R.] respond and there was a delicacy delicacy delicacy [not read each time, tho clear the last time] delicate [read] feebleness as some might call it a slow unfoldment do you know what I mean. [116]

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and much more cautious course with her than with the rest of the children. She allowed her (Margaret) privileges that the others did not have; for example, to keep her things in a drawer in her room which the others were not allowed to enter. Any punishment had to take a psychical form, such as purposely looking grieved, which always overcame Real Doris's feelings and generally did Margaret's. In fact, she had to be as careful in dealing with her in the Real Doris periods, for if Real Doris was grieved Margaret would come and trouble begin."

Of the statement that no one else understood her Dr. Prince further adds: "True, there was no one else who understood how to get along with her."

115. The statements about the care for her food, dress, etc., seem not to be justifiable, according to the following note of Dr. Prince:

"This was not obviously the case. Mrs. F. had many children and Doris had such practical capability, and the difficulties of poverty and of dealing with the Margaret phase caused her to let Doris have pretty much her own way in such matters. But Mrs. F. often did provide or save dishes of which Margaret was especially fond."

116. "It is correct that 'the play with the other children was never as children usually play.' It is true in a peculiar degree, remarkably apt. Margaret did much of the playing and was liable to come any time Real Doris was playing, in which latter case the type of her play altered in a manner disconcerting to other children. Margaret was determined to play in her own way, generally about fairies, and to whisper and make the others do the same. She could not get along with them, so that the playing, when not solitary, was nearly always with or in the presence of the mother."

Of the statement that mother and child were companions, Dr. Prince writes:

"Absolutely and photographically true. From the time her youngest was old enough to play, up to her sixteenth year, Mrs. F. was companion to the daughter in her two sets of 'moods' to an almost unheard of degree. They invented stories to tell each other; they related to each other 'secrets' none other was to know: they 'imagined' and sang together, took walks together, made wonderful plans, gave each other 'surprises', etc. There was nothing like this in Mrs. F.'s relations with the other children, at least more than is

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(No, I do not know. What I wish to get is a statement about many of her little habits before you went away.)

I have told you some of them.

(But none of them are evidence. They would be true of almost everybody. I want to know the little habits and doings which struck you as unusual when you were living.) [117]

You refer to the habits that I tried to correct and in my own way.

(Yes.)

I know but I did not want to write about them for I have a kind of feeling that those things should remain between us and that my influence has been helpful from this side to avert what I feared

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usual. Even when Doris was 17 Mrs. F. entered with real enjoyment into her dual life, adapting her conduct to the Real Doris periods, when the daughter did not play with paper dolls and the like, and to the Margaret periods when she did."

Of the statement that "her mind was always quick to see my meaning when to others she could not or did not respond", Dr. Prince continues:

"This is a very apt utterance, seeming to intimate that there were times when Doris was different from the others. Even at such times when she could not, or at least did not, the mother suspected that sometimes the failure was wilful, as it often was; that is, when Margaret was out and was in a bad humor with others, or perhaps from *her* childish intellect, mistook the meaning of words which they employed, even then, she understood her mother, who unconsciously had learned to adapt herself to the two dispositions and understandings as they successively appeared."

Of the allusion to "delicate feebleness" and "slow unfoldment" Dr. Prince says: "These seem to be phrases trying to characterize the strange condition of the girl which the mother never understood. How Mrs. F. must have puzzled over the riddle, her daughter of 17, finally talking with as good sense as other girls one moment and the next showing a devout confidence in the existence of fairies, retaining her childish notion that babies are picked up by doctors on river-banks, and generally conversing and deporting herself like a girl of 10 in some respects and one of 6 in others! How she must have wondered, with anxiety, if her daughter would ever grow up! Even Real Doris herself was very shy and backward with strangers before her mother died, and would stand in their presence, as she says, 'like a dummy', tho in this respect Margaret was her opposite."

117. I had felt that what had been said was not specific enough to regard as evidence of identity. I, of course, could not realize how pertinent many of the things said were which Dr. Prince discovers as very apt, and hence wanted little specific events or acts that would indicate on their face an evidential character, if verified.

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would come if not corrected. I did not want them to become habitual. It was sometimes things she said as well as things she did. [Pencil worn down.] [118]

(Change the pencil.) [I carefully changed pencil. Hand showed hesitation and difficulty in managing its part.]

It makes me dizzy when you change it but I will soon get used to it. I als [also, but purposely not read] want to .... also want to refer ab .... [erased] to the running away yes going [read 'young'] going away to other places.

(Yes, tell some of the places.) [119]

It was a matter of worry to me to have her do that. She knows what I mean and feels that she would not do it now and I often think it was a spirit [read 'special'] spirit [N. R.] an influence about her then .... ['spirit' read.] It was not only that she went but she would not come back and there were things said at the

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118. With reference to the distinction between things said and done, Dr. Prince writes:

"Reference here seems to be not to immaturity, but to conduct implying moral fault. And indeed there was reason for it. Margaret would come and say something directly contrary to what Real Doris had said, from caprice or want of understanding. Real Doris would come and deny having done something which perhaps she (Margaret) had just been seen doing, from want of information, and all sorts of seeming lying were discerned. Margaret would take things belonging to others, simply from the primitive instinct of wanting them, especially things to eat, and saw no reason why she shouldn't. Margaret had her wilful moods of inflexible obstinacy, while Real Doris was always lovingly pliant to her mother's wish. Margaret was often an *enfant terrible*, mortifying her mother by her frank or saucy speeches to callers and resenting any fancied slight to the mother by disconcerting acts and speeches."

119. The allusion to running away, says Dr. Prince, "is also a true reference. Margaret would start off any time she took the notion. One of her frequent trips was to find her imaginary 'real' father and mother. She would also dash off to go swimming, etc. Even Real Doris, when quite young, would sometimes take quite a journey, as when she walked five miles and back to see what a town line looked like, and did not reappear until late at night."

This last incident coincides with what we are constantly taught by the literature of this subject; namely, that obsessing spirits are able to get their grip on the individual because of latent aptitudes in the direction of the abnormal habit.

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[pause] time to try and make her understand about it. I do not know now why. [120]

(Can you say or tell some particular place where she would go and worry you?)

Yes I am aware of the things that happened then and of my fears and of my constant watching for the return and of the real danger that might have come to her if she had got in [read 'me'] got in to the place she would have been d .... [P. F. R. and purposely not read] d r .... dr dro .... [purposely not read in each case tho knowing what was meant.] [P. F. R.]

(Stick to it.)

[Pause.] * * [scrawl.]

[Oral.]

Oh, [sigh] Don't go there. Don't go there.

[Writing resumed.]

water drowned.

(That's right. That's what I want.)

I know it and the thought of it fills me with a kind of fear now.

(I understand that.) [121]

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120. As Dr. Prince remarks, it is interesting to note that the communicator says she does not now know why the child ran away. This is all the more remarkable because she can be supposed now to know that she was influenced by outside agencies. Apparently the mother knows as little now about the phenomena as she did when she was living.

121. The allusion to "drowning" has a direct connection with the reference to running away. I had been told by the sitter, Doris, that she had been the victim of escapades in the river which seemed to have frightened more people than her mother. She would suddenly be seized by the Margaret personality, run away to the river and plunge into it for a swim, all with her clothes on, and come home dripping wet and perhaps not knowing why. As I knew this incident I hoped that something would be said of it among others which Doris had told me. Dr. Prince comments on the incident as follows:

"Both Real Doris and Margaret were expert swimmers and very fond of the sport. When little (and Margaret to the mother's death) would perform all sorts of 'stunts', dive from a moving ferry-boat, swim underneath a drydock, etc. The last was a specially dangerous place and the phrase 'if she had got into the place' may refer to it. Margaret was the most frequent offender and Mrs. F. used to warn her that she would get drowned and humorously threatened that she would whip her if she did get drowned. Margaret would promise not to go to the dangerous places, being really awed by the threat. But if Mrs. F. had whipped her she would have been furious."

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She was so much a child without the least sense of the danger [read 'things'] danger is what I want to write and I thought no one else would ever take the care of her that I did. Why I used to play with her [read 'our'] her and wak [walk but not read] about .... walk doing [read 'among'] my .... doing my work and talking with her and she would answer until suddenly I would ge[t] no answer and she was out of sight and then I had [read 'put' and hand pointed till read] my worry. [122]

(Yes, has any one ever cared for her since you went away?) [123]

I have thank God and I still shall but that is not what you mean. You refer to another woman [read 'other women'] another woman who has had some care of her do you mean that.

(I mean for you to tell just who has cared for her.)

Yes I supposed that was what you were after. Two have been there [read 'here' and hand pointed till corrected] trying to do some things for her and one was much more to my liking than the other. There was less of the effort to restrain but a real effort to understand. A relative I refer to one whom I know and who often thinks of me. [P. F. R. Pause.] [124]

The phrase "Don't go there" probably reflects one of the admonitions about this dangerous place. Compare the reference to fear at the end of the passage to what was said earlier about the influence of memories on one's mental state at the time of communicating and their transfer to the medium. Note 93 and page 302.

122. The reference to the child being "so much a child without the least sense of danger" receives the following comment by Dr. Prince:

"This was true and the fact could not have helped worrying Mrs. F. One of the feats that she would perform, when quite small, was to jump over red hot bars of iron as they came from the rolls in the nearby foundry."

Then of the reference to playing with her, talking and getting no answer, etc., the following: "True. As Doris puts it, 'It would be I that she was talking with; then the A-Phase [Margaret] would come and scoot down to the river. I have often heard my mother telling others about it, very much in the way it is told at the sitting."

123. In my question as to who cared for her I had Dr. Prince in mind, desiring to obtain incidents about him and his work with the case.

124. Dr. Prince comments on the reference to the woman who has cared for the girl: "The reference is evidently to Mrs. Prince, who helped her (Margaret and Sick Doris) to sleep at the cost of great personal effort, for a period of some nine or ten months before I began to study the case. The

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M [pause] y dear little girl I want you to know that I am Mamma still and love and watch over you. [Stress and struggle.]

F Father.

(Whose father?)

hers I am still here, and want to speak about Papa to her.

(Yes, do so and tell all about him.)

I have so much to say to her about him and about another too. [Pause and P. F. R. Pause.]

(Is the father living ....) no [written as I went on with my query] (or on your side?) –

Not with me now but sometimes here [difficulty in writing.]

(You mean that he has passed out of .... [Writing went on.]

Yes.

---

two who are said to have been there would apply to Mrs. Prince and myself. The allusion to one being more to the liking than the other is, no doubt unintentionally, not quite fair to Mrs. Prince, who labored with great faithfulness and self-abnegation that few would have equalled, to make conditions so that Doris could have comparatively sound sleep, for at least some hours every day, and this established a physical foundation on which the after psychical treatment more securely rested.

"The second sentence, 'a real effort to understand', is very apt by way of description. During the period when Mrs. Prince was having Sick Doris come to our house to sleep, generally throughout the evening, and often in the afternoon, Margaret was viciously inclined toward Sick Doris, leading to movements during the sleep, perhaps partly the conscious efforts of Margaret and partly the automatisms aroused by such efforts, which had to be restrained, in order for sleep to be possible. There would be movements to tear the clothing, scratch the face, etc., sometimes for a long while, when periods of profound stupor would ensue, or Margaret might have an actively amiable spell. But Mrs. Prince had to remain with the girl and to benevolently 'restrain' her by holding her hands, keeping her from rolling to the floor and so on. It was the extent to which Mrs. Prince's health began to suffer from her exertions that first instigated me to see if I could help and so led to the discovery of the nature of the case. It was not so much that Mrs. Prince did not make the effort to understand as that she had not the technical training which gave me my leverage. But the gist of the contrast indicated is true and striking. Mrs. Prince's work was restraining the physical convulsions which prevented slumber, while mine was to deal with the case through an effort to understand its true nature and to deal with it accordingly by psychical treatment, which soon made restraint unnecessary."

The reference to a relative is not clear. Most naturally it would imply a relative of the communicator or sitter, but this would make the allusion un-

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(All right.) [125]

I have got excited somehow and am not writing all that I have in my mind for I wanted to say something about Aunt.

(Go ahead.)

who is alive you know who I mean Aunt ....

(Yes, go ahead.) [Sitter nodded head.]

Aunt [pause] J [not read at time.] [P. F. R.] J The one who has done so much and yet does not quite understand and is so much afraid that something will happen that is the one I mean. [Difficult writing.] [126]

(It is not quite clear yet what you mean. Can't you write the name?)

I want to if I can and I want to write Charles too * * [scrawl.] Over here with us.

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true. But if it means a relative of the woman that had cared for the child it would point to Dr. Prince, the other one of the two apparently meant. Of the statement, Dr. Prince says: "I do very often think of Mrs. F., whom I never saw, because of the quantity of details I have heard about her from personalities and because of the seeming evidence antedating these sittings that she has been communicating."

The expressions "My dear little girl" and "Mamma" are characteristic, the latter, as previously remarked, being the only name employed for the communicator. Cf. Note 88, p. 299.

125. The statements related to the father are confusing or false. Her father—the sitter's—is still living. Dr. Prince had adopted the child and is called her father now. As he figures possibly in the previous statements it is possible that the communicator began to talk about him and then got her ideas confused with the real father. But Dr. Prince, too, is living and so the final statement that the father is not living would apply only to the sitter's grandfather, who had been previously mentioned, but this is not the apparent meaning of the text, tho the statement that he is "not with me now, but sometimes here" would exactly apply to him, considering that the meaning is that he is sometimes present at sittings and sometimes not. If he be meant, the answer "No" just before would be correct. I have often found in this work that I get a reference to the grandfather under the term "father" and the mistake is often spontaneously corrected. This was not done here, but was done later. Dr. Prince states that "Papa" was the name applied to the child's father, when the mother was living.

126. "The reference to Aunt J. may mean an Aunt Jennie, who is alive, and who did express some concern as to how Doris would get along after her mother died. But the rest of the matter describing the Aunt does not express known facts."

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(Yes, go ahead.) [Sitter nodded head.] [127]

I want to write about H [pause] e len.

(Helen is not recalled.) [Sitter shook head.]

a girl alive who has had some association with her. [Pencil fell and hand reached for mine and I reinserted pencil. Pause. P. F. R. pause and P. F. R. again. Reached for pencil after laying one held down. New pencil given.] [128]

[Change of Control.]

R. H.

(All right, Hodgson.)

It seems to be the plan of Father John to get a few things directly and perfectly and not force it.

(All right. I would like Imperator to look over the sitter and some time tell me all he can about some things that go on there. Is that possible?)

Yes and he will do it. I think you will see the wisdom of the new method for instance the matter of fear was well answered and one of the [read 'her'] poblems [problems] .... the problems in this work has always been why questions are not answered directly.

(Yes exactly.)

Father John is trying to compass that yes [to delayed reading of 'compass'] Tomorrow the experiment.

(Yes, in pictures.)

Yes. Does the young lady come next week.

(Yes, she does.)

Good. Imperator will report.

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127. "Mrs. F. had a son Charles who was killed at the age of three by a fall down-stairs long before Doris was born."

128. "Helen is the name of a friend of the sitter. Quite curiously it was not until February 12th, 1915, that Doris suddenly recalled Helen K., a girl about her own age whom she had known since her sixth year, not as an intimate, but as a cordial acquaintance. This, probably, was because in their earlier years, when they met most frequently, she was known as Nellie. On October 30th, Doris met the mother of Helen, who told her that her daughter died just a week before, which would make the date October 23rd, the day before that on which Doris started for New York. The communicator said that Helen was alive, but the death was very recent."

Later the name Nellie came in the subliminal and still later Helen was given in the subliminal. Cf. pp. 330, 422.

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(Thank you.) [129]
[Pencil fell.]

[Subliminal.]

[Long pause. Sigh, pause, and then began rubbing her face with her two hands, and sitter left. Mrs. C. awakened while sitter was going down stairs.]

Mrs. C. J. H. H. and Miss F. Nov. 16th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause, groan, pause and reached for pencil and short pause.]

[Automatic Writing.]

I come again but it seems so long since I wrote before. I wrote about my little girl and will try and write about the way I have tried to say something through her since I was here last. I have not abandoned my desire to keep close and while I know what you have said that I had better not try. [Pause.] I do not mean that precisely but I mean you said it to my little girl that she had better not try while I was coming here. I know the purpose but I still have tried in a slight way to make them know that I was near. [130]

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129. The name Father John is that of one of the "Guides" of Mrs. Chenoweth. In the previous spring it was he that undertook a modification of the trance and the allusion here is to the change effected. Its object, as already remarked previously, was to deepen the trance and to purify messages from other influences. Cf. Note 107, p. 309. The remark that one of the problems in this work is to ascertain why questions are not directly answered is correct. It had been especially characteristic of the mediumship of Mrs. Chenoweth that she did not immediately and directly answer your questions, especially if they sought a specific incident, and this weakness is an unfortunate limitation that perplexes the sceptic and believer alike. It has been my observation in this present work that questions, under the new method, obtain more direct replies.

130. It is not possible, of course, to verify the statement that the mother had tried to communicate through the sitter since the previous experiments. There was no superficial evidence of this. I did make some remark to her substantially connected with the statement of the communicator. Dr. Prince writes that she remembers it also and quotes her: "Doris says that Dr. Hyslop had said to her something to the effect that she must not expect to go into a trance before the work in Boston was concluded."

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The thing that troubles me is not what effect my coming will produce but what effect opposition to my coming will produce. I have more than the desire to prove to you that I am the cause of certain things that have been done. I desire to create a strong, [comma inserted] steady influence for right and for usefulness for my child who is so sensitive. [131]

I did think I might write about M [pause] yes Mamie [N. R. aloud, but read mentally].

(What's that?)

Mary Mamie yes [to reading] and I want to give a few more incidents if I can get hold as I want to.

(All right.) [132]

I have a strong interest in the development of the home instincts and the way to work at home and I try to make some way to have that interest of mine an effect on her ways and still I know that with the present unfoldment there is a loss of interest in the very things I wish her to be interested in. That brings a cross purpose and I suppose I must wait for time to bring things right.

I want to write about another woman who is alive in your world and who is some frightened by some conditions that have arisen near my little daughter. I mean [struggle with slight hacking cough.] [Pause.] A a A aunt.

(All right. Tell all you can.)

You know her.

(Yes I may, if you make it clear who it is.)

I know that you know the one I mean and she has trusted [N. R.] you .... trusted you to do this for us. You tell her to rest content and have no more concern but to let matters go on in an easy

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131. There is nothing evidential in this paragraph, but the allusion to the fear of the consequences of opposition to her coming through the daughter is consistent with what we have observed in other cases of "obsession". The reference to the desire for the child's usefulness, especially when she is said, in the same connection, to be "so sensitive" is possibly intended to indicate the desire for her development as a psychic, which has been going on for some time and has improved since these sitttings.

132. The names Mamie and Mary are not identifiable, unless they are attempts to name a sister Mary and an Aunt Maria, of the sitter, her mother's only sister and who is living. "Maria is not the real name, but it was such as to make Mamie quite explicable. All but the letter 'm.' is correct."

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and simple way for a while and I will take care of the rest. I appreciate her feeling but it is due to ignorance of the real motive. Tell her Mother not I—— but Mother is also with me and is helping and J. she will know who J is. [Pause.]

(Better get all that.) [133]

Don't ask too much of me. I do not want to fail and yet I do want to be as explicit as possible.

(Whose mother is with you?)

Ours. [Pause.] I have something to say also about some things that were left in the care of one who is in the old home. Just a minute. I mean the old home where I used to live. Some things that have been kept for her and are still kept. I refer to a trinket that was not of such great value but was mine and being mine has been kept. There are two women greatly interested in what I shall write here and I think each will know about the ring of which I write. I [struggled to keep control.]

(Stick to it.) [134]

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133. The allusion here to an "Aunt" is probably to the Aunt Louise Freeman, whom I did know, having met her a short time prior to this sitting. She was anxious about the experiments, but trusted me in the matter. It is true enough that she was ignorant of the real motive in thus experimenting with the child. The communicator's mother, to whom reference is made, the grandmother of the sitter, has been dead many years.

But Dr. Prince thinks, perhaps with much reason, that the Aunt Louise and the Aunt Maria are confused in this passage. Both had the same attitude of mind toward the case, the Aunt Maria especially because she never understood why the child was adopted by Dr. Prince, thinking the motive to be to make her a drudge. This interpretation of the reference, rather than to the Aunt Louise, makes the reference to their mother, the sitter's grandmother, very pertinent. I did not know this Aunt Maria.

Further evidence that the Aunt Maria may be meant is remarked by Dr. Prince in the fact that J. is the initial of James, son of an uncle on the same side of the house, and who died when he was two or three years old and when Doris was about nine. The only reason which gives color to this conjecture is the fact that both Mrs. F. and her sister Maria were very fond of the child. This again is especially strengthened by the answer "Ours", a few lines later, to the question, "Whose mother?" and that applies to the mother and Aunt Maria. Dr. Prince also remarks this significance in the allusion.

134. Of this paragraph, Dr. Prince says: "Every part of this has meaning, but it seems to express the reproduction of a former picture in Mrs. F.'s consciousness, before the old house, where she had lived before her marriage,

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will stick to it. Never you fear about my making an effort to stick to it as long as I can.

(All right. I understand.)

L [pause] L i l l e .... L i l i e s were there.

(Just where?)

at the old home where grandmother lives. Auntie will remember. I [pause] wish I could write about a little curl that was cut from baby's [written 'baby' and so read and the 's' was added] head and kept by me not yet destroyed very like flax so light and do you know what Methodists are.

(Yes.) [Sitter nodded head.] [135]

They are not so clear about the life here as they will be when they come but they mean all right. I had faith too but the knowledge is better. I had in mind a prayer that I used to want her to say long ago for I felt it important to pray and teach her to say the little prayer.

(Can you give that prayer?)

Now.

(Yes.)

I lay me .... prayer that most children say.

(All right. That's correct.) [Sitter nodded head.]

and at the end God bless Papa God bless Mamma God bless H [pause] er and make her a good girl.

---

was torn down, about a year prior to her death. Before that it was in the care of an uncle. When the communicator ran away to get married, she left the most of her trinkets there, including a ring. When the house was torn down, Aunt Maria and her daughter, who appear to be the two women meant, (as at this point of the picture advances to a later period), cleared out the house. The ring was returned to Mrs. F., who later gave it to Doris, who now has it. A watch was also restored to Mrs. F. and that, too, passed to Doris." That the communicator had her childhood home in mind is evident in what follows.

135. "Doris many a time heard her mother describe the border of lilies of the valley around her old home [the house where her grandmother lived]. When Doris was a baby her mother cut a curl of hair, flaxen in color, from her head, and kept it in a drawer of the bureau in her room, where it was found after her death. Margaret or Sick Doris then took possession of it and Real Doris saw it at about the time that she came to live with us. Its present whereabouts, if still existent, is unknown.

"Mrs. F. was the daughter of Methodists and sister of Methodists of a very staunch type."

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(Good, that's fine.) [Sitter nodded head] [136]

It is always on my head when I see her go to bed and I stand by and watch the sleep oretake ['o'ertake' or 'overtake'] the body. I [pause and cough.] E E E d .... more to it. E d i .... [P. F. R.]

(Stick to it.)

[Pause.] Edie [pause] I write it for I have seen Edie [pause] Edie Edith. [P. F. R.] [137]

(Stick to it.) [Sitter shook her head as not recognizing name.]

[Pause.] I shall give my little girl's name to you before I leave here. I do not know whether today or tomorrow but I think I ought to do it so you may know I remember but I had so many other names for her that I sometimes call her one and sometimes another. Sometimes my little Dolly [mentally read, but purposely not aloud.]

(I did not quite get that.)

D .... Dolly.

(Good.) [Sitter nodded head.]

sometimes runaway little runaway. You know what that name means dear.

(Yes she does.) [Sitter nodded head.]

for those [read 'these'] those little feet could not be trusted to stay where they were told to stay and many talkings and some punishments had to be be invented [read 'invoked'] invented to keep my I ....mind at at rest as to where she might be but that was the desire to get a larger scope I suppose. [138]

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136. The reference to the "little prayer" is remarkably interesting. Dr. Prince explains as follows:

"Literally correct, with change of grammatical person in the closing clauses. The children were all taught to say, 'Now I lay me', and all the others ended with 'God bless Papa, God bless Mamma, God bless (naming all the others in turn)', but Margaret was too impatient to go through the list, so finally the mother submitted to the form which Doris distinctly remembers: 'Now I lay me, etc. God bless Papa, God bless Mamma, God bless me and make me a good girl.' This was the prayer in its exact form."

137. "Mrs. F. had a son Ed., now living. There is no Edith recognized." Possibly the Edith is a confusion caused by uncertainty about the "Ed.".

138. This passage containing the allusion to her names is strikingly interesting. Dr. Prince comments upon it as follows:

"Doris says: 'Mother used to call me all sorts of names. 'Runaway', 'Sweetheart', 'Curlyhead', 'Spitfire', 'Heiss Kopf', and others that I cannot

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Do you remember the hill down the hill to the stream.

(Yes.) [Sitter nodded head.] (Give the name of the stream.) [Thinking of the Ohio River.]

Yes and C [pause] C. [P. F. R.]

(All right. Don't worry about it.) [I saw my mistake in asking for it, because two other rivers were possible ones and both difficult to give.]

Cannot now will later. [Pause.] A [read 'O'] A [N. R. tho clear.] A [read 'O'] not O but A [made like 'O', but read 'A'] yes A.

(Yes.) [139]

[Pencil fell and reinserted and long pause. Pencil fell and long pause again.]

[Subliminal.]

Oh my head aches. [I placed my hand on her forehead. Groans and pauses.] Who is that big G? Do you know any one they call Gladys?

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think of now, besides 'Dolly', because my hair curled close to my face, when it rained or was hot, and made me look like a doll, I suppose.'"

Of the further statements about her feet not being trusted, Dr. Prince continues:

"Emphatically and verbally correct. 'Punishments had to be invented'. This hints that novel methods were employed, as there were, on account of the peculiarities of the Margaret personality. As already stated [Cf. Note 104, p. 308.] one was purposely to look grieved. As to 'Talkings' Doris says: 'She would tell me that somebody would steal me, that I would get lost, that I would go too far and couldn't get back and would die on the road'."

139. "There was a high embankment that led down to the Allegheny River. 'Yes and C' probably refers to the canal near by. There was the end of an old disused canal still remaining and jutting in from the Allegheny River. So little remained that the name was not in general use, but the children of the Row called it so [canal] when they swam there and their mothers would be told that they were going down to swim in the canal. 'A' probably stands for the name of the river."

It was in the Allegheny River that many of the swimming escapades of the child occurred. I assumed that it was the Ohio River, which is formed at that point by the junction of the Allegheny and Monongahela Rivers. I did not think of the Allegheny. But it must not be supposed that the "O" which I read for "A" was from my mind, because Mrs. Chenoweth very often makes a capital "A" like a capital "O" and I so read it invariably to have it corrected, if "O" is not intended.

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(No.) [Sitter shook head.] Gladys. [Pause, reached hand to me. Pause.] Good-bye. [Sitter left.] [Pause and awakened.] [140]

Mrs. C. J. H. H. and Miss F. Nov. 17th, 1914. 10 A. M.

[Pause, sigh. Long pause.] Do you know who Nellie is?

[Subliminal.]

(No, can you tell more?) [Sitter admitted and I then asked her about the Nellie.]

(Do you know a Nellie?) [Sitter shook her head.] [141]

[Long pause, moved finger and reached for pencil. Short pause.]

[Automatic Writing.]

Mamma comes again to try and explain how all the work has been planned that the life may be made one of more use and goodness. I do not want to harp on that strain too much and yet it is so clear to us that the virtue and strength of a girl is in being useful that I desire it for my child above everything else.

I am not striving to make her unusual or to bring about a set of spirits to make her famous but protect and unfold and develop her. I know that sometimes you have thought I did not realize what I was doing but I did and the only difficulty was when some one became alarmed. If she is let alone and no one disturbs her when the trance is coming on or being to .... [erased] released there will be no danger. It will come easier and easier. I mean with less friction and without wear [read 'bear' to have corrected] wear.

I want all the natural life to proceed and the natural unfoldment mentally to go on. I do not wish to have the effort made to retard study or work or pleasure for I do wish to retain the same rights and privileges that a normal mother should have if she can establish the relationship between herself and her child.

I think I know perfectly well what your position is. I mean the

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140. The name Gladys seems to have no meaning to the sitter, and it does not indicate any one that I can recall who would be relevantly mentioned.

141. The name Nellie is that of the "Helen" mentioned earlier and was not recognized until long after the sitting. She was said to be living in the earlier reference, but had died very near the date of the sitting in which she was mentioned. Cf. Note 128, p. 323.

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gentleman present who is interesting himself in this case to release me if I need to be released and to help me make plain that I am whom I say I am. I appreciate the consideration and [read 'but'] and the difficulties are only the difficulties that come to each of us when we try to use another personality that we have not been in contact sufficiently to be blended or to assert an individuality.

I gain each time I come and I suppose if I come on and on I might be quite free from any of the weakness that is mine now. I think fairly well and I remember many incidents and people of the past but it is not always what I remember that I wish to write but to also have something which my little girl may remember as well as I. [142]

I have been thinking about a swing [N. R.] swing a swing out of doors and a step where I used to sit. I mean a door step where I sat and worked and the swing was in sight of that.

(Yes, that is recognized.) [Sitter had nodded head.] [143]

and in the swing my little girl played and had some pleasure and there was also a game we played together out of doors I mean and I wonder if she recalls a game with balls we played out of doors.

(Yes, what was it?) [Sitter had nodded head.]

c r o .... [pause] croquet.

(Yes, good.) [Sitter nodded head.]

and I wonder if she recalls how a game won by her always meant shouts and jumps and a great crowing on her part regardless of how Mamma might feel and I can hear that laugh and would give much to play again in the old way. [144]

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142. There is in this passage an anticipation of the plan to develop the child's mediumship. I half suspect that the statements are a blend of her own mind with that of the control, the communication being dominated by the thoughts of the control, until the mother can get a stable hold of the organism for giving specific incidents.

143. Of the incident about the swing, the sitter told me afterward and Dr. Prince writes regarding it:

"True in every particular. She might well say, 'Something my little girl may remember as well as I'. For that swing was one of their secrets, used only when they were alone together, put up before every performance, and taken down afterwards and hidden away. Real Doris and Margaret only used the swing, and the mother invariably sat on that doorstep and sewed or prepared vegetables, or sometimes talked and sang."

144. The facts about the croquet were told to me after the sitting by the girl and Dr. Prince comments as follows:

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Then I want to recall a walk we sometimes took down the road [N. R.] road. I wonder if she recalls a pink bonnet not quite a bonnet but a little sunhat which was washable.... [pause].

(Go ahead.)

and which she often wore when we took our walk to se [see] some one down the street. [145]

I have with me an Uncle [mentally read after delay, but refused to read aloud so as to have it rewritten.] Uncle who was not a young man but one whom she may remember. He is here in spirit land with me. Uncle [pause and struggle.] I cannot write it just yet but everybody called him Uncle and he lived not far away from us. In the house were so many things which I wish to recall to her for the memories come thick and fast to me as I write but I have in mind a toy like a musical toy [pause] little piano toy you remember it all gone now. In fact it did not last very long any way but it was quite a joy when it came. [146]

"Doris, in both the Real Doris and the Margaret phases, used to play croquet with her mother, sometimes in the barnyard and sometimes in the lot back of that. She played the game only with her mother, and the mother played it only with her. As Doris says: 'Most of the things mentioned applied only to me and mother. Many things might have been mentioned which would apply to the other children also.' There is an apparent purpose at work to select incidents which would have peculiar significance in reference to Doris."

Of the behavior of the sitter when she won a game, as asserted in the automatic writing, Dr. Prince remarks:

"A most realistic and life-like description of Margaret's manner, when exultant, as I so often saw her in later days. 'Shouts', 'jumps', 'a great crowing', 'regardless of how Mamma might feel', 'I can hear that laugh', these graphic bits of delineation could hardly be improved upon. The 'regardless', etc., reminds me of the times when Margaret was delighted at some incident regardless of how her new papa might feel."

145. "The statement about the walk is recognized as referring to a walk they often took down a road without a name 'to see some one', who lived down on that road or street, being an old lady by the name of Muller, who gave Doris the hat which is correctly described as a pink sunhat which was washable. It had a crown which buttoned on so that it could be washed. Also 'she often wore' that hat on the way to see the old lady who gave it."

146. "This is recognized as Uncle Jerry, great uncle of Doris, from the fact almost 'everybody called him Uncle'. He was decidedly not young, being about 80 when he died at about the 14th year of Doris's age, and he

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I will not speak of the numerous dolls [N. R.] dolls they were always in evidence [N. R.] evidence and usually one in the window. That was a little manner that I thing [spontaneously erased without reading] think belonged to her peuirlia .... [erased] peculiarly to have a doll in the window looking [read 'working'] out .... looking out.

(In whose house were the toy piano and the dolls?) [Sitter had dissented to their meaning.]

In G [pause] ours. [Pause.] I [pause] remember if she does not.

(I ....) [Writing went on.] (Go ahead.)

[Pause.] I Grandmother is here too. [Pause and P. F. R.]

(Stick to it.) [147]

I had thought I would write something about Grandmother. The one she knows.

(Let me change the pencil.) [Old one worn and new one given.]

[Indian. Pause.] My mother.

(All right.)

Wait a little.

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lived 'not far away' from the F. family's home, in the old homestead of the Brandt's. To be exact, six squares separated the two houses."

Of the "musical toy, little piano toy", Dr. Prince writes to explain why it was not recognized, if the statement be true.

"Real Doris had no such toy and remembers none. But Margaret had toys which, once seen and rejoiced over, she kept most of the time in her drawer. If she played with them she put them away before Real Doris came, so that it was very possible for the latter never to see a particular one. Instance the little garment which Margaret had for fifteen years without Real Doris seeing it once. 'It was quite a joy when it came' certainly smacks of Margaret and 'it did not last long anyway' is also reminiscent of Margaret."

147. As to the "numerous dolls", Dr. Prince says: "Real Doris at first understood the reference to be to purchased dolls. But when 'I want to say of those dolls that some of them were paper and we made some of them', she certainly did remember. How much I myself have heard of those dolls made of paper and of clothes-pins and rags before the sittings began!"

"'Usually one in the window. That was a little manner that I think belonged to her peculiarly to have a doll in the window looking out', it was just before this that Doris had shaken her head in dissent, but this statement was recognized at once. Margaret always kept a paper doll in the window turned toward the street as tho looking out. It was a peculiar custom, but one like Margaret."

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(All right.) [148]

[Pause.] D a i s .... [Purposely not read as it was unfinished.] [P. F. R.] Daisy [Pause.] Daisy flowers you know what I refer to.

(I have seen daisies, but I suppose you refer to some special ones in a special place.)

Yes gathered and made into a bouquet. We used to love to get them and do you remember about a pet that used to follow and we were afraid she would get lost.

(Yes, tell what the pet was.) [Sitter had nodded head.]

Cat kitty.

(Yes, good.) [Sitter nodded head.]

always following everywhere. I want to say of those dolls that some of them were paper and we made some of them. Now she will remember I think.

(Yes.) [Sitter nodded head.] [149]

for I think I enjoyed them as much as she did—— [Struggle to keep control.] I want to say something about E E [groan] E u [N. R.] E u g [pause] boy Eug .... [P. F. R.]

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148. "The fact that Mrs. F.'s mother was with her had been already stated (p. 326). But here is added the grandmother Doris knows is her mother's mother. Had this been, 'she knew', it would not have been correct, as Doris saw her paternal grandmother during a period of three weeks, while the maternal grandmother died when she was a baby. But it is 'she knows', that is, knows about. Doris heard a great deal about Grandmother Brandt from her own mother, so that she felt almost as if she remembered her, while beyond the fact that Grandmother Fischer came over from Germany only three weeks before dying, and was very cross and disagreeable, Doris knows almost nothing about her."

149. In regard to the "daisy" and "cat" incident Dr. Prince writes: "Of course it is common enough to gather daisies, but it is true that Mrs. F. and Doris did often go to some old estates which had been allowed to grow up to weeds and flowers, about five squares from the house, and gather daisies. But what makes the incident very specific is the coupling of the cat which they feared would get lost with it. This was the cat 'Kittybell' which would follow them part way, get tired and turn back. Mrs. F. feared it would get lost, especially as Margaret had threatened that, if it did, she would beat her head against a post. Even the word 'Kitty' following the word 'cat' may be a partial giving of the cat's name 'Kittybell'. It is true that the mother enjoyed the daisies as much as Doris."

The reader will remark another allusion to the paper dolls here which are explained by a previous note. Cf. Note 147, p. 333. They were paper dolls, cut from paper and pasted on the window.

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(Stick to it.)

E u g e n e

(She does not recall Eugene. Just say what you can.) [Sitter had shaken head.]

little boy Gene. I thought she would remember him.

(What relation was he ..) [Writing began.]

No relation. Just a little boy we knew. [Indian and pause.] I am trying to keep in check a thousand [N. R.] thousand memories that come rushing in. [150]

I want to speak about the train [read 'team' doubtfully] train and depot and the way she rushes to get it now to come to meet her Mamma. It is something of a rush but I am there with her and I hope she will not be glad when it is all over.

(Do you know where she stays between the comings here?) [I wanted to see if communicator would refer to the Aunt whom we thought she mentioned before.]

That was what I started to talk about for I have been with her and seen the hustle to get here.

(With whom .....?) [Writing began.]

A dear one whom I love who asks what did you get today. Yes [To delayed reading.]

(No, she does not ask it. There is a reason.) [Sitter shook head.]

It is the one question on her mind.

(All right.)

What what what and why.

(I shall find out her state of mind.)

all right—— [Struggle to keep control.] [151]

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150. The following is the note by Dr. Prince in regard to the name Eugene:

"He is not remembered. But in view of the quantity of incidents which are recognized as told with singular accuracy, it becomes the more likely that there was a "little boy Gene" whom Doris has either known in her primary personality, when small, and forgotten, or else that Margaret liked the little fellow and always came out when she saw him."

151. The allusion to the sitter's rushing for the train represents a most interesting incident, the details of which she wrote out for me on the same date. The following is her note:

"On Monday I left the house at 7.10 A. M. It was raining and there were

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(May I ask some questions?)

Yes and if I cannot answer now I will try tomorrow.

(Is there more than one person helping to watch your daughter?)

Yes there are 3 directly [N. R.] directly concerned. One man whom you naturally expect to be there and one whom you would not and myself. Another woman comes occasionally for a specific purpose.

(Tell about the woman.)

It is for a special development that she comes and she will make her plans and her desires known through the child.

(You spoke of watching her go to sleep. Is there any other one present at such times?)

Yes I am seldom alone because there are experiments going on and they are not always my own but older and more experienced people. Older in spirit I mean.

(I understand.)

Do you know F [pause] F [P. F. R. twice and pause. Pencil fell.] [152]

---

a number of hoptoads on the road. Thinking I had plenty of time, I stopped and caught some of the toads. When I got about half a block from the track, the car came and I had to run like everything and was afraid I would slip on the dead leaves.

"On Tuesday I left the house at 7.05 A. M. The clock must have been wrong, for when I got to the same place as before the car was there and I had to run again."

She told Dr. Prince the same story verbatim and I need not quote it here. She was staying in the country at the house of the Aunt Louise, who is apparently mentioned in this connection, and a true incident indicated in regard to her. Owing to the sitter's dissent to a statement, I had denied it and the sequel showed that the statement was substantially correct. Dr. Prince comments on it as follows, but the sitter told me the same facts the next day.

"This looks like telepathic knowledge of Aunt Louise's mind, or prediction, or both. For when Doris returned from this sitting, her aunt's first sentence was literally this: 'Well, what did you get today?' Doris, struck by the coincidence, asked why her aunt had not asked on previous days, and the reply was that she always wanted to know but had not liked to ask before her daughter, who was generally present. So it had been a 'question on her mind'."

152. Of the reference to the three directly concerned in the child or the communications, Dr. Prince says:

"So the planchette script had declared; namely, that there were three

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[Subliminal.]

[Distress, pause, and hand quickly reached for mine. Pause and distress.] Oh, Oh. [Groans and tense condition of hand for a few moments and then it relaxed. Sigh, pause and sitter left. Opened her eyes.]

What did you do?

(Nothing.)

[Closed her eyes again. Distress, raised her head and then threw it back on chair and awakened in a moment.]

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[Subliminal.]

[Long pause. Sigh, pause and sitter admitted. Very long pause, and hand reached for the pencil and when offered hand drew away and paused and then reached for it again. Pause.]

[Automatic Writing.]

I want to write to you.

(You are quite welcome.)

I am interested in La Petite clairvoyante and will make some use of the power as manifested already. I have been present while Mamma [read 'Mamie' as 'a' appeared like 'ie'] Mamma has been at work and now desire to add my word of interest and [pause] joy that we are to have some more opportunity and go unmolested on our mission of bringing attention to the truth by our manifestations.

I am a friend and will not let harm or undue influence affect La

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'guards' and that Sleeping Margaret was '*the guard*', Sleeping Margaret being one of the three."

The allusion to "another woman who comes occasionally for a specific purpose" may be to the French lady that discussed the planchette work through Mrs. Chenoweth later. The man mentioned, of course, is not verifiable. It is true that experiments have gone on during the girl's sleep, but whether the communicator refers to those on the "other side" or to us on this side is not determinable.

F. is the initial of the mother's surname, she being the supposed communicator. Probably the effort was to sign her name at the end of the message.

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Petite. I know the dream state as distinguished from the clairvoyant and mark well the subtle difference and know that time will prove the wisdom of allowing the development to proceed [read 'provide' and hand pointed till corrected.] Yes [to reading.] Seeing forms is the infant [N. R.] infant state of seership. Soon the sight will have its companion power of hearing but that too will be augmented by the gift of description which makes the work on the side of La Petite complete. The rest is ours for we provide the material which is to be used that no one may enter the confines of her strict and protected spiritual aura without purpose or plan.

(I understand.) [153]

In the experiments a lay figure may be used by us with just as good effect as a real person and that is where Monsieurs [read 'Mountains' doubtfully and then saw it was 'Monsieurs' but did not read aloud.] Monsieurs often are led astray because the picture is unverifiable [N. R.] u n v e r i .... [read.] Yes [to reading].

It is effort to unfold the power. Such things only occur where plan and purpose are involved. The power to see other than through physical eyes is quite

(Change the pencil, please.) [Pencil worn out: changed easily.]

common and the dissociation and the disordered scenes are only the result of imperfect care by some group or individual on our side but the calm definite working that comes from organized effort may use blocks or lay figures until the power is assured.

I am not sure that I have spoken quite correctly as far [read 'for'] far as language goes but you will catch my meaning and know that I am working with the Mother of La Pete [Petite].

(Yes I do.)

I am usually there when the visions are about to be given whether

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153. This is the appearance of the "guard" who had evidently controlled the automatic writing with the planchette with the sitter as medium. It is evident here from the language that this control is French. Mrs. Chenoweth knows a little French, perhaps not much more than a number of sentences, but is not in the habit of using even these. Later incidents give evidence of her identity as a personality, tho not as personal identity.

The allusion to the sitter's "seeing forms" is correct, as we have already remarked regarding the two apparitions she saw. Cf. Note 110, p. 312 and Daily Record. Connect the title given Doris, "La Petite clairvoyante".

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in sleep or trance as of late in the waking state. The waking state will never be of the same value in any case because there is not the same notice taken of the report of it. Trance induces attention. It is important for your people in the world quite as much as for the added liberty it gives us. It is the pulpit from which we command [read 'comment' doubtfully] attent ....command attention. The assembly room so to speak. You need a few dramatics to make you drop your newspapers and trance serves the purpose.

(I understand.) [154]

That may be a new idea to you.

(Yes it is.)

but you will see why it is reasonable.

(I do.)

The child seeing [read 'seeming' to have corrected] seeing [N. R., tho clear enough] see in .... [read] spirits may be only imaginative but the child entranced needs care and that is our golden opportunity.

To return to what is attempted in the case of La Pete [Petite] will be of more interest to you than to know of [read 'if' as apparently written] our methods .... of yes [to reading].

I hear you speak as clearly as if I were not attached to this body. I can always hear anywhere I go but I feared I would not be able to do it here but I can. I have been near La Pete [Petite[for some time and I am not inclined [N. R.] to .... inclined to hurry the unfoldment. [Pause.]

(Change the pencil.) [Pencil worn out.]

[Indian.] I know the wisdom of sure slow work. There is a way to have the writing done that will be more like this. You know of what I am thinking.

(Yes exactly.)

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154. In regard to statements in this passage, Dr. Prince writes: "See Daily Record for accounts set down four years ago of Real Doris seeing visions of her mother in her sleep and addressing her in tender tones and with ecstatic expression, while she held her arms extended. Afterwards Margaret would describe what Real Doris saw. These dreams or visions occurred within the observation of Mrs. Prince and myself in the winter of 1910-11, and according to Sleeping Margaret had been going on for a year or more. Comparatively of late, in 1912, she had two waking hallucinations of her mother. See Daily Record, *Proceedings,* Vol. X, pp. 1042-1043.

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It can be made of extreme value and be connected and complete but do not hurry it.

(Do you know just what form the writing by her takes?) [155]

I ought to for I have been there and helped to direct it on more than one occasion and the different form of writing different form of letters and the translation of them is a part of our method not a plan to give explicit messages such as you strive to get here but all that will come as it is needed. It is quite clear to you who have seen the writing of La Pete [Petite] that there was method but much repetition. You know quite well what I mean by repetition.

(Yes I do.) [156]

That too is a part of the effort to be exact and not because it is once on the subconscious and then repeated again and again.

I am making a valiant effort to hold on to this hand which is not so unlike the way I do with her but is of course [pause and not read at time] some different. I .... [Pencil worn down and new one inserted. Hand took it cautiously and clutched it tightly a few moments.]

I have been most anxious to try here but the Mamma had precedence though [so written and read] through filial rights.

(I understand.)

I wish I might forever [N. R.] set [read 'see'] at .... forever

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155. Of the allusion to "a way to have the writing done that will be more like this", Dr. Prince writes:

"A very plain implication that communications had already been received through Doris. It is the first in the sittings and no external hint had been offered. It also shows recognition of the fact that the means of writing differed from that by Mrs. Chenoweth, who uses a pencil, while the script in the Doris case had usually been by planchette. The implied prediction began to be fulfilled in January, 1915, when automatic writing by pencil began to develop."

I knew that the writing was by the planchette and hence my question at this point. The answer will explain itself.

156. On this passage Dr. Prince comments: "If this allusion to the different form of writing and of letters means that the communications varied in characteristics of chirography there is not much evidence of this, tho it is not absent particularly in the writing of April 23rd, 1915. It is that there was not much in the way of 'explicit messages such as you strive to get here', tho these also are not absent. Whether there was much repetition may be determined by examination of the messages."

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set at rest the doubts of the wisdom of my coming. I am as glad of the attention given as one ought to be who has knocked and knocked at a door and finally gets some one to open it.

We have [——] that means that some of the group have——tried to write in another language but could not seem to get what we wished and once we tried symbols but they were of little use and the lines and single letters like o o o * * * * [Two lines of scrawls like 'm' or 'n' drawn] like that [and hand pointed to them] like that.

(I understand.)

o o o o o [read 'o'] Yes [to reading] sometimes * * * * [Three lines made in same way] through [written 'though' and so read] her hand .... thro .... [read] like what I have just done.

(I understand.) [157]

was not nervousness on her part but our direct effort. I am writing about La Pete [Petite] through La Petes [La Petite's] hand I mean. Then some words frequently [N. R.] frequently Mamma interspersed with other writing that was to give confidence. I hope I am helping you some. [Hand suddenly reached for mine.]

(Yes indeed.) [158]

[Pencil fell and reinserted, but fell again and a long pause followed.]

[Subliminal.]

[Distress. Pause.] Who is the little one?

(I wanted George Pelham or Hodgson a moment, or if we can have writing tomorrow arranged without their coming it will not be necessary.)

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157. Of the scrawls made systematically Dr. Prince writes: "The 'm' scrawls have appeared once since Doris's return. If there were ever any of the sort described as occurring previously they were either in the script, which was accidentally destroyed, or appeared in Margaret's scribblings before my time. The latter supposition is not improbable." See following note.

158. In regard to the further statements about "some words frequently Mamma interspersed with other writing", Dr. Prince says:

"See *Proceedings*, Vol. X, p. 1269, describing the unconscious writing by Margaret of messages purporting to emanate from 'Mamma' together with matter evidently subliminal. Perhaps more pronounced illustrations of the statement were produced through Margaret's hand before I knew her. But I know of nothing else answering the description dating since Doris came to us."

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All right. They will come. Do you want me to tell them? Write it on the paper.

[I then wrote on the pad the sentence: "Please to come to-morrow."]

The spirit left a kind of sick feeling, didn't it? [Pause.] All right. It is just the same.

(Yes.)

Do you know what she looks like?

(Who?)

The spirit that just came here.

(No.)

She has auburn hair, it is beautiful, not red, just one of the auburn kind. There is such a great quantity of it. [Pause.] Goodbye.

(Goodbye.)

[Sitter left.] Goodbye to the little girl.

(Yes, goodbye.)

Are the sittings pretty good lately?

(Yes.)

It pleases you, doesn't it?

(Yes.)

She would have stayed longer, but she was afraid she was drawing from the child. [Pause.] It is funny how that name Nellie haunts me.

(Do you know who it is?)

No. [Pause and suddenly awakened.] [159]

After the sitting the sitter told me she nearly went asleep during the experiment and came near sliding down from her chair.

Mrs. C. J. H. H. and Miss F. Nov. 19th, 1914. 10 A. M.

[Subliminal.]

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159. The description of the communicator who purports to have controlled the automatic writing of the sitter with the planchette is not verifiable, of course, as there is no other clue to her identity.

For the meaning of the name Nellie see Note 128, p. 323, and Note 141, p. 330. It is the name of the sitter's friend who had recently died.

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[Sigh, closed eyes and then after a pause opened them again and talked a few minutes normally about a case in a neighboring place. Closed eyes again, long pause, and sitter admitted. Very long pause and hand quickly reached for pencil and paused.]

[Automatic Writing.]

R. H.

(Thanks.)

I got the message and I knew any way what the plan was. [160]

(Yes I can't be here next week, but I can the following.)

Yes I knew that also and was sorry to have the break [N. R.] break come for you and I know the importance of the connected experiments.

(Yes.)

I am much interested in the way [N. R.] this .... way .... case is going on and do not think I can add much to the work.

(Can you compare it with any you knew?)

Yes and have several times thought I would interpolate a message that you might see that I recognized the so [pause] similarity of the case with one in particular that caused me some concern at times and some hope at others but this is better organized than that was. I mean that there seems [N. R.] seems to be a definite purpose and a continuity of knowledge that the other case only displayed spasmodically. You will I think know what I mean by that.

(Yes, can you tell the case?) [161]

Yes I think so. I will try and do it some time when I am here but just now I am here on sufferance.

(All right.)

and do not feel inclined to use the energy. I did wish to say however that I think the constant contact that we have had with you

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160. In the subliminal of the previous sitting I had called for Dr. Hodgson.

161. I conjectured what case Dr. Hodgson had in mind, but I would not hint what I was thinking of. I wanted it told by him. It is true that he was familiar with it and had worked on it. It did give him some concern, tho this concern was more on account of the way he felt it was being treated by the physician in charge. Whether the present case is better "organized" than it I cannot say positively, but I think it is true, so far as my knowledge of the two cases goes.

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without so much outside work has helped and I know that a very strong effort was made to produce some effect on the pictures but as yet the results were not distinguishable but we still have hope for a future experiment. It has to be a more definite composition of materialistic power a gathering of atomic principle into form sufficiently [read 'difficulty' and hand paused and then read 'differently'] suffic .... [read] to make an impression on the apparatus. It is akin to materialization and can be done. I found [written and read 'find'] found some very good samples of the power and like snow [N. R.] men .... snow men they melted in the light and could not be picked [N. R.] up by.... picked up by the lens yes [to delayed reading] all [N. R.] all this may some day be quite plain to you and it is a satisfaction to me to know that the power exists here to in [N. R.] any way .... to in any way produce physical manifestations. [162]

I will do what I can on this side to help on this case for I believe it as important as any M. P. ever had.

(What does M. P. mean?)

Morton Prince.

(Good.)

You see what I am after.

(Exactly what I wanted.)

The Beauchamp case case [written because I was busy with my notes and did not read it in the first instance] and I am trying to make some clear headway out of this one more than I did out of that.

(Yes.) [163]

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162. Mrs. Chenoweth had some time earlier indicated that she and her maid had thought of trying to take some spirit photographs and as a consequence I resolved on trying for some of them, tho it was first suggested by one of the group before this series of experiments began. I tried the experiment and failed to get any result whatever. The explanation that the process "is akin to materialization" is curious and sounds very uncharacteristic of Dr. Hodgson, as he had not much, if any faith in them, but we may treat the whole thing as a conception of the psychic, at least of her subconsciousness. They had been tried in the light, and the explanation of the failure has no evidential interest.

163. The reference to Dr. Morton Prince, whom I did not recognize by the initials, and to the Beauchamp Case proved that I was correct as to the instance Dr. Hodgson had in mind. He knew the case well, having experimented with it and having had many conversations with Dr. Prince about it,

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I must let the work go on but I find so much I want to say about this and about the residuum of self left in the manifestations.

I am trying to say it in a way that my [read 'may'] my meaning [read 'many'] will .... m .... [read] be plain to *you* [underscored twice] only.

(I understand.)

The secondary self with all the multiple personal equations is not the cause of what is going on. It is more normal and a more clear and calculating performance p .... [delay in reading] and the actual personality with a history and purpose will be determined [slowly written] by this work. You can see what I am seeking to tell you.

(Yes I do.) [164]

It is not always easy for me to break into a sitting and say what I know but I am here and cordially endorse the method our friend Father John is employing giving the communicator [read 'communication' and pencil pointed till corrected] a perfectly free [pause] hand as far as possible and then the real truth of the person may be more quickly detected as he says if they hang themselves it is on their own hands and no one else is called executioner [N. R.] e x e c u-tioner. I know that the youth and inexperience may not count for much in manifestations of the kind you investigate in this case but

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The latter finally shut him out of seeing and experimenting with her. The two cases are decidedly similar. That is why I had the experiments.

Mrs. Chenoweth knew of the case and read Dr. Morton Prince's book on it, "*The Dissociation of a Personality*", but she did not know that the present case had any resemblance to it. She had, indeed, not even seen the sitter, and if she had seen her, she would have found a person perfectly normal in appearance and conduct.

That Mrs. Chenoweth might infer some knowledge of the case is apparent in one reference by Dr. Morton Prince in his work, in which he says that Dr. Hodgson had her under observation during the absence of himself for a time. Otherwise Dr. Hodgson is not mentioned in the work as having anything to do with it.

164. If Dr. Hodgson is describing in this passage what is now going on in the development of the sitter, the passage is very apt, and that he is doing this is favored by the reference to "the actual personality with a history". The passage describes, indefinitely it is true and so not in any specially evidential way, what has gone on and is going on in the case, in so far as he hints that it is not a normal person.

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I still must find [read 'point' doubtfully] so .... [read] some starting point for our unusual experience and I with all care have looked for it in the subject and find it is not here. The shock was not to the subject but to the one who allies allies [not read in either case] allies herself with the subject. [165]

(What shock was that?) [Thinking of the alleged "fall", but really the throwing of the child down by the father.]

deah [read 'death'] Death Death [last superposed] brought a shock which was too much for the faith and poise of the individual and then an effort immediately was set up to continue the old [N. R.] relations .... old relations and care. Yes [to delayed reading] but I am doing just what I said I must not do. I fear that now I have broken the influence of the more complete trance which F. J. [Father John] induces for the [pause] insulation of the work but it is all right.

(I understand.) [166]

It must be all right. I have something to say about the very

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165. The reference to Father John, one of the controls of Mrs. Chenoweth, and the new method signifies the deepened trance under which we have been working since last spring when it began. The allusion to the "youth and inexperience in this case" contains a perfectly correct characterization of it, especially on the mental side, because her development mentally was much arrested by her long dual personality. Mrs. Chenoweth knew nothing about it.

The reference to a "shock" implying that this was a cause of the difficulty with the sitter, started me on the tack of finding what it was, I knowing what accident had preceded the dissociation.

The statement apparently attributing the effect of the shock, evidently that of the mother's death, to the obsessing agent is not verifiable, tho it cannot be assigned to the subconscious of Mrs. Chenoweth as previously acquired normal knowledge: for she had not seen the person or known anything whatever about her. Apparently Dr. Hodgson wished to find secondary personality in it, and if I interpret the passage correctly it was very characteristic of him to look in that direction before trying explanations from other sources. The passage is at least evidential to that extent, but it is new doctrine to assert or imply that the shock is to the spirit and not to the living sufferer.

166. The death of the sitter's mother was a great shock to her and seems to have affected her states of dissociation seriously. It had the effect of giving rise to the personality of Sick Doris and attendant complications. With regard to the statement about "immediately" resuming care over the child after her own death compare Note 93, p. 302.

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strong hold that a smaller person has on [written 'or' but read 'on' purposely and not corrected] the subject.

(All right. Tell all you can about that.)

It is a child and is one to whom you may eventually turn for a release from a too tense application. Is that at all plain.

(Yes.)

It comes more frequently and will be of great use but has been kept in the background purposely

(All right. I understand.)

that the others might get the experience but Starlight discovered and [delay in reading] has .... has been most interested to tell you about it and just gave me a little intimation that I might say a word about it that it would help the younger one to feel that she was of some consequence.

This is true and will possibly be a means of making a mouth [mentally read but purposely not aloud, to have repeated] mouth piece for some of the other folks [slowly written].

(Yes I understand.) [Sequel showed I did not understand.] [167]

I remark on *folks* [underscored]. You mark the term I used, not spirits but folks and catch a meaning of whom [erased] who is present at this moment. Just folks.

(Exactly. I understand.) [An expression once used by Dr. Funk, when living, in a conversation with me and once referred to by him in his communications.]

It is so good [N. R.] good to be here in this familiar way and to know that the work is growing to such proportions——

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167. The allusion to "the very strong hold that a smaller person has on the subject" began a message that issued in much significance later on. We cannot prove that this "smaller person" comes to her frequently, unless certain messages prove it, but as soon as I saw the statement I suspected that I was going to hear from Margaret, the most important of the secondary personalities. The sequel, however, proved that it was an alleged Indian who calls herself "Laughing Water" or "Minnehaha." I can imagine no reason for keeping her in the background unless it was because they intended to recognize her as a legitimate guide or "guard" in the case, which they did later. It is interesting to remark that Starlight is said to have discovered this personality, as if spirits did not always know who was influencing a living organism. I have witnessed controls when that phenomenon was said to have occurred.

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(Yes indeed.)

I [superposed] feel that we are now getting down to business doing [read 'any' doubtfully and hand pointed till corrected] something which will make the Medical [N. R.] man .... physician as well as the psychologst [psychologist] sit up and take notice. We can give him points on his own profession.

(Good, that's right.)

for we [read 'the'] We We [delay in reading because of note taking] *are* [underscored three times] psychology.

(Yes we are.)

You see what I mean.

(Exactly.)

If we were not there would be no psychology to speak of——

(That's right.) [168]

I am urged to speak of a use [read 'case'] use made of a handkerchief. Do you know anything about that. A tying of knots in a handkerchief.

(Yes, tell me where that was.)

I cannot tell that but I thought when I first mentioned it that it was in connection with the case.

(No, I merely remember that years ago when I was at another case I found a handkerchief tied in knots after the séance.)

It .... [written as I made my statement] Was that a girl.

(No, an elderly woman.)

It was not that case which was meant I am sure of that but something else. I will try and find out. I go. R. H. [Pencil fell and pause.]

[Subliminal.]

[Distress, pauses interrupted by distress for some time, face being twisted.]

I don't like all these things. [Distress and hand seized mine.] Do you know a Fred? Do you know a Fred?

---

168. Whether the communicator meant, when saying "we *are* psychology" to express the idealistic position which he held in life cannot be determined, but supposing a spirit simply to be consciousness, why not speak in this way. At any rate the reference to the physician and the psychologist as combined in the case is correct, pertinently fitting Dr. Morton Prince in both respects. Mrs. Chenoweth knew nothing about the case normally.

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(Fred who?)

I think it is a man alive. I mean on [pause] earth.

(Yes, if you can make it clearer.) [169]

[Pause.] I feel deathly sick. [Pause.] Have you got a person in the room? (Yes.) Isn't that Fred connected with that person? [Sitter shook head.] (No.) Never was? (No.) [Distress and pause. Sitter left room. Hand tightened on mine and after a little hard breathing, a sigh, and a shiver, Mrs. C. awakened.]

Mrs. C. J. H. H. and Miss F. Nov. 20th, 1914. 10 A. M.

[Subliminal.]

[Long pause, sitter admitted. Long pause. Distress and face twisted. Pause and reached for pencil and fumbled it so as to indi-

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169. The incident about the "knots in a handkerchief" turned out to be quite relevant to the sitter, tho she knew nothing about it at the time. The note of Dr. Prince shows why she did not, as it occurred in the Margaret personality, of whom the normal self knew or remembered nothing, save what she was told afterward. Evidently Dr. Hodgson was serving as intermediary for a moment. He denied that it was the case of an elderly woman, whom I had in mind, and in asking whether it was "a girl", he had in mind what was perfectly correct of the sitter at the time the incident occurred. I quote the note of Dr. Prince:

"Margaret, in her declining days, used sometimes to tie money in a handkerchief by making knots in the latter and more than once forgot where she had put it. Afterwards she made an outcry when she saw in Real Doris's mind that she, Real Doris, had found and appropriated the coins when getting clothes ready for the wash. I merely mention this in view of the fact that Dr. Hodgson thought that it 'was in connection with the case', and then asks if it was a girl."

The sitter has no recollection of any Fred in particular. I could name one, but there is not the slightest hint of his identity here, and only the occurrence of the name in the subliminal recovery would suggest the right to detach its meaning from the main trend of the sitting, and usually such detachment does not take place.

The incident is interesting as showing that Dr. Hodgson did not get it in full. He caught a mere glimpse of it. Probably the pictographic process was resorted to and it is apparent that he was not sure whence it came, tho probably assuming that it was about the sitter. It is a good illustration of the fragmentary character of messages and the difficulty of telling their source when they come pictographically through an intermediary.

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cate that it was wanted between the first and second fingers, when I tried to insert it between thumb and finger. I then helped to insert it as desired.] Cf. p. 360.

[Automatic Writing.]

I [pause] will not hurt [read 'here' as apparently written] hurt [writing began with very large letters at this word.]

(All right. I understand.)

anybody [read 'today'] body. You old monkey.

(All right.)

I will not hurt anybody.

(No I know it.)

You are afraid I will and you make a great fuss about nothing.

(I didn't know that I made a fuss.)

you will.

(Who are you anyway?)

[Pause.] I am a young lady. who are you. [170]

(I am a man who is trying to get into communication with spirits.)

What for.

(In order to help the world to believe that there is a life after death.)

What for.

(In order to help them to escape bad conditions when they get over there where you are.)

---

170. The expression "you old monkey" was thought by the sitter at the time it was written to have considerable significance. After the sitting she told me that Margaret had called me "an old monkey" after I had paid Dr. Prince a visit and saw this personality. I had visited him to see the case when they lived in the East and I had my séance with Margaret. Of course, the sitter had no normal memory of the fact, or presumably had none such, and if her statement was not imagination she must have heard it told after I left. Dr. Prince remarks of the phrase: "It is like Margaret in tone tho I do not remember this particular expression."

The statement that the communicator is a "young lady" fits the incident and the facts known to the Margaret personality, as known by Dr. Prince, but the evidence must be greater to assure us of her identity. The sequel showed that this personality was probably Laughing Water or Minnehaha, who has some of the characteristics of Margaret, but apparently not all of them and certainly not of the "Margaret" about whom she herself speaks.

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Why don't you help them escape bad conditions before they get where I am.

(That is one thing that will come to them, if they believe in an after life, and so we can teach them on this side, if we can prove an after life.)

What is an after life.

(An ....) [Writing went on.]

I never [read 'have'] had .... never had a before life, how can I have an after life.

(I would like to know exactly why you have not had a "before life?")

How do I know I only know I am and that is all. You know about your life.

(Yes I do, and I would like to know how you came to come here this morning.)

I have been here all the time. I just thought I would surprise you.

(Yes.) [171]

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171. On various expressions and the general tone of this communication Dr. Prince comments:

"The expression 'what for?' and the *cuteness* of the following questions are very like Margaret. Of course, it is like most children to ask 'what for?' If I urged Margaret to do a particular thing, saying it would help Real Doris, if the reason was not obvious, she would demand, 'How will it help the Real Doris?'

"The statement and question, 'I never had a before life, how can I have an after life?' reminds me of the shrewdness with which Margaret, even after she had forgotten the meaning of time designations, crowded me into a corner. To meet her comprehension I defined *afternoon* as 'the time after dinner'. She wanted to know if every day had an afternoon and I assented. 'How do you know? You may not have any dinner tomorrow and then there wouldn't be any afternoon.' This is from memory.

"Margaret was *very* fond of perpetrating surprises and of being surprised."

The expression "What for?" has its value diminished by the fact that a few other communicators of the obsessing type have asked either the same question or one equivalent. I have not found such a query put to me by any other type of personality, so far as I can recall, in the years of my experiments with Mrs. Chenoweth. In any case, unless the identical expression used by Margaret were employed in the communications here the evidential value of it could not go further than the identification of the thought with her char-

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I know who Mamma is.

(Do you know who the lady present is?)

Which one.

(The one in the room with me: not the one you are writing through.)

One is dead and one is living and you want me to tell you about the live one.

(Yes.)

You mean Baby. (Yes.) Of course I know her. I have been with her lots of times when she was not with you.

(Yes.)

What do you want to know for Mr. [read 'Mn'] Inquisitive .... Mr.

(In order to know just exactly who you are.)

You want to know a lot don't you. [172]

---

acter, and that would not count very much unless it were accompanied by other features that separated it from the common content of Mrs. Chenoweth's habits of thought.

I must call attention here to the implication against the doctrine of reincarnation, indicated in the statement that she had had no "before life". It is, of course, not evidence of this, but the idea coincides with the denial of that doctrine. It at once suggests also that Margaret might have been a stillborn child or the result of abortion, if we apply the spiritistic hypothesis to the case at all, and so would have no memory of a previous life, and it would be natural enough to question the "after life".

It may be worth noting here that Sleeping Margaret, claimed by the controls to be the subconscious of Doris, tho she claims to be a spirit, has no memory of any previous existence on the earth or in a body. This would be true enough on the theory that she is the subconscious of the girl and the sequel would indicate that it could hardly apply to Margaret.

172. The expression "one is dead", apparently referring to Mrs. Chenoweth, is most interesting. It coincides with what was said through Mrs. Piper and many other psychics about the conditions involved in the trance. They claim to take the soul out of the body and to use the body as a machine for purposes of communication. It is not a natural product of normal experience on the part of Mrs. Chenoweth to use the expression, tho not impossible to conceive it as a theoretical interpretation by her of the nature of the trance. She always calls it a trance, and it is more natural for a spirit, especially one with less knowledge than the Imperator group—who do not call a trance by the name death—to speak of it in this manner.

"The term 'Baby'", says Dr. Prince, "was never applied by Margaret to Real Doris, but was very frequently used to designate herself, but only when

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(If I can be sure that you are the same person that said .... was present at another place, I would know.) [I purposely omitted saying " she " where the dots are.]

Yes but what good will that do you or me. I have not done anything to be scolded for.

(I am not scolding you. I merely wish to be certain you are the person I think is present, as it will be a great help to those who do not believe they exist after death.)

Oh you are most tiresome with your questions why did you not ask for your fine friend.

[Pencil worn and I tried to insert a new one. The hand tightened on it and I said aloud that I wished to change the pencil, and it was then changed with reasonable ease.]

who knows so much. Look here I wanted to tell you something which you have not asked. Sometimes I have been to Baby and have tried to help her do things and have made her happy and sometimes I have done things I did not mean to because she was not [pause] ready to do what I tried to do. I know that she has been asleep sometimes but I could not manage to do all I wanted to but I will not hurt a fly [read 'boy'] fly. I only want to do something.

(Do you know who it is that is with her when asleep?)

Yes I am and I can take care of her if some of the others will let me alone but they keep at me all the time afraid I will not take care of her and I can do it better than they can. [173]

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she was with her nearest friends. Presumably the term is borrowed by Laughing Water from the sitter's mother."

Readers will remember that the mother of the sitter, when communicating, nearly always called the sitter " Baby ", which was the name she gave to her while living. The subconscious might then appropriate it, but it is interesting to note that Margaret also called herself by that name and it suggests at once the place of the sitter's subconscious in the designations of the personalities invading her.

The sitter told me after the experiment that the expression " Mr. Inquisitive " was the designation that Margaret applied to Dr. Prince. But Dr. Prince himself does not recall its use, tho remarking that it is Margaret's vein. He thinks she might have used it, but is certain it was not habitual. Of course the sitter knew nothing about what Margaret said and did except when told it by others, and much seems to have been told her.

173. Dr. Prince comments on the scolding: " Margaret dreaded scolding.

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(Do you know by what name you have been called?)

I .... [written while I was talking] yes I do but I don't want that name any more and I won't have it. They tell me to do so many things and to go away when they want me to and I want to stay.

(Please to tell me the name by which you go and I shall not read it aloud.)

Why.

(In order to be sure you are the person I am thinking about.)

I do not care whether you are sure or not. I know what I am.

(Yes but it is important to help others that we get all we can about you.)

I don't see what you are after and besides you make Baby nervous.

(No, she says it does not make her nervous, and we desire to help living people in the same way that you help and care for Baby.)

Perhaps I will tell you something but I want to think it over and I don't like to tell all now.

(All right.)

* * [scrawl] S [Indian and pause] S [pause].

(Go ahead.)

S [Indian] [P. F. R.] S [pause] Why do [you] want me to write it. You make her Mamma make me do it.

(It makes no difference who gives it, but it will help all of us to have it and so we should be very grateful for it.)

[Pause.] Sarah Augusta Susan Ann.

(That is not the name you go by.)

I know it. I don't want to give it to you.

Her characteristic way of warding it off was after this fashion: 'I didn't do it. Papa mustn't scold Baby (or Margaret).'

"The expression, 'Oh you are most tiresome in your questions', does not sound like Margaret."

The confession of having made the sitter do things without intending to influence her is most interesting, as coinciding with what I have frequently observed in communications; namely, that they are sometimes incidents which the communicator was not trying intentionally to send. The acceptance of such a fact may throw light upon many incidents in secondary personality when it involves obsession.

The reference to her being "asleep sometimes" is correct, if it refers to the sitter's change of personality, as it is probably intended to mean, and Mrs. Chenoweth, of course, knew nothing of the facts.

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(It will be as much help to you as to us.) [174]

How. Do you think you are going to stop my work.

(I am not trying to stop it. I think you can be used to help in the good work.)

you know that some of them think I ought to go and let the others come. I do not see why that is so. Do you know any one that G is the leter [letter] that stands [read 'shuts'] stands for their name.

(No.) [Sitter shook her head.]

I do Ger .... [Pause. P. F. R.]

(Stick to it.)

[Pause. P. F. R., pause and P. F. R. and pause] y [pause] l [pause] l [long pause] o [P. F. R.]

(Stick to it.)

[Pause] * * [scrawl, and possibly attempt at 'm'].

(I didn't get that.)

y l l o .... [P. F. R.]

(You will get it.)

y l l .... S [?]. P. [P. F. R. Pause and tried to tear sheets

---

174. On the expressions, "Why" and "I don't care whether you are sure or not, I know what I am", Dr. Prince comments:

"This is much in Margaret's vein, as many incidents illustrated. One was when, after a remarkable telepathic feat, she suddenly asked to look at a particular page in a book I was reading. I asked 'Why' and she said that she wanted to see if a name was there. She would not tell me the name and I said, 'It would not be evidence unless you told me before you look,' and she replied, 'I don't care whether it is evidence or not. I just want to see if the name is there.'

"In fact, there is nothing on this page [automatic record] that is markedly unlike Margaret. Several references might well have passed for hers, had it been alleged that she was the communicator. 'Perhaps I will tell you something, but I want to think it over and I don't like to tell all I know,' ["all now"] is quite in her vein. I have heard her say: 'I'll have to think about it, Papa,' and also something very like the last clause."

The letter "S" is evidently an attempt to give the name "Sarah", as that came first in the list. The sitter told me after the sitting that Margaret had called herself all sorts of names purposely to deceive others. Dr. Prince makes no comment on the circumstance in his notes. It is interesting to note the answer when I indicated that the names were wrong. It is the answer of a person who would tease by giving such names and has to admit that the interlocutor knows what the real name is.

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off the pad, but I prevented it. Pause] * * [scrawl like 'I'] * * [scrawls like 'eeee'] * * [apparent attempt at 'I' or scrawl] G. P. P [pause] M o l l .... [pause] Tried to tear sheets off pad and I prevented. Distress and new pencil given.] [175]

[Change of Control.]

Mother will try and get her to see the importance of writing the name.

(All right. Thank you.)

I did not realize that you particularly wished it and this is the first time it seemed possible for her to come and the independent spirit was in the ascendant but she is all right only she has left a weakness that I find it hard to overcome [written 'overcomb' and of course I visualized it so, but did not indicate the appearance] T .... overcome .... The name she wrote was an effort to be funny.

(Yes I understand.)

but the name she began to write backward was really something she wished to write, and the G referred to the man who was trying to help. All is explained except her first greeting to you which was a misapprehension on her part of what you were trying to accomplish.

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175. The letter "G" elicits the following from Dr. Prince: "Do you know if the form of the sentence in 'Do you know any one that G. is the letter that stands for their name?' is such as Mrs. C. would employ? It is precisely the form in which Margaret would have put the question."

Mrs. Chenoweth, so far as I know, has never put this question in that form. She often asks: "Do you know any one beginning with B" or "any name beginning with B?"

It is probable that "G" and "Ger" represent attempts to give the name George for George Pelham. Cf. Note 98. This is favored by the "G P P" which came a little later, and which represent the initials usually employed for him. Still later, Cf. Note 176, the G is said to refer to a man helping the communicator and this would mean G. P. The episode represents G. P. as intervening to get a message which the communicator could not make clear. Cf. *Proceedings* Eng. S. P. R., Vol. XVI, pp. 70-73, 434, and 486, where G. P. intervened.

The letters "y l l o" were evidently the writing backward of the name "Molly", as the "M" was apparently written first. But Dr. Prince makes no comments in his notes. The later statement by another communicator indicates that she "was trying to be funny" and if so, it was but a continuance of the previous series of false names. Dr. Prince remarks that Margaret never did any spelling backward.

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(I understand.)

You do not understand what the letter P was for do you.

(No I do not.)

Pet [so read and suddenly corrected to 'Pa'] no pet a little word she sometimes uses herself. [Distress.]

(All right.) [176]

She has been at work some time and will soon be able to give an account of herself. I am glad you insist [N. R.] insist.

(All right.)

[Distress and groans. Reached out for my hand, catching breath and groans for some time with pauses and the great distress followed by long calm.]

[Subliminal.]

[Sigh. Sitter left, pause.] I am continually seeing an H, the letter H. [Pause.] I can't seem to make out what it is for. [Pause.] I don't know whether it is Hattie. Do you know any one by that name or Harriet? I have not got it right. I don't know what it is. There is an awful strange influence here. Do you know anything about a little Indian girl?

(I know of a little girl, but I do not know whether she is Indian or not.)

You don't know whether she is Indian or colored do you?

(No.) [177]

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176. It is probable that the phrase "the independent spirit was in the ascendant" is a reference to the independence of the communicator, as it was shown all the way through the message. It was modified the following day and she was more submissive.

It is more apparent here that G is for George Pelham, as the reference to a man helping implies this, especially that the initials G. P. came a few minutes before. Cf. Note 175. But "P" is said to be for *Pet*. It should be noticed that the initials were "G P P" and may have meant that G. P. was trying to say the word "Pet" as applying to "Molly", which had been written backward. That is the only interpretation possible, if the passage is to have any meaning at all. Dr. Prince found no relevance in the reference to "Pet".

177. Of the name Harriet Dr. Prince says: "The sitter's maternal grandmother was named Harriet and she had been called Hattie by her contemporary intimate friends. She has been long dead. There is also a living sister by the name of Harriet, also called Hattie."

The reference to "a little Indian girl" had no meaning at the time, but

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She is dark colored, but I can't make out what she is. She is just flying around here in great shape. She is a little sprite. I don't know if she is an Indian. I don't know enough, but she is of dark skin, very dark. She has got an odd little name too. She came and put her hand on my lips. [Pause.] Do you know her name?

(No, I only know what she is sometimes called by the living.)

Well, it is not a name. It has two parts to it like .... It isn't Angel. I can't get it. It means something. The name has a little meaning to it like Treasure, and not like a real name. It would suggest something the same as I might say Faithful. Evidently she don't want me to know. Do you know what she says to me, "You mind your own business I'll do it myself." [Pause, sigh and awakened.] [178]

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the sequel explained it, as will appear in later notes. It raises the question whether the supposed Margaret was not this "little Indian girl", who later turned out to be Laughing Water or Minnehaha. Laughing Water told many incidents characteristic of Margaret, showing that, if she be an independent personality, she knew about Margaret, and as she had feared being driven away, according to the expressed messages in this record, she might well have suspected me until she learned my attitude. Tho Dr. Prince recognizes characteristics of Margaret in the messages, it is not impossible that it was Laughing Water whose relation to Doris might have led to the frequent fusion of her mind and that of Margaret in the phenomena of the "Daily Record". Tho Laughing Water and Margaret are distinctly separated later, there is not adequate proof yet of this distinction here. The note at the end of the sitting showed that I supposed it to be Margaret, but it is later developments that tend to sustain the conjecture that it was Laughing Water, who could not be clearly distinguished from Margaret.

178. The sequel showed that this communicator was Laughing Water, a double name as indicated, and also symbolical. So much is pointed in the passage here, as remarked by Dr. Prince: (1) "It is not a name (like Mary or Rose)." (2) "It has two parts" (Laughing Water). (3) "It means something." The subconscious caught the general idea, but not the specific name.

The references to the name as "like Treasure" or "Faithful" indicate very clearly that the subconscious has to interpret the stimuli that come to it and that in this subliminal condition, the intermediate condition between the normal consciousness and the deep trance, the process of communicating is more or less symbolical, tho it may not always be so any more than the pictographic process generally. In any case the process here involves indistinct messages which set the mind of the psychic to guessing at them or endeavoring to interpret them as it would any stimulus.

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During the entire sitting I had Sleeping Margaret in mind and the only thing that suggested doubt or error, on my part, was the evasive and independent spirit shown in the first part of the writing. The sitter recognized the personality and called my attention to the characteristics, after the sitting, that go to prove it is Margaret and not Sleeping Margaret.

Mrs. C. J. H. H. and Miss F. Nov. 21st, 1914. 9 A. M.

[Subliminal.]

[Pause and sitter admitted and long pause. Distress and twisting face, pause and face much twisted with distress. Reached for pencil and pause.]

[Automatic Writing.]

* * [apparently beginning of 'M'] [P. F. R.]
(Stick to it.)
rose roses that fade not lilies that cannot die
mignonette colored so divinely [?] beside them doth lie
and the hand of an angel with serene face of love
holds fast these sweet flowers that blossom above
Dear child of the earth sphere a love strong and true
Like these fadeless flowers Lives always for you. [179]

179. Of this poetry Dr. Prince remarks: "The making of *such* a verse would be away beyond Margaret. I have known her to invent and sing a couplet, but it didn't rhyme. Of course there is no reason why Margaret should have said anything similar. But as I have put down some coincidences between Laughing Water and Margaret's expressions, I seem bound to indicate discrepancies."

The poetry purports to come from the personality Laughing Water as various later incidents indicate. It is not specifically stated here, but the certainty from the sequel that Laughing Water was connected with these incidents proves what interpretation we should put on the poem.

Once in a sitting with Mrs. Chenoweth a rather pretty poem of a few lines came unsigned. In the control that followed Mr. Myers, communicating, remarked that it was the "light", Mrs. Chenoweth, that wrote the poem with the inspiration of Hodgson. Suppose that a poetic mood on the part of the communicator should be transferred to the medium. The suggestion might well act on her subconscious precisely as such a mood would act on the normal mind, so that inferiority or superiority in the result has little to do with the origin of the stimulus.

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I wrote that myself for her. You made me come and I will say what I want to.

(All right, who is it?)

I came before to say Sunbeam [Starlight] knows me. [After word 'say' there was Indian gibberish and the hand tried to put the pencil between the first and second fingers, but did not hold it long when done.]

(All right.) [180]

Yes she said I was all right and for me to tell you all I can for you were good and would help me to do some work after awhile. Will you drive me away from Baby.

(No, who is it?) [Thinking of Sleeping Margaret.]

I come to her at night to try to talk and I was sauce box to you yesterday and I am sorry but I don't know how to use this lady very well and I could not tell you what my name is that I use at night. I will learn to do something beside talk snarl to you. [181]

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180. This reference to Starlight is interesting because Laughing Water was said to be an Indian, as Starlight is.

I learned from the sitter that her mother always held her pen or pencil between the first and second fingers. This phenomenon occurred several times in this record. Cf. p. 349. Apparently, accepting this meaning of the phenomenon, the mother of the sitter was helping. She had followed Laughing Water the day before and perhaps is here trying to help her give the name.

181. Of the statement that the communicator comes to the sitter at night, assuming that the reference is to Margaret, Dr. Prince writes:

"There is no evidence of this at any time, unless—I just thought of it—it refers to a certain state in which Margaret used to be at times when asleep, wherein she used to talk indifferently, in more infantile fashion, and for a time did not know that the person with whom she was conversing (myself) was the same as Dr. Prince, whom she feared, and which state Margaret did not remember when awake, or only imperfectly—unless this state was related to Laughing Water. I don't believe it was, but merely suggest it. There is much about the sleeping state referred to in the Daily Record."

The sitter told me after the sitting that Margaret had often called herself a "sauce box". Dr. Prince made no comment on the reference in his notes.

This half apology for her manner of treating me the day before is good evidence that it was Laughing Water whom we had taken for Margaret, as explained in Note 177.

The indication that Minnehaha comes with the sitter at night might imply that she was Sleeping Margaret, so far as the allusion to sleep is concerned, but the observation of Dr. Prince that Margaret and Margaret asleep must be distinguished from Sleeping Margaret shows that we do not require to identify

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(I understand and I had no ill feeling. I shall be glad to help you all I can, and I shall give you chances in the future to come here again.)

When.

(A little more than a week from today.)

how can I find out. will you tell Baby.

(Yes, and my friends on your side can call you. Will it be necessary to have Baby here present?)

I do not know that much ask some mister ask some one else.

(All right.)

I do not want to hurt anybody.

(No, I believe that.)

I want to have a good time and when I laugh I do not do it to make fun of anybody. I am happy to be with her. I know her mother and her little weeny teeny bit of a baby over here and I know the folks who get scared when I come. You know who S [pause] is S t a r .... [Struggle to get pencil between first and second fingers] Starlight [so written. Pencil dropped and spontaneously seized between thumb and finger.] [182]

Minnehaha with Sleeping Margaret. The statement later by the controls that "Margaret", the communicator by that name, was a "dual personality" on "that side"; that is, in the spirit world, would also coincide with the distinction between Margaret and Sleeping Margaret. But in identifying Margaret with Minnehaha this would contradict the clear distinction later drawn between "Margaret" and Minnehaha. But if the Margaret of the record by Dr. Prince is a distinct person from the "Margaret" of the sittings, then the present statement would offer no insuperable difficulties, tho it tended to identify Minnehaha with Margaret.

182. Here again is evidence that the sitter's mother is helping; namely, the effort to get the pencil between the first and second fingers. The allusion to Starlight is interesting as showing knowledge, whether subconscious or foreign makes no difference, of the use that I made of the name as distinct from the real one assumed by Starlight herself. It is possible that, being an Indian also, Starlight was trying to help Laughing Water with her work. Note the reference to "laughing" and compare Note 173, p. 353.

Of the allusion to the "weeny teeny bit of a baby" Dr. Prince writes: "Two or three children died when babies, one, and perhaps more than one, stillborn. The last of these died some 35 years ago."

The pronoun "her" could possibly refer to the sitter and it happens, as told me by the sitter afterward, that there was a very little baby which she, the sitter, used to call her own, when she had some care of it. But it is more likely that the "her" refers to a deceased sister.

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(That is the name I use publicly for Sunbeam.) [Starlight.]

Yes I know it and if she has two 2 [delay in reading 'two'] why can't I.

(That is all right. But you have another name at night when ....) [Writing began.]

Another than what I have not taken any yet. I only said I might have 2 but I did not give 1 yet not one but I will try to either write it for you or tell it to some one.

(All right.) [183]

[Struggle and difficulty in writing.] It begins with [distress and struggle.] L .... [erased] * * [form of 'I'] * * [attempt at 'E' but erased and not read.] [Pause.] E [erased as soon as read.] It is not E.

(No, I understand.)

That was a slip. slippery time [not read at time] mister. [Pause.] P * * [scrawl]. P P P P P

(I understand. You come to her in sleep, do you?)

Yes P e .... [Struggle and Indian.]

I am not a *dream* [underscored three times]. I am a person.

(Yes.) [184]

I am jolly enough am I not.

(Yes you are.)

I do not hurt her do I.

(I have not seen any evidence that you hurt her. What are you there for?)

Because I was asked to try and see if I could do it and become a guide to her.

(Who asked you?)

---

183. The sequel showed that this reference to two names is correct, if it means Laughing Water and Minnehaha, the same person. It is possible that it is an echo of the previous consciousness of there being two names instead of one.

184. The "L" is evidently a correct start on "Laughing Water". The error with "E" is spontaneously corrected. Evidently "P" and "Pe" are attempts at "Pet".

Of the reference to not being a dream, Dr. Prince says: "If this is a coincidence, it is a happy one. I once made a remark about Margaret being a sort of dream of Real Doris, and it tickled Margaret greatly. Until within a few months of her departure, full three years after this incident, she used often to say jokingly, 'I am a dream!' etc."

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Her mother did her heavenly mother. I know some more people too who are there but she only remembers me best. I am more like her.

(You mean like Baby.) [185]

Yes you don't know that ['what' and so read and not corrected] I mean.

(Tell me then.)

Young not as white as she is, she is a pale face and I am not I am In [pause] dian [last syllable written very quickly.]

(All right. Go ahead.)

She need not be afraid of me. I take her away to rest and I like the canoe [read mentally but not aloud] boat canoe just as she does she will see it and tell you. I mean the spirit boat.

I love flowers and have a lot of them with me she knows that. [Struggle and difficulty in writing.] I will get my name soon. [Struggle.]

(All right.)

my hair [read 'hour' doubtfully] is .... hair .... black. She is white. I like hers best. I can't help it.

(I understand.) [186]

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185. Sleeping Margaret has always said that she had been asked to be a guide to the sitter. Regarding the allusion to "her heavenly mother", Dr. Prince says: "This, coming after the expression 'her mother', might imply knowledge of the fact that there is an earthly, that is, her adopted mother."

186. Of the allusion to the "spirit boat" Dr. Prince says: "She hasn't seen the spirit boat yet, whatever that means. The expression, 'I love flowers, she knows that', is not intelligible to Doris. But the reference to flowers, Minnehaha, and the canoe has this pertinence. Real Doris and Margaret were (it is difficult to word it grammatically) a skillful dancer as a child and for several seasons at the Annual Exhibition of the Dancing Academy, took the part of Minnehaha in a pantomime dance. A canoe had a part in the scene and many flowers—Doris does not remember what, but certainly there must have been lilies. This is probably the most curious parallel between Laughing Water and Margaret. Margaret was very fond of the part and acted and danced it to such perfection there was a reason for its yearly repetition.

"The most striking part of the parallel to me is the name Minnehaha appearing in the sittings and Margaret's great fondness for the part in the pantomimic dance and prominence in it. If Laughing Water came late in the history of the case, as is several times stated and intimated, it would have been after the series of years wherein Margaret's yearly rendition had taken place; that is, after Margaret's fondness of the part of Minnehaha had become es-

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[Distress and Indian.] Laughing Laughing [Pause and P. F. R.]

(Stick to it.)

W [Pause and P. F. R. twice, and hand tried to seize mine, but I refused to hold it.] W I cannot write it.

(Yes I think you can.)

W you know what I want to write. [This was true. I saw what she was after.]

(Yes, you can write it.)

W a .... [pause and P. F. R.]

(Yes stick to it.)

W a [pause] e r [so read] W a t e r.

(Minnehaha.) Laughing Water. (Minnehaha.)

Yes Min .... you know what I mean.

(Yes I do.)

Laughing Water Minne .... [erased]. Minnehaha and the canoe is what I take her in and the lilies we both love. I will come again. I have 2 names have not I. Laughing Water. Minnehaha.

(Yes I wanted to see if you knew the meaning of Minnehaha.)

They are both my names. [Pause.] Laughing Water. I told you I laughed before I wrote my name.

(Yes.) [187]

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tablished. Would it be unlikely that there was a causal nexus between these facts and the adoption of the name by the spirit? Altho this view must stand or fall according to its own reasonableness unaffected by pragmatic considerations, yet it is true that incidentally it would silence the otherwise inevitable remark of the sceptic that evidently Mrs. Chenoweth's subliminal adopted the name from her acquaintance with Longfellow's 'Hiawatha'. It seems to me that the coincidence pointed out is too extraordinary to be without causal significance."

187. I may remark here, in addition to what Dr. Prince says, that, as soon as the name Laughing Water came, I saw what its Indian equivalent was and that there was no use to ask for the struggle to get it, since it was apparent that the suggestion would be as applicable to the subconsciousness of the psychic as to my mind. I therefore gave the name Minnehaha purposely to watch the reaction. So far as evidence was concerned there was no use to ask for the interpretation of the English form of it.

The allusion to "laughing before" is interesting. Earlier in the sitting she had said "when I laugh I do not do it to make fun of anybody". It is possible that this circumlocution was to get some ideas into the subconscious

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I wanted to write it then but at last [neither word read] at last it came. Sunbeam [Starlight] told me to rush as it was the last time and geting [getting] late. I love Baby [N. R.] Baby.

(I understand.)

[Struggle and Indian gibberish for several moments.] [Pause.]

(Can Hodgson come a moment?)

[Pause and reached for pencil.]

[Change of Control.]

R. H.

(I only wanted to ask if it would be necessary to have the young lady present at the next sittings.)

No I think not. It is quite an effort for her and we will try and arrange to do the work without her. It is going on splendidly.

(Yes.)

I am gratified [read 'grateful'] gratified. R. H. Greetings and joyous hopes from all our friends.

(My love to all of them.)

Greetings of the mother to the girl.

(Yes, her greetings to the mother.)

It is a beautiful day for us. R. H.

(Thanks.)

[Long pause.]

[Subliminal.]

[Sigh and hand reached to take that of sitter. Sitter took it and Mrs. C. raised it to her lips and kissed it, and then gave her hand to me. Sigh.]

Goodbye.

(Goodbye.)

[Sitter left and Mrs. C. awakened before sitter got down-stairs.]

Mrs. C. J. H. H. November 30th, 1914. 10 A. M.

[Subliminal.]

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of the medium in order to facilitate getting the right name. If this be a possible interpretation it throws light on the complicated processes necessary to get a specific message through.

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[Pause, sigh, long pause, sigh. Long pause and reached for pencil and pause.]

[Automatic Writing.]

My baby did not come.

(No, I was told it was not necessary and if it becomes so I shall bring her.)

I miss her but I know it is hard for her to get here although she enjoys the novelty [N. R.] of it .... novelty [slowly written].

(I understand.) [She did express to me in New York her interest in the sittings and her desire to be present.] [188]

I feel that we are growing stronger since we began to come here and that we shall make it plain that we are doing some important work for her. I want to protect her and do all I can from my side to make her a good and useful woman when she grows up. I did not have any idea of making a record case when I began but I see that what is true of our case is true of thousands of others and if some help may be given to others by the knowledge given here I ought to be glad and will be.

I know that you want some one else to write but I want to thank you first for your kindness and for the way you made my little girl feel at ease. She was afraid at first but you helped her get over that. Your wife says you have girls of your own and that helps you to understand. [189]

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188. Of the statement about enjoying the "novelty" of the sittings, Dr. Prince writes and adds incidents:

"True. Doris did enjoy the novelty of the sittings, but they wearied her and especially was it irksome to rise early in the morning as was necessary in order to take the car for Boston in time for the sittings, and besides she disliked very much being jostled by the throngs boarding the car. The daily journey was 18 miles to and from Boston."

189. "Doris had a nervous fear at first that after all the expense of bringing her east Dr. Hyslop would find the experiments not worth while and feel disgruntled about it. A letter written by Doris Nov. 17th said: 'I am glad he is pleased so far with the sittings, as I was afraid they would not amount to anything after paying all that money.' But his kindness and paternal gentleness soon made her feel at ease, as her letters home amply witness." The reference to my wife is dramatically interesting.

Later I got the more specific answer to my query, but the allusion to growing "nervous" when she thinks of it repeats what was said earlier about the

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(Yes, that is true, and when you can I would be glad for you to tell exactly the thing that caused the trouble to your child. You will remember it.) [Thinking of the "fall" or accident.]

Yes I know and whenever I think of it I grow very nervous [difficulty in writing: almost lost control] for I know what might have happened

(I understand.)

even worse than what did happen. [Pause.] W [pause] ith the new contact it cannot occur again [distress and pause] for we on this side are watching and her own consciousness is awakened and the influence has become co-operative and not entire as it was.

(Do you remember at what period of life it occurred?)

I remember everything and will tell you all as I grow stronger.

(All right. I shall leave it to you.)

Thank you for the trust. I will do the best I know how and I will not rest in the sure fact of the release now that she has come into the her womanliness.

(I understand.)

It is Nature's way to make changes slowly but if too much pressure is brought to any one functionary power the whole machinery is clogged and the result is a state of inaction

(I understand.) [190]

---

recall of memories. Cf. Note 94. On the statement, "I know what might have happened, even worse than what did happen", Dr. Prince comments:

"If the communicator means the 'fall', the worse thing would mean death from the fall; that is, death would have been worse than the psychical alteration that followed. But the rest of the paragraph is not intelligible to me."

The "rest of the passage" to which Dr. Prince alludes is not clear, but it is perhaps true that the accident would not happen again, and the reference to her own consciousness being awakened is probably an attempt to indicate that the normal consciousness of the girl has now gotten the control, which is true, and of course not known to Mrs. Chenoweth normally. The statement that the "influence has become coöperative" would mean just what is always found in the cure of such cases: namely, that the effort is to restore the obsessing agent to a normal condition and to use his or her relation to the living person as a coöperative aid in the psychical development of the subject.

190. Of the statement that the communicator "will not rest in the sure fact of the release now that she has come into her womanliness", Dr. Prince says: "This striking sentence reveals knowledge that Doris is now cured of the manifestations which so troubled the mother in her lifetime. The strange

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quite like epi .... [written slowly and with difficulty, and purposely not read aloud, but mentally read as beginning of "epilepsy"] fits [P. F. R.]

(Yes I understand.)

epileptic fits.

(Yes I quite understand.)

and the action of sup .... [line ended] suppressed animation on the brain is of great danger at such a time. I mean to add to the effort nature is making to produce [read 'fasten' doubtfully] produce results is quite a dangerous proceeding and when a spirit succeeds only in making partial contact effort is greatly increased [N. R.] increased. Age action wisdom [pause and Indian] and care make the past as a bad dream and I do not think the reference to the happenings will create any imaginary state for baby now. [191]

---

periodical lapses into childhood are gone. 'She has come into her womanliness.'"

My familiarity with the language of this psychic would lead me to infer from the term "womanliness" that it may possibly refer to the age of puberty as passed. Her troubles prevented this for a long time. The use of the term "release" is the one that usually means the removal of an obsessing agent.

It is true also that in this instance the whole machinery of nature was reduced to inaction in this period of alternating personality, both physiological and psychological.

The reference to clogged machinery calls out the following remarks by Dr. Prince:

"Following the mother's death there was a period of suppressed catamenia which accompanied the ushering in of an utterly befogged and sluggish personality, Sick Doris."

191. The allusion to "epileptic fits" elicits the following comments by Dr. Prince:

"It is very interesting to observe that in these communications the mother reveals no scientific understanding of her daughter's strange past life, but discusses it symptomatically solely. Earlier (Cf. Note 145 and p. 332) the mother wondered if Doris recalls the laughs and shouts which were really those of Margaret. She does not seem now to know that her daughter has no memory of such periods in her life. She never knew it when she herself was living. Once or twice Real Doris attempted to tell her, beginning 'Sometimes I forget', but the mother, not understanding, tho noting that the girl appeared moved greatly, answered, 'Oh, well, everybody forgets sometimes'. So Real Doris concluded to keep still. It is still more noteworthy that in the script received under the hand of the girl herself, the childish Margaret, being out at the time, the mother admitted that she did not understand the mental alter-

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(Did any one have imperfect contact?)

Why yes that was the greatest difficulty. There was contact to such an extent that will power was overcome and the little body [read 'baby' and pencil pointed till corrected] was not mature enough to have the outside impression so forcibly expressed and unconsciousness occurred without the hiatus being bridged by superconsciousness or another spirit consciousness. If she had been a little further along in maturity or if it had been before maturity commenced to assert itself there might not have been the serious state which brought concern to all. I ....

(Do ....) ['I' written as I started and I paused. Pencil paused.] (Do you know what spirit it was that had the wrong sort of contact?)

Yes I was always near and each time hoped it would be a more successful experiment. It was not I—nor was it an evil spirit as has been supposed but a slip in connections and then came the Indians making beter [better] power and I look for no further difficulty.

(Do you recall the little Indian that came last week?)

Minnehaha. [Written slowly and carefully.]

you mean.

(Yes I mean Minnehaha, and when did she first come to Baby?)

not until after the spells had been coming on. She did not produce them but came to reduce the pressure and of course she would be seen at the time or near the time because she was actively engaged to help overcome the [pause] ill effects of the imperfect contact.

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nations. But it is important to keep in mind that in all her observations on Doris's past peculiarities, the mother speaks only of their phenomenal characteristics, their appearance to an untrained tho sagacious observer. Her descriptive expressions, therefore, tho often inadequate and technically incorrect, are natural enough for a layman. Strictly Margaret's appearances, as such, were not at all like 'epileptic fits', but their coming was as sudden and this may be what she means, nor is it improbable that while living she had been accustomed to call them in her own mind by the variously employed term of the layman, fits. But it may be that there were occasionally cataleptic seizures before the mother's death, like those which I so often saw afterwards. Real Doris has no memory of any of them. Still more likely the reference may be to the catalepsy after her death. And it is true that this cataleptic condition, while it was of hysterical and not of epileptic origin, was, so far as the appearance goes, identical with *petit mal*, or minor epilepsy, in one of its forms."

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The imperfect contact was another person whom I will tell you of later.

(All right. That is good.) [192]

* * [apparently letter 'a', but pencil fell and reinserted twice. Distress.]

[Subliminal.]

[Long pause: distress and rubbing face and uttering 'Oh' several times. Rolling head to side in distress and breathing hard. Pause and then a quick jerk of the body. Sigh after a pause, rubbed face, sighed again and awakened.]

The allusion near the beginning to my wanting some one else may possibly be to the *mental* request I made to Dr. Hodgson to bring Sleeping Margaret. I have no proof of this, but the coincidence which is only one of many such is worth recording, for I have often noted what I have merely wished beforehand has been carried out until it is a grave question whether I need to ask for anything.

Mrs. C. J. H. H. December 1st, 1914. 10 A. M.

[Subliminal.]

[Long pause. Slight distress. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

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192. The reference to "the little body" as not mature enough evokes the following comments:

"The reference is evidently to the stage which Doris's physical development had reached at the time of her mother's death and the description is very just. Tho 17 years old she was remarkably small, with the undeveloped figure of a child. It is very probable that, if the shock of her mother's death had come before the menstrual function was established, or after the physical development was complete, the results would not have been so serious."

There is much in this passage coming, or purporting to come, from the sitter's mother that is probably influenced by the control at the time. It embodies a style and a conception of the phenomena which the mother has not shown in previous communications. Probably the control came to help the mother express herself and in the act simply transferred the mother's thoughts, while working them over into a more rational account of the facts.

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I know you [superposing and hand pulled down and pause] want me to try to do the same kind of work that I did yesterday.

(Yes that's true.)

and add to the evidence already given that I am a factor in the experiences that have come to my little girl. I did not produce either directly or wilfully the conditions that brought alarm but as you know from what has transpired there were several factors at work and then fear and expectation had a part. I am so much relieved now and think that the real purpose of our presence may be surmised.

I told you that if I could prove my care and presence with my child it would help mothers [read 'mother'] everywhere [finger pointed back to 'mothers' until correctly read] and that is one reason why I am so persistent. I like Minnehaha there. [193]

(Yes, do you know what the first person who cared for your child, a living person, called Minnehaha?)

Yes I do and I have several things I wish to say in relation to that for I am working to establish a clear and plain connection between the Indian and the child which will not be misunderstood as it has been by her. Minnehaha is here and making me write faster at least trying to do so [Indian].

(I understand.)

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193. "If the time of the 'imperfect contact' was contemporaneous with or succeeded the coming of Sick Doris, as would be the case, if my interpretation of this paragraph is correct, then this determines the time when Laughing Water came in order to help in the case. It was after Sick Doris came. This is consistent with Laughing Water's lack of knowledge concerning events previous to the mother's death, notably the fall which occurred in early childhood and concerning which she had to inquire of her mother. Laughing Water makes this conclusion more certain when she says: 'I came to her after she had been having bad spells (Sick Doris, with her catalepsy, etc.; the autotortures inflicted by Margaret; periods of coma as the result of exhaustion; somnambulistic excursions, and so on) and her mother wanted some one to help her'."

It was after the mother's death that certain new manifestations began to take place, and the disavowal here by the mother of being the cause, tho not verifiable, would seem to be true from the want of evidence of her character and identity in the effects. The reference to "several factors" may be to the several personalities manifested in the case and is possibly an implication that they were spirits, and this on any theory of the phenomena, whether subliminal interpretation by Mrs. Chenoweth or a foreign inspiration.

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but while I know the value of time I do not like to hury [hurry] for fear of mistakes. [Pause.]

[Change of Control.]

Laughing W .... [P. F. R. Hand endeavored to get pencil between first and second fingers and tried to write but failed to keep it there when I inserted it as desired. Scrawls came for a moment.]

What do you want.

(Is this Laughing Water?)

Yes.

(All right. I wish to know all I can about you so that I can be a help to the Baby and to you and I especially want to know when you first came to Baby.)

I came to her after she had been having bad spells and her mother wanted to have some one help her and I tried to do it and to keep her from that bad condition with her mouth [N. R.] mouth yes [to reading] twisting [read 'washing'] twisting [still read 'washing'] no twisting her tongue and her mouth and then losing her senses. It was pretty bad when I first got there, but she is better now and was better when I first came but they are not so scared now as they were. [194]

(Do you know just what event caused the trouble at first?)

you mean when her mother came over here.

(No, before that.)

I can find out if you want me to but I do not think I know what

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194. Dr. Prince comments on this passage as follows: "It is not likely that the mother, while living, wished that a spirit should help her daughter. And Laughing Water goes on to describe a condition that, so far as is known, did not exist until the mother died and Sick Doris came, 'twisting her tongue and her mouth'. So far as the mouth is concerned one symptom in certain of the 'spells', not all, was a curious twisting of the mouth. 'Losing her senses' applies to the cataleptic state. Then, too, when Dr. Hyslop asked the question about the cause of the trouble, Laughing Water's answer shows what period she had in mind: 'You mean when her mother came over here.'

"This note is proper in connection with the mother's communications only because it fixes the period of which the mother had been speaking on page 369. The notes on pages 374 and 375 are proper here, because, tho Laughing Water was the immediate communicator, she got her information from her mother."

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you mean unless it was some frighten [N. R.] frighten that came to her.

(The mother knows just when and how it came and you ....) [Writing began.]

Why did you ask me then.

(I ....) [Writing went on.]

I will ask her for you if you are afraid to.

(No, I asked her and she said she would tell me when she could and I supposed she let you in to take her place.)

I came she did not let me. I just came for I like to come and try the writing. It is fun now that I know you. [Pause.] I just asked her and she made a sign to me to listen so I will. [Indian.]

(All right.)

[Pause.] A c c i d en t [read 'decedent' doubtfully and hand paused and then correctly read.] Accident is what she says. All right before the accident and all wrong after it.

(Can ....) [Writing went on.] [195]

and [pause] some shock which seemed to make her afraid afterwards.

(Yes, can you or she tell exactly what the accident was?)

Yes of course if you give me time.

(Take all the time you want.)

F a l l [pause.] (Go ahead.) into [pause] the river [erased as soon as read].

---

195. I knew that an "accident" had caused the trouble originally, but not any of the details. Hence I wanted to see if the mother could tell the facts here, or the intermediary, Laughing Water. The nature of the accident will be described by Dr. Prince in another note, where one of the words used by the communicator directly indicated the incident. In the meantime Dr. Prince writes:

"There is a very interesting psychological coloring manifest, beginning here. If the mother was really giving the facts, it is to be expected of one who really loved her husband, as she did in spite of his callousness, that she should be reluctant to relate his awful drunken act, and the facts seemingly have to be wrested from her bit by bit. The 'crying' and other signs of agitation mentioned are also in psychological harmony.

"'Accident'. Correct in a common use of the term. 'All right before the accident and all wrong after it.' True, the first dissociation began with the 'accident'. It must have borne very painfully upon the mind of Mrs. F., the mother, that the strange alternations of personality which began to take place immediately after the 'accident' must have been caused by it."

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(Stick to it. You will get it.)

[Again vigorously erased 'river'] Fall is right. (Yes.) and [pause] concussion [distress and pause]. That is enough. You know the rest.

(Was any person connected with or responsible for the fall?)

yes [P. F. R. and pause]. Yes Mother shakes her head and cries but I do not know whether it was a man or woman but some one was to blame. [196]

(Tell her not to fear to say just who it was, whether a man or a woman, as the evidence is so important.)

[Pause.] C a r r y [pause] ing her to [P. F. R. Dashed hand about and Indian gibberish. Pause and groans with 'Oh' uttered two or three times. Long pause.]

d [pause] I do not know what she is trying to say but it sounds like school [delay in reading] sounds like school.

(I shall inquire about that. Who was it carrying her?)

man near her in relation.

(How near?)

as near as father.

(All right.)

The mother squaw is excited now [pencil changed] and I think it is a shame to make her live it all over.

(All right. She has told the facts, and if you are ready for another question I shall ask it.)

---

196. The allusion to a shock that made the sitter afraid is thus commented upon by Dr. Prince: "Real Doris was thereafter deadly afraid of her father, tho Margaret was not."

In regard to the allusion to a "fall into the river" Dr. Prince says: "Did Mrs. Chenoweth's subliminal intrude with its conjecture, drawn from the mother's reference on page 319 to the peril which Doris had incurred of drowning, and also the reference on page 329 to the 'stream'? But something dissented for the added words were erased and 'fall' is right, written without outside dissent having been expressed."

It is just as possible that the inserting of the word "river" was due to the transmission of a marginal association in the mother's mind, as the dangers of the child's drowning in her swimming episodes was one of the strong associates of the accident.

The answer to my question is correct, but it was too leading to attach any value to the reply, and I designed only to start the mind toward what I wanted and the sequel shows the most important feature of the whole incident, which came immediately and before the right person was mentioned.

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You are glad she told it. [197]

(Yes indeed I am, and it will help the person who told me to ask it. Can you guess who it was that wanted to know?)

The one who did so much to make it right afterwards.

(Yes, that is correct. Tell all about him.)

and it is a great blow to him but he will feel better now when he is re-instated.

(Of whom do you speak?) [I saw evidence of confusion.]

the one who was to blame.

(I understand.)

Dreadful wasn't it. [198]

(Yes it was. Now it was implied or stated that the father was on your side. Is that correct?)

No. (All right.) Who stated it.

(The mother, and I suspected it was a mistake for ....) [Writing began.]

---

197. Dr. Prince comments on the reference to "carrying" the child as follows:

"The mother was carrying the child to the bed when the father seized and dashed it to the floor, where the back of its head came into violent collision, leaving a permanent scar. Note that the letter 'd', which was finally written after the confusion, may be intended for the word 'bed', the first two letters being eliminated by the confusion."

It is thus apparent that the word "school" is incorrect, but the control admits that she does not get the message clearly, and we may conjecture anything we like about it.

"'Man near her in relation'. Gradually the truth is extorted. 'As near as father'. Now we have it, put in reluctant and evasive terms, but unmistakable in meaning."

"Real Doris had been told by her mother that a bad fall when she was three years old caused the scar on the back of her head, but the writing first informed her that her father was responsible for it. But Margaret knew and I had been given a full account in 1911 by Sleeping Margaret, both of which may be found in the Daily Record."

198. The answer to my remark about the message helping the person who told me to ask the question about the accident; namely that it was "the one who did so much to make it right afterwards" is correct and evidently refers to Dr. Prince. It was, of course, not known by the psychic that any one had done anything to help the sitter.

Dr. Prince remarks regarding the "great blow" to the "one who was to blame" that there "has never been any evidence that he felt any particular qualms of conscience." The reference to reinstatement is not intelligible.

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her father.
(That's right.)
I will get quite smart yet (Good.) you know the father.
(No, not personally.) [199]
and you can help if you can make clear to the others [pause].
(Yes I shall do what I can.)
I love the child E [erased when read.] No [pause] I must not get to writing nonsense or I will hve [have] to let some one else come. You know who D is D [pause] * * ['o' or 'a' and not read. Indian.] [200]

[Apparently subliminal for some time.]

[Indian gibberish: hand pointed with finger to a point in front of medium, uttering Indian gibberish.]

I see so plain, I see so plain. [Face twisted and hands held before it, apparently uttering the name 'Jim' many times with pauses between. Then began apparently to look at her hands, first the back and then the palms, with a distorted face and hands close to eyes. Felt the pillow and then stretched out her hands. Indian, and reached for pencil which was given.] [201]

[Automatic Writing.]

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199. The correction of the former statement or implication that the father was dead is not evidential tho true. My query may be taken as implying that the former statement was wrong.

200. The letter E is the initial of the mother's Christian name, which comes in full later. Cf. p. 394. Of the letter D, Dr. Prince correctly writes: "If the letter which follows D is really 'o' instead of 'a' it may be that Laughing Water had got hold of the assumed name by which the sitter is known in the record, 'Doris'. Or it might be for one of the names which her mother called her, 'Dolly'."

201. The utterance of the name "Jim" as it appeared to be, in the subliminal interval, is not intelligible, tho it is my name, but apparently has no relevance to the sitter.

I may add, however, as suggested by my reading Dr. Prince's detailed record, that Margaret frequently called me "Jim Hyslop" after I had paid my visit to the case. There is not enough said in this connection to make it clear that this is meant, but I may say that, if I remember rightly, this is the first time that the name Jim has been used in the work of Mrs. Chenoweth with me. It has certainly not been used more than once or twice before.

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F F l o r e .... [P. F. R.]
(Stick to it.)
F l o r e n c e [pause] May. [pause.] [P. F. R.]
(Stick to it. You will get it.)
[Pause.] Florence my Florence. [Pause.]
(Who is writing this?) [202]
[P. F. R. and long pause, I holding pencil in hand, so it would not fall.]

[Subliminal.]

Oh dear. [Pause, and sigh.] Oh dear. [Reached for pencil quickly and with a snap of the finger like Jennie P.]

[Automatic Writing.]

Just a word to say we are trying to make this work all that you desire.
(I know it.)
It is a sort of innovation because the circumstances are peculiar and the results involved in experimental work on this side which we have just now become acquainted with but I think things will begin to be much better than before even and that is saying much—G. P.
(Yes, thanks.)
I know the need of the continuous [N. R.] work .... continuous work and shall be glad if we are ever able to do what we wish. the results prove the wisdom of our method. [Pencil fell.] [203]

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202. "Florence May is the name of a grandchild of Mrs. C., the last person whom Sick Doris ever greeted outside of our home. (Vol. IX, Note 248, p. 449.) Her full name was Florence May Smith. She was about six years younger than Doris, and both Real Doris and Margaret read and played with her, and the child was very fond of them. It was in 1905 or thereabouts that she died. Sick Doris heard Mrs. C. talk so much about her that she felt almost as tho she herself had known her. It was not until after the sittings that Doris, on hearing this passage read, suddenly remembered the child. 'My Florence' may be an attempt to remind Doris with what affection the latter had regarded her."

203. The usual habit has been to have but three sittings a week of this type and Mrs. Chenoweth had the other three days free or for work that Starlight might do. But when I began work with this case the controls counselled having continuous sittings through the week whenever my time permitted it.

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[Subliminal.]

[Pause, sigh and sudden awakening before I could write the word 'sigh'.]

Mrs. C. J. H. H. December 2nd, 1914. 9 A. M.

[Subliminal.]

[Pause, slight groan. Long pause and then tension in arm drawing it back a little. Pause and reached for pencil and pause again.]

[Automatic Writing.]

[For some fifteen minutes there were alternate pauses and scrawls with groans often accompanying, but no writing. The pencil fell and was reinserted several times and Indian gibberish.]

[Change of Control.]

Minnehaha. [Slowly written.] here.

(All right.)

Big chief made no marks.

(That's right.) [There were scrawls.]

I pulled him away. [Pause.] Lizzie will help us and make some marks that big chief cannot make. You know who she is.

(No I am not sure.)

She is some one in the family of Baby and comes to her often to help her. You know they do not like me to come. The folks where Baby is. [204]

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204. Regarding the name Lizzie, Dr. Prince writes: "Lizzie is not recognized. There are deceased relatives whom the mother knew but whose names Doris does not remember. The five years during which Real Doris had only brief periods of normally conscious existence and the whole process of reconstruction, played some curious tricks upon her memory. She does not remember the names of all of her uncles and is not certain what her maternal grandmother's name was, for example. But there seems to be no evidence of pseudo-memory; that is, of her seeming to remember what was not a fact. I have taken particular pains to watch and test for this and have not detected an instance."

[I leave the first note as it was written at the time and before later information proved that the name "Lizzie" was relevant. It seems that the mother had a deceased friend by the name of Elizabeth, but Doris knew nothing about her. Margaret did know her and was very fond of her.]

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(Is Big Chief the woman named Lizzie?)

No.

(How does she help?)

By trying to write for them.

(Do you know what means she uses in the writing. I mean the thing used for it.)

You mean the woden [wooden] thing.

(Yes.)

It is not much good for me but they like it for they make it go fast and get a lot of stuff written down afterwards. They write 2 times. Somebody copies it.

(I understand, and is it possible to have her name?)

Yes I suppose so when she wants to—The big chief is not Lizzie and Lizzie is not the big chief but Lizzie writes sometimes and a big man has tried to write when you wanted it not today but at the other place. [205]

(Who was it when I was here before that described the writing with the wooden thing?)

You mean the French lady.

(Yes.)

She is a young lady who knows a lot of things to do and she Wants [new line begun] to unfold the power of the little one.

(I understand. She is one of the guides.)

Yes and she is all right but I am a guide too. There are a number of us for the need is great. [206]

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205. There is an interesting possibility in this allusion to the attempt to communicate at "the other place". There was no indication that an Indian tried to do it, but on October 25th, which was just one day after Doris started for New York, a message came through a private source in New York regarding her and gave the two names Margaret and Lizzie as connected with her. The psychic was not certain whether the order was Margaret and Lizzie or Lizzie and Margaret. Just why this uncertainty of this relation is not determinable. Nor can we be sure that the mention of them was more than a chance coincidence. All that we know is that they were definitely thought to refer to this case.

"The wooden" thing is the planchette to which earlier reference was made and which was used in the automatic writing of Doris.

206. When the reference was made earlier to the planchette writing (p. 339), the use of the French language indicated the nationality of the communicator. Here she is definitely asserted to be French, confirming the impli-

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Do you know anything about a fire near [read 'ever'] near Baby.

(Tell more about that.)

I see smoke and fire and everybody running and then I se [see] flames again and then Baby as if she were near a fire.

(I think I understand and will inquire about it.) [207]

[Pause.] Never mind about being scared about me.

(No I shall not, but shall help to have you understood. Do you know whether any one comes while she is asleep?)

I do. I come when she is asleep and it is not dream either and I come some other times.

(Do you know what you are called by the living when you come in the sleep?)

I know they do not treat me very respectfully and I thought I would make a fuss [read 'pass' doubtfully] f u s s but they are not worth it. I like to help * * [beginning of some letter but abandoned and another word written] Baby and I will. They don't like me but I will make them [heavy writing] sorry for I am [N. R.] as so .... smart as any of them. They know too much. [208]

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cation of the former use of that language, tho it cannot be made evidential. There were distinct indications in the automatic writing of Doris that there were guides present, and the one that wrote through Mrs. Chenoweth was possibly one of them.

207. On the allusion to a fire "near Baby" Dr. Prince remarks: "When Doris was about eight years old, a mattress in Mrs. F.'s room was somehow set on fire. Water was being pumped into the room by firemen, when Margaret, to get away from the people who were rushing into the rooms on the first floor and to get into what she considered the safest place, ran up-stairs and crawled under her mother's bed, which was burning. People ran in and pulled her out and in the process she got well drenched."

208. It was natural enough to intimate that they were "scared about" the personality whom I took Laughing Water to be. From what the sitter had told me of incidents she knew, I inferred that Laughing Water was Margaret. But this interpretation was denied later by Laughing Water herself. It was Sleeping Margaret that appears in sleep and there has been no evidence that she is Laughing Water. Indeed Sleeping Margaret is later said to be the sitter's "own spirit"; that is, the subconscious, and there has been no evidence to date in the record (March 1st, 1915) that Laughing Water communicated by means of the sitter's sleep. It was very relevant to say that "it was not dream either", for it not only distinguishes between Margaret who used to say ironically she was a dream and herself, but intimates that the contents are not of the dream type. But as the work of Sleeping Margaret, tho not of the

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(What did they do to you?) [Thinking of her removal.]

You know what they did they tried to make me say things and when I didn't they wanted me to leave her alone. I did not leave but they thought I did. I am not a devil.

(I understand. Do you remember the ceremony of your supposed leaving?)

Wasn't that fool talk and didn't it make you laugh inside or were you just like them. I am not to be driven away by prayers and incantations [not read at time] and passes .... incantations [not read at time, but tried 'manipulations'] no words said and thoughts. I am not a liar nor a bad spirit and I will stay and help.

(Can you describe exactly the ceremony I refer to?)

What do you mean the way they used their hands as well as thoughts.

(No, a special agreement was made and a ceremony gone through with, that meant you or some one was going away not to return. You or this some one did go and has not returned.)

Not in the manifestations but in the group to help. It was just because they were fools and scared and thought Bay [Baby] would be ruined [read 'sinned' doubtfully] ruined by the contact. It did not mean anything to me to promise a thing that they did not understand but I could wait till [read 'all'] till they get some sense like you have. I had to do the things I did to hold on and they could not have known all they know now if I had not held on tight. I

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ordinary dream type, bears no evidence of the supernormal, so far as I have witnessed it, we cannot confirm this incident. But Dr. Prince claims evidence of the supernormal through Sleeping Margaret, and if that be true it would confirm this statement here. Margaret also gave evidence of the supernormal.

The desire was to eradicate Margaret and this fact seems to have been in the mind of Laughing Water in this passage, and we may assume that she was aware of the desire of Dr. Prince to eliminate some one, possibly without knowing Margaret, unless Margaret was herself, and so took umbrage at it, thinking that she herself was meant by the effort to exorcise Margaret.

Some light may be shed on this passage by the fact that Dr. Prince distinguishes between Margaret asleep and Sleeping Margaret. Accepting this distinction we might well identify Minnehaha with "Margaret asleep", as it would account for the reference to not being a dream and thus distinguish her from Sleeping Margaret. We are not forced to this identification, because a guide such as Minnehaha asserts herself to be would know about other personalities and in fact the whole mass of incidents associated with the case.

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am not bad they are I know they are afraid of us but honest I am not bad Indian.

(I ....) [Writing went on.]

I only wanted to help and they did not help me.

(Do you remember what you sent to me in connection with the ceremony?)

Yes I do and I will tell you when I can.

(All right.) [209]

I must not stay but I will keep my word until you tell me I can go to work. [Attempted to change pencil, but control was lost and pencil fell.]

[Subliminal.]

[Groans, rubbed face with both hands.] Oh, I am so sick. Oh! [groans. Opened her eyes, stared about wildly as if in new surroundings, clasped her hands, breathed hard, closed the eyes again and threw her head back on to pillow, resting as if dead. Pause, sigh, pause and then opened her eyes again and smiled as if awake,

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209. When I asked what they had done to the communicator I had Margaret in mind. I merely knew that Dr. Prince had induced her to leave Doris and she made her will before "dying" and left me some of her things. She had not appeared for some months, and I wished to see if I could identify her by the incident of the will and perhaps features of it that I did not know. But at no time did Laughing Water get the exact incident I wanted. She did correctly indicate some incidents connected with the exorcism of Margaret. Dr. Prince comments as follows on the passage:

"Laughing Water is correct about the prayers, but I do not remember any 'passes', tho I may have made involuntary gestures. I did raise her head from the pillow once and let it fall again."

"If Dr. Hyslop does not mean the exorcism, I as well as Laughing Water am uncertain what he does mean. If he means Margaret's making a will [I did mean this] a copy of which was afterwards sent to him,—I suppose it is this to which he refers—this was long after the exorcism. Laughing Water says she remembers it, but I doubt if she knew what was meant."

I never knew that there had been any other attempt than the making of a will to exorcise Margaret, but I am rather inclined to think from Laughing Water's temper about it and the correct allusion to prayers in connection with the exorcism that she did understand what was meant and, :s she is not or claims not to be "Margaret", she might not be implicated in the incident of the will. She might have known what was meant by the question and yet not have known that I referred to making the will, as it was long after the exorcism, according to Dr. Prince, that the will was made.

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but closed them again, threw head back again and reached her hand for mine.]

Help me back.

[Pause, yawned and suddenly awakened.]

Mrs. C. J. H. H. December 7th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Face twisted and distress. Long pause and distressful tho slight groan, pause and groan again.]

Oh. [Distress and pause.] So desolate.

[Pause and reached for pencil and paused again.]

[Automatic Writing.]

M [Long pause.] * * [made as if trying 'M' but looks like 'th'] * *

(Please to write that again.)

* * [apparent attempt to make 'M', but lines superposed and I had to decide from movement of pencil.] W [small capital, tho no proof that it was intended. Long pause. P. F. R. and long pause again for perhaps 3 minutes. P. F. R. and Indian. P. F. R. and groans.] [210]

[Subliminal.]

Oh! Oh God! [Distress.] Oh! [rolling head.] Oh, Oh! [breathing hard, choking and groans. I put my hand on her forehead, groans and fell back, followed by calm and a long pause. Removed my hand from her forehead. Pause and reached for pencil. Pause, distress.] Oh, Oh! [Distress. P. F. R. and distress. Pause.]

[Automatic Writing.]

Myers trying to help a soul.

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210. The attempt here might have been to give the name Margaret, tho we have no assurance of this. The only thing that suggests it is the letter "M" and the evidence goes no farther. The struggle and what follows would favor the interpretation as an effort to get her to "confess" her part in the phenomena of the sitter who, as the reader may remark, was not present.

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(All right, Mr. Myers.)

[Distress and groans: "Oh, Oh." Mrs. C. raised left hand to her breast, groans. Pause.]

[Change of Control.]

No I do not want to come here. I want to go away again. I will do no harm to anybody. [Pause.] I [?] [P. F. R.]

(Stick to it.)

[Very long pause.] * * [scrawls, but possible attempt to write a name. Distress and P. F. R.]

(Stick to it.)

[Pause: "Oh, Oh!" and groans.] * * * * [scrawls and struggle. P. F. R.]

(What is that?)

* * [scrawls: head rolling from side to side.] My little baby is not here.

(Who is writing now?)

You wanted me to come and I got here * * * * [two words not read and not repeated] wait till I get through.

(All right.)

I was told to come back here today and when I got here I found somebody trying to take my place but I got the hand just the same. Didn't you ask me to come.

(I asked some one to come, and when you can tell who you are I shall be sure.)

I came with Laughing Water and I want to write more about [read 'what'] Baby ... about Baby.

(Yes do so.)

but the man bothers my head [read 'hand'] head. He ought to be put off from communicating [written with difficulty] when I am here.

(Possibly he can help you.)

[Distress and pause.] I do not want to be helped by any stranger. It is hard enough to hold your thinking power [N. R.] with ... power without having to talk to a stranger. [Distress and pause.]

I know that you want to solve [N. R.] the ... solve the problem of the condition around Baby and how much I have to do with it.

(Exactly.)

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and I know that you think that I may have unconsciously produced a state of catalepsy or some similar condition and that I am not aware of what has been done by a too close contact and [read 'with' by mistake] that [pause] I ... contact and ... have been in the dark about the serious state brought about by my fear and my desire to protect her from some things that might happen now that I am gone. Let me help you to understand how I feel.

I live [read 'love', as letters are 'lve' hand pointed till corrected] in two states of activity but I am not unconscious as you think I am not working in my sleep when I am near her and I do hold a clear [read 'dear'] clear conception of my present life even [N. R.] when ... even ... I am trying to protect her but the trouble came in the [struggle and distress] manipulation [read 'manifestation doubtfully] manipulation yes [to reading. Pencil fell. Hand thrashed about and much distress shown.]

I had an undeveloped brain to manage and I found myself with power and pliability but no method of expression adequate [struggle and distress] now I am beginning to see why the state was induced. [Pencil fell: head came forward as if to lean on something, and pencil inserted to be dropped again and reinserted.]

[Subliminal.]

Oh, I am so sick. [Rubbed her face with both her hands..] Oh, Oh. [Distress and pause and rolled head about. I placed my hand on her forehead. She patted her breast with both her hands, exclaiming "Oh, Oh" and groaning, and after throwing her hands about calmed down and reached for the pencil.] [211]

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211. As the note at the end of the sitting indicates, I had asked in New York that Sleeping Margaret come. Cf. p. 275. I wished to test the claim she made that she was a spirit. But I had also *mentally* asked at the beginning of this sitting that Margaret come as well as Sleeping Margaret, and there is no proof that either came. If the letter "M" can be taken as significant it would point to Margaret, but she seems to have given up and another came in her place. There is apparently nothing in the contents to identify the mischievous personality that Margaret was. The feeling of sickness in the subliminal might point to the personality of "Sick Doris", and it may be noticed that, very often, Mrs. Chenoweth had felt a kind of sickness which she says was so unusual as not to have occurred before in her work. But there is no proof that this interpretation of the present incident is necessary. The feeling of sickness could well have been caused by other circumstances.

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[Change of Control.]

Let it go for this time. It is more important than you dream of but I dare not go farther now and our friends agree [read 'argue'] agree.

(All right.)

G. P. [Pencil fell.]

[Subliminal.]

[Distress.] Let go, let go. [Pause.] Who brought the roses? (Can you tell?)

Somebody put a great big bunch of roses right in front of my face. They made me feel better. [Pause and rubbed her face, opened her eyes, rubbed them and looked back of her chair turning her head around. Closed her eyes and then rubbed them.]

Where did they go? [Awakened feeling sick.]

In New York I had asked Sleeping Margaret whether she had tried to come and she said she could not do it. Before this sitting I had mentally asked for both Margaret and Sleeping Margaret. The two incidents pointing slightly to the hypothesis that Sleeping Margaret came are the statement that she came with Laughing Water and that I had asked her to come, which I had.

Mrs. C. J. H. H. December 8th, 1914. 10 A. M.

Yesterday after the sitting Mrs. C. felt quite ill and we talked a few minutes this morning about it. But I said nothing more about the cause of it than that we were performing epoch making experiments. I did not wish even to tell her the kind of them and what I said was only to encourage her to disregard the ill feeling as not more than was to be expected under the circumstances. She had no repugnance or fear about the work and said she told me only that I might know the facts. There was no objection to the sick feeling.

[Subliminal.]

[Long pause. Hand moved.] Hm. [Long pause. Loosened fingers which had been closed in palm of hand. Distress and twist-

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ing of face. Long pause and then reached for pencil which she was slow to grasp. Long pause.]

[Automatic Writing.]

* * [scrawl, P. F. R. Distress and pause.] My friend and the friend of my child. I know you work for the good of humanity and I am glad of the chance to say a few words to you. I feel like a deaf and dumb person making signs in the dark but perhaps I can do better than I think. I am grandfather to the child.

(Very good.)

I am quite as much concerned as you are to throw light on this case but I am not as competent to judge of the connections between the people here and those as you are but I can tell you some things about them.

(Thank you.)

Between mother and child there is an unusual bond of sympathetic registration. Is the term plain to you.

(Not quite clear. Perhaps ....) [Writing began.]

What the mother feels is too often registered with the child so neither have the ordinary separate functioning of the mental states. Insulation has never been desired by either [N. R.] either. The child too young to wish it the mother too [pause] fearful to desire it.

(I understand. Are there any others attached to the child?)

Yes I was coming to that point. In the peculiar [N. R.] state ... peculiar ... of sensitiveness [pause] exaggerated and extended by the constant use of the power by the mother other personalities attached themselves to the current of thought and action who impinged on the normal state of activities. The thing often happens as a spiritual or mental state, [comma inserted] the impinging process I mean but less seldom has muscular or vital physical effect. I think you will find my statement true in some cases. But in this case the contact has been of such nature that the actual demonstration of outside influences has been accomplished without the accompanying mental contact which could have helped in the classification of the personalities performing the deed.

It has not been a complete or perfect circuit of power because the mother has always been a factor and partial conductor of ideas and emotions. She has not always been aware of the conduct of accompanying spirits. I am not half through.

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(I know. Go ahead.)

She is here and so fearful that something will be done that will hinder her [distress] contact that I have to allay her fears with the assurance that such contact as has been in the past has not been conducive to confidence in her power to properly protect the child she loves.

(I understand.)

and then we all [N. R.] all work for the proper solution and give freedom to both. [Struggle followed and pencil fell. Head came forward and groans with much distress appeared. After a pause, I found catalepsy in the right hand and arm and had to rub them for two or three minutes. When the muscles relaxed there was a pause. For some minutes there were shivers, sighs, groans and alternating cries of "Oh" as if in pain, and finally she took both hands and pounded her head and then paused.] [212]

[Subliminal.]

I see Venice. [Pause and awakened.] [213]

Mrs. C. J. H. H. December 9th, 1914. 9 A. M.

[Borderland.]

My I just feel something come right .... [suddenly closed eyes and put head back on chair. Pause.] I didn't eat any breakfast this morning. I thought I would try that and see if it would help any. Maybe they could work better if I didn't. [Long pause.]

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212. There is nothing evidential in the whole of this sitting, except the general fact that mother and child were closely bound in affection, tho this statement in this instance applies to the mother and child since the mother's death. The grandfather is not living, but the communications show a man of considerable intelligence and it is possible that he is helped by some one else with him. Much that is said cannot be verified, but it is rational and coincides with what we know from the psychological nature of many facts that are evidential. The recognition of fusion in messages is just what many facts prove. The whole sitting is fraught with psychological interest.

213. The allusion to Venice is not intelligible. It has no recognizable connection with the sitter. But if Mr. Myers was present it might be an automatism from his own memories.

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[Subliminal.]

[Sigh. Long pause, and reached for pencil. Pause.]

[Automatic Writing.]

L [pause] aughing Water [Written very slowly and with difficulty.]

(Good morning, Laughing Water, glad to see you.)

[Pause.] You do not see me.

(No, I meant that I was glad to see the evidence of your presence.)

I knew what you meant. I like to do this better than to spell the names with the woden [wooden] thing on on tricks [so written and read when it was at once erased. Probably intended for 'trucks' as 'u' is often made in shape of 'i'] wheels [crowded writing and read 'sheets'] wheels. You do not know what I mean do you.

(Yes I do. They call it a planchette.)

plan ... [pause.] (Chette.) shet.

(That's all right.)

well they burned up some of the first writing in the stove. I don't care whether they like me or not.

(Why did they burn some of the writing?)

Fools they did not like it. I guess they thought Minnehaha was a devil. I am not a devil and I did not write lies till they made me and they were not lies any way. [P. F. R.] [214]

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214. The reference to the "wooden thing on wheels" is a clear allusion to the planchette which had been mentioned earlier. Cf. p. 379. Note the spelling "planshet". Mrs. Chenoweth knows how to spell it. Its previous mention was my reason for not urging that the correct name be given here. But the planchette incident and the statement about burning some of the first writings receives the following comments from Dr. Prince:

"There is no evidence Laughing Water ever communicated through the planchette. If she did it was as one of the guards and no touch of her quality is discernible in the writing by a professed guard.

"No script was intentionally destroyed and on first reading this I was confident that it was not correct and wrote Dr. Hyslop. But on looking up the files I made a discovery which astonished me. There were 11 planchette sittings with Margaret dating from September, 1912, to March, 1913, and 14 with Real Doris, dating from October, 1912, to October, 1914. Of the first series the originals of numbers 1, 3 (except a small part), 5, 6 (except one

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I will help her but I will have to do it my own way. I know more than the pale [N. R.] faces ... pale medicine [N. R.] man ... M ... [read] fool pale face.

(Do you know what profession the person is who has Baby in charge on this side?)

you mean the holy man the preacher man.

(Exactly.) [215]

he is a fool you know he is because he thinks we ought to be angels and talk about God. He knows some things upside down. He can't pray me out of the planshet [planchette]. I am not in that. I am only trying to take care of her.

(I understand, and do you know who came the first day of this week?)

The mother squaw came.

(You mean the child's mother?)

No. She did come but the mother squaw of the preacher man was here.

(Who brought her?)

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word) and 11 have disappeared, together with the copy of number 11. Of the series with Real Doris, numbers 1, 2, 3 of the originals have disappeared. Particularly of the Real Doris series it is true that the 'first writing' has vanished. How and where I do not know, tho discarded and stray papers were apt to go into the stove. So it is a fact that the first writing of Real Doris was somehow destroyed and burning was the likely mode of destruction. And this in spite of my strong conviction that all was extant. Doris never saw the files and had no opinion in the matter."

The sitter told me that, before she went to Dr. Prince's—and this was before her mother's death—she and her mother had done automatic writing together and that the writings were burned in the stove.

215. We begin in the reference to the "pale medicine man" and the "holy man" a message with some apparent confusion in it, but the notes of Dr. Prince clear it up. Dr. Prince is a clergyman and was the person who used the planchette and resorted to prayer, as indicated above, to exorcise Margaret. Hence it was quite natural to suppose that he was meant in the references. A few minutes later, however, an allusion was made to his mother as having come to communicate, but I learned from the sitter, and Dr. Prince later confirmed the statement, that she is still living. Hence inquiry of the sitter brought out the fact that she had had some trouble with another clergyman and later statements in the record show who this clergyman was. But it is all a most interesting fusion of two personalities in the contents of the communication.

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I don't know.

(She said Laughing Water brought her.)

I [underscored] found her here when I came and told her to try and write.

(What relation has she had to Baby?)

You mean before she went dead.

(No, I wish to know what she has been doing for the child after the mother first passed to your side?)

Yes but you talk as if she had not gone dead first and she had.

(I did not mean that. There is some one there who promised to come to me here and I thought it was she day before yesterday.)

I think it was but I did not understand what you meant. She is a holy one too and wants to do some good.

Say do you know their cat.

(No, I do not.)

that is something I must tell you about.

(Yes, all right. Do so.) [216]

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216. In regard to the statement about thinking spirits should be angels, Dr. Prince writes: "Not a correct characterization of me. I am not 'other-worldly' or Puritanic, or eminently pietistic. I am a 'Broad Churchman', regarded by some as 'rationalistic' in what they esteem a derogatory sense, and am the opposite of the 'mystic' by temperament."

Later incidents will show that the temper shown by Laughing Water applies to the other clergyman. Whether he knew of any planchette work before Doris came to Dr. Prince I do not know, but the reference to it here and to the prayers apply, as a previous note indicates, to Dr. Prince. Cf. Note 209, p. 382.

Of the reference to praying her "out of the planchette" Dr. Prince says: "Nothing of the kind was ever attempted. I was interested in the planchette, whether as a means of tapping the subconscious, or of a possible outside source."

The layman who knows nothing about this subject or about automatism generally, usually supposes that the planchette is responsible in some way for the phenomena, and it may be that the other clergymen entertained such ideas and referred the phenomena to the devil, as they have usually done in the past, where they knew nothing about the subject. Laughing Water had said a few minutes before that she was "not a devil", which is an indication that she had been so regarded. As Dr. Prince knew nothing about her and had no indications of her presence, unless she were identical with Margaret, which she herself disavows, the implication is not referable to him.

Dr. Prince also adds that the allusion to his mother as dead is wrong, she

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[Pencil grasped and catalepsy came on which lasted some time. I rubbed hands and there was some distress and half crying noise from the mouth as if trying to speak. Finally muscles of both arms and hands relaxed and there was a pause.]

[Change of Control.]

R. H. It is almost impossible to hold the light for any extended [N. R.] extended ['x' crossed this time] work at one time for this particular experiment. I cannot tell you why for I hardly know myself but we are doing the best we can and do not dare to push the matter for fear of the result both to the light and the control. It is the nearest to complete control for a definite work that we have been able to get.

(Do you know what took place a moment ago with the light?)

You mean the rigidity.

(Yes.)

yes and [read 'but'] that ... and ... is why I am here to

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being alive. Also the reference to the cat has no relevancy to him and his family. But he explains in the following note the significance of the whole passage, minus the reference to the planchette and prayers.

"It really seems as tho the thoughts of Laughing Water *in re* 'preacher man' had wandered, with the closing paragraph of page 120, to another 'preacher man', pastor of the church which Doris attended at the time of her mother's death. She had regularly attended the Sunday School, but Sick Doris, engrossed and burdened with the toils of her new life, could go but seldom. Thereupon the pastor visited her house and talked with her father, who spoke slightingly of his daughter. When the minister next saw Sick Doris, he questioned her and her puzzled manner of answering him (she did not half understand him) caused him to jump to the conclusion that she was evading and lying. The misguided zealot upbraided her fiercely and Sick Doris never entered his church again. Real Doris and Margaret had been a frequent caller at his house. Margaret was very fond of his mother, a pious old lady now deceased, who was in turn fond of the girl. There was an Angora cat in the house which Margaret and Real Doris too admired very much. So we have a complex of facts which evokes Laughing Water's resentment against the 'preacher man' here and perhaps elsewhere in the sittings. The reference to the cat in which the girl took such an interest and to the old lady, mother of the 'preacher man', would furnish a reason why the mother of this preacher should communicate, since she took such a fond interest in the child.

"If my surmise is correct, it is probable that it is the same 'preacher man' who is referred to on page 390, or at least fused with me."

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release that and leave a better normal flow of blood by my contact. I wish we might have continuous sittings for a while for it would enable us to work a little each day and not press the matter too hard.

(Well, would it be safe for the light to have me come for five or six days the next two or three weeks?)

Yes if we do not stay too long but we will stay as long as we can with safety.

(I am not sure whether she has other engagements, but I can come ready for it, if it can be done and it can be settled next week.)

all right. I will kep [keep] watch [N. R.] watch over the matter. Tell her not to be afraid that we are taking care of her. [Pencil fell.]

[Subliminal.]

[Indian and pause. Twisted face and showed some slight signs of distress. Long pause; rubbed face; clutched her throat and slight distress. Pause.]

Hm. [Sigh. Pause and distress. Reached for my hand which I gave. Slight groans.]

Perhaps it is the weather makes me feel so. [Pause.] Is it awfully important?

(Yes.)

[Pause.] They always work on my interest in the importance of things, don't they.

(Yes.)

[Pause.] What would become of me if I got sick?

(They won't let that take place.)

All right. [Pause.] Go ahead. [Sigh, rubbed face and awakened.]

Mrs. C. J. H. H. and Miss F. December 14th, 1914. 10 A. M.

[Subliminal.]

[Long pause and sitter admitted. Long pause, slight twisting of face. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

Baby [pause] again.

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(Yes.)

at the old work of waiting for our words here. Mamma comes with love and will try to write. [P. F. R.]

(All right. Stick to it.)

Mamma gave some advice and now comes to help in the work of proving that the love and care and interest does not cease at death but all is intensified and desires become actions and have effect in friends and loved ones. No one has been able to demonstrate the power of thought and we are not able to prove that we do some things but when we find that the things we think and wish for are taking place then we realize that our thought has had some power even though we did not speak or [distress] act [N. R.] act. You may think that I do not know what has been going on in connection with my child since I came here and that I am not aware of the people who try to use her but I am aware of all and do not feel at all afraid of the res ... .[pulled hand down because it was on the point of superposing the writing.] [Pause. P. F. R. and groan] result. The only fear I have is that the misinterpretation of the things said may make it a forbidden expression. I have no interest whatever that the things said do not match with what I believed in the past. One must tell things as they find them and not as they wish they were.

(I understand, and my main object is to find what it is that is around Baby.)

I know all that and I kn ... [pencil ran off pad] I know it... [struggle to keep control] that you are prompted by the best ["Oh, Oh"] and highest motives and I will help as I have. The contest is because some of the friends have fear of the result to her health and her mind. I want you to know that I am heartily in favor of this effort that I expect to be able to help you as much as you help my little one and that through this work light will come to many [P. F. R. and struggle to keep control] many people. E m [struggle.]

(Stick to it.)

M a [Pause and P. F. R.]

(Stick to it.)

[Indian.] M is for me. [P. F. R.]

(Stick to it.)

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[Long pause of two or three minutes.] M Mary.

(Your mother's name?) [Whispered and sitter shook her head.]

Mary Mary.

(Who is Mary?)

Mary [P. F. R. Pause.] E [Pause and P. F. R.]

(Stick to it.)

Mother Mary. [P. F. R. Pause and P. F. R. again. Indian, and pause.] [217]

[Change of Control.]

[Reached for pencil.] J. P.

(Good.)

I would tell you in a few minutes more than they can write but it seems important to have each one give his own evidence in this case but I tell [N. R.] tell you that R. H. is here working like a madman [N. R.] madman [N. R.] mad ... [read] to gt [get] things in order for the week.

He says my description of him is not very condusive [conducive and not read] condusive [conducive] to faith in his methods but you know my language [N. R.] may ... language ma[y] be more expressive than exact. It is for some good purpose that each one must [N. R.] must plead his own case.

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217. Before the name Emma came nothing evidential occurred. The communications purport to represent events on "the other side" and are not verifiable, tho they do not assert anything impossible.

Emma is the Christian name of the sitter's mother. I did not read it at the time of the sitting, as I was too busy with the record to watch the result as closely as necessary. But evidently my failure to read it gave rise to the feeling on the part of the communicator that I had not gotten it, and in the attempt to get it rightly the name Mary came, perhaps due to the influence of a subliminal bias which the communicator could not overcome. It is possible also that the Mary was a distortion of an effort to give the name Margaret, a favorite name which the mother gave to the sitter and which she herself sometimes assumed, always doing it in the pretending games, according to the sitter. Once get "Mar" through and the subliminal would easily add the "y".

On the other hand, the sitter has a living sister by the name of Mary and it is possible that, in the difficulty of getting her own name or identity indicated, she referred to this Mary and mentioned "Mother" to clinch it. That is, if the effort was to say "Mary's mother" it would help to recall to the sitter her living sister and this would identify the mother clearly.

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Do you not see how good I am. I have thrown no pencils. I am trying to be more careful since the war tax is on.

(All right. Thank you.) [218]

Tomorrow I will try and help that Indian girl to come. She is a great factor in the manifestations around the little lady. [Pencil fell. Long pause and reached for my hand.] [219]

[Subliminal.]

[Distress and pause.] Is her back ... Is anything the matter with her back?

(There was.) [Sitter shook head and whispered this answer.]

Is it better? (Yes.) [Sitter nodded head.] Didn't they get scared. It seems as tho I couldn't stand it. [Distress, pause and further distress.]

Pull her back.

(I am.) [Misunderstood message, thinking it referred to my pulling back the light.]

Hm. Pull her little back. You want to pull her little spine, you monkey. Don't you know?

(Yes.)

Stupid monkey.

(What?) [Not caught.]

Stupid monkey. [Pause.] Monkey monkey.

(Who says that?) [Pause.] (Find out by all means.)

I say it to you. [Jerked out quickly.] [220]

(Yes, but I want to know from whom you get that characterization of me.)

---

218. Jennie P. often rejects a number of pencils before she will accept one for writing. In this instance she had accepted the pencil at once and it was the one that the previous communicator had used, a thing she very rarely does.

219. The "Indian girl" is evidently Laughing Water or Minnehaha and the statement here consists with previous ones favoring her remaining about the sitter as a guide.

220. Of the allusion to trouble with the spine Dr. Prince writes: "There has never been any known trouble with Doris's spine. But for a period an osteopathic quack endeavored to make her think that there was. Her back for a time was broken out in sores along the spine owing to osteopathic pounding and 'setting of vertebræ', and owing to auto-suggestion of tuberculosis arising from the treatment and various causes set forth in the Daily Record. Also there was backache for the five years that Sick Doris existed as a personality."

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[Pause, sigh, rubbed her face.] Goodbye.

(Goodbye.)

[Pause and sitter left room. Pause and Mrs. C. awakened while sitter was going down-stairs.]

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[Subliminal.]

[Pause; groan, pause and groans again with some distress manifested in rolling of head about.]

I won't. I won't.

[Sitter admitted. Long pause. Moved hand. Pause and reached for pencil and pause again.]

[Automatic Writing.]

* * [scrawls with heavy pressure of pencil but not intended for writing.] L e t [apparently erased, but lines evidently intended to cross the 't'] me go [Pause after each letter.] I w i l l n o t d o i t ['t' crossed.] I w i l l n o t ['t' crossed] s t a y. [P. F. R.]

(Stick to it.)

I w o n t ['t' crossed.]

(Oh yes, you will.)

[Shook pencil from finger and pause.] [221]

[Change of Control.]

[Fumbled the pencil as if not liking it and then threw it down and reached for a new one. I gave one.]

Myers here.

(Welcome, Mr. Myers.)

Thank you.

(Do you know who that was that was just writing?)

---

221. There is no hint of who influenced this passage, but from my knowledge of the case and of similar cases, with similar efforts to communicate, it was one of the obsessing personalities being forced to communicate and "confess", so as to prove his identity. The next communicator explains it as exactly this.

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Yes and have come to write a word about her for you. So many people reason that the same personality ought to show definite likeness through several mediums and yet there is always a diffusion of the personality through whom the manifestations are given which may reduce a fiery expression through [written and read 'though' and hand pointed till corrected] a young and new vigorous unused force to a calm and reasonable expression through [written 'though' and read 'through'] a more trained and mature avenue. To say this to you at at [second 'at' erased] this moment may suggest sub rosa what is is [second 'is' erased] in the air at present. Hardly am I [written in Myers' style as a reversed capital 'L,'] able to write because of a sort of lesion occasioned by the presence of the preceding influence but the plan is to release that particular personality from ideas partly original and largely antagonistic through [written 'though' and so read, but hand pointed till corrected] association with those who feared the coming because of the result to the present person who is known to you. [222]

(Yes, would it be right to have you tell me all you can about that personality?)

yes after a little farther effort on the part of the friends here.

(All right.)

to make the situation less apprehensive for both lights there is no real enmity [N. R.] enmity on the part of the spirit but an exaggerated ego which persists in making attacks on the citadel [N. R.] cit .... [read] and so upsets some of the very plain work which is

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222. There are some characteristic things in this passage purporting to come from Mr. Myers. The reference to "personality having some likeness through several media" is a conception that Mr. Myers maintained in his life, urging that this was the only adequate proof of survival. He reiterated it in his cross correspondences after his death and the published material on it has not been seen by Mrs. Chenoweth. It was an idea that lay at the basis of the celebrated message about the "Sevens". It is noticeable that he recognizes a fusion of messages, the coloring influence of the subconscious and the communicator, an idea not unrecognized by Mrs. Chenoweth. The statement that it was the "plan to release that particular personality" explains what took place just previously with the prior communicator. He or she was made to communicate here as a part of the means of awakening him or her to a sense of the situation.

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and must be done. To discontinue would be to leave unfinished a task which is more important.

There are several people in the group about the young girl who are not in harmony with the general plan and who having tasted authority would gladly use it again. The inharmony does not mean a desire to lead a sinful or low life but a self-imposed authority because of previous non-challenged hold on the consciousness of the young lady.

You will understand also that the atmosphere about the young lady has at times been antagonistic not only to this definite expression which was quite intolerable but to the general subject.

(I understand exactly and ....) [Writing went on.]

With more or less difficulty I [made in Myers' style] have made this statement and would add that the order for short and frequent sittings was a war [N. R. tho clear as 'w' looks like 'sv'] measure ... War. Too long a period of rapid fire might weaken the lines of and allow the entrance of the personality we wish to come in a more complete expression than we can use at first. Am I [made in Myers' style] making plain to you that the effort is to bring a controlled expression and yet an apparent free one apparent to the one expressing.

(Yes I think I understand, and would like to know if this personality of which you speak has tried before?)

Yes but it is not the one you have known as Minnehaha.

(All right.) [I had Sleeping Margaret, not Margaret in mind.]

That Minnehaha is quite harmless though very independent and very sure that she can do it all herself. But back of her is another personality which sometimes fuses into her expression in such a way that Minnehaha has been given the credit of doing some things which were not quite to her real credit. Understand me there are two distinct people but they fuse well.

(I understand.) [223]

---

223. The most of what Mr. Myers communicates will have to explain itself. It is not evidential, but is interesting as a transcendental explanation of what is going on. The important thing, however, is his spontaneous statement that it was not Minnehaha that had tried at first and just before he came. I suspected Sleeping Margaret, as the record shows, but the sequel would suggest that it was Margaret. At this point the important thing is that Mr.

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That is where some of the difficulty has been and we would help the matter.

(I think I understand.)

Yes I [made in Myers' style] am sure you do and there are indeed good reasons why help should be given even if it is not given in the precise way which the protector of the young lady may think proper.

(I understand, and has the one back of Minnehaha ever reported here?)

Yes and made a sort of confession not really but an involved one—several sittings back when the young lady was here.

(I shall look up the record.) [224]

Yes. [Struggle and stress to control. Hand seized mine; pencil fell and reinserted. Pause.]

[Change of Control.]

Smart one [pause] I [pause] will help my own medium.

(Thank you.)

No Minnehaha thanks you.

(Thank you.)

[P. F. R. Indian.] Minnehaha loves the pale face and will take care of her and will not talk back to the old chief any more.

Myers states that "back of her", Minnehaha, is another personality who "sometimes fuses into Minnehaha's expression" and that Minnehaha has been mistaken for this one, because of this fusion. The sequel suggests that this one back of her was Margaret, as it was Minnehaha that accompanied her removal. Compare later records.

This alleged fusion of Minnehaha and "another back of her", possibly alluding to Margaret, may explain why so many incidents could be identified with either personality and the fact also that in the earlier part of this record it was not clear whether it was Margaret or Minnehaha communicating. Cf. Note 177, p. 357.

224. In saying that Minnehaha fused well with the one back of her, Mr. Myers intimated that there would be difficulty in distinguishing them. In this passage he indicates that this person said to be back of her had made an "involved confession". I cannot find this unless it be on the date of November 20th. But the next day Laughing Water or Minnehaha admitted that she had been present the day before and called me names. However, if the two personalities fuse we may suppose that both had influenced the message and the later conflict or contest to separate them and remove "Margaret" may be negative evidence of this fused relationship.

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(What old chief?)

Not you [pause] he [pause] preach chief.

(I understand.)

better shut the book and preach for the Great Spirit. I do not tell lies he does.

(Is this Minnehaha?)

Yes and you know he tells lies.

(No I did not know it.)

Yes he tells lies about Minnehaha.

(I understand there was a preacher man who did think that. I want to be sure you are referring to the right one.)

I mean the one who says I am a devil.

(I think I know which one that is.)

I am not a devil he is he is a devil and I hate him hate him.

(Do you remember when you came last that you referred to a cat?)

last when.

(Last week. You mentioned a cat and I wanted the story about the cat finished.) [225]

When I get time I will tell you a whole lot of things. I like aprons.

(All right. Take your time.)

I like aprons the big kind she knows the kind I like with pockets in them. [Pencil fell.] [226]

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225. The statements made about the "preacher man" do not apply to Dr. Prince, as explained in a previous note. Cf. Notes 215 and 216, p. 390. It is evidently the clergyman indicated in those notes. I remembered that the cat had been mentioned, but that no details were given in that connection and I tried to get specific features of the incident, but it was evaded.

Near the end of the experiments Minnehaha definitely and spontaneously distinguished between the two preachers. The distinction, therefore, that is based on the incidents is justified by the sequel.

226. Dr. Prince comments as follows on the reference to aprons: "Tho Laughing Water is not Margaret, and fixes her first coming to help Doris after Mrs. F.'s death, yet this about aprons, 'the big kind, she knows the kind I like with pockets in them', seems reminiscent of Margaret. When about 12 years old, a lady whom she worked for made two aprons for Margaret, each of which had two pockets, and Margaret asked to take one home to show. She did so and put it in her drawer, very much pleased with it. Real Doris got scolded by the lady for not bringing the apron back. Real

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[Subliminal.]

[Groans, Indian and pause. Shiver and distress.]

Oh, Oh. [Hand reached for mine.]

B [Pause and shiver, and pause.]

(Finish that with B.)

I don't know what it is. It sounds like Bettie or Bessie, Bettie. Do you know anything by that name?

(No.) [Sitter shook head.]

It sounds like Bettie. I feel awful sick. [Pause.]

(It will be all right.)

How do you know?

(They always take care of you and me.)

And the child?

(Yes.) [227]

[Pause.] Do you know anything about that child's mother?

(Not especially.)

Well, I see a woman and she is [pause] she has got a dark blue dress on and it looks like a blue straw hat. It's .. [pause] Oh her face is a bit ... fair skin, brown hair, very sweet faced woman, not old. She is, I mean, in spirit land.

(Yes.) [228]

Doris would say she would bring it back, but as she was unable to do so was thought to be a liar. Margaret finally told the lady that some one had stolen it. Real Doris did not know where the apron was until Mrs. F., who supposed it had been given her to take home, asked her to take it from the drawer to show someone. Real Doris had to make some excuse."

This incident, which belonged to the experience of the Margaret personality, is told by Laughing Water and strengthens the possibility that the two were more or less fused in their knowledge and influence on Doris. In any case the incident is pertinent and it could be wished that it had had more details to strengthen it.

227. Dr. Prince remarks that the name Bettie may be an attempt to give the real name of Doris, which begins with B. Bettie is nearer the name than the mere initial would imply.

228. In regard to the description of the mother Dr. Prince remarks in summary as follows:

"(*a*) 'A dark blue dress on'. Mrs. F. at home customarily wore a dark blue wrapper.

(*b*) 'Looks like a blue straw hat.' No blue straw hat is remembered.

(*c*) 'Fair skin.' Her skin was fair.

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and she is a very joyous happy spirit. Right behind her is a woman much older with a peculiar little bonnet close fitting, black. It is not mourning, but small black bonnet and she is rather thin, rather quick and I don't know, but she seems to be more nervous than the other and I see a letter A in connection them. Now everything becomes blurred. [Pause.] Goodbye.

(Goodbye.) [229]

[Pause and sitter left. Pause and apparently awakened.] Oh, Oh! [Head fell back and eyes closed a few moments and then awakened, saying normally: "It sounds as if some one said, 'Go to Hell.'"]

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(*d*) 'Brown hair'. Her hair was light brown.

(*e*) 'Very sweet-faced woman'. Correct. The two portraits which Doris has of her prove this.

(*f*) 'Not old'. That depends. Some think that 60 is old. Some do not.

(*g*) 'A very joyous happy spirit'. This is notably correct as a description of her in life. She had experienced many disappointments which made her somewhat cynical on certain subjects, but not sour. She was disposed to make the best of everything and was almost invariably smiling, if not laughing."

229. Of the description of the second woman Dr. Prince says: "This may mean Mrs. F.'s Aunt Susan by marriage. It would be a natural association, as the two were fond of each other before the death of Aunt Susan many years ago. Doris remembers some items of the description by her mother and also a picture which she used to see.

(*a*) 'Woman much older'. True. Aunt Susan was much older than Mrs. F. at the time of her death, tho not as old as Mrs. F. was at the time of the death of the latter. Aunt Susan was probably not 40 years old when she died.

(*b*) 'Peculiar little bonnet close-fitting, black'. I am told that this would not necessarily indicate that the wearer was old, in her generation. She died perhaps 45 years ago.

(*c*) 'Thin'. Correct.

(*d*) 'Rather quick and seems to be more nervous than the other'. Doris's recollection is that she was described as being nervous and excitable, as would be indicated by the fact she committed suicide on account of alleged domestic troubles, which did not appear to others to have any cause external to herself.

"After Doris doubtfully identified the lady, it occurred to me that 'the letter A' might be for 'Aunt'. Cf. Note 104, p 308.

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[Subliminal.]

[Long pause. Sitter admitted. Long pause.]

I can't put my hand over there. [Pause.] Please do it.

[I found the right hand clasping the fingers of the left and tho not cataleptic resembled it in the muscular tension holding the finger. I moved it with some effort and placed it on the pad. Long pause.]

I don't want to write. I don't want to write, I don't want ...

[The hand then drew away from the pad and again clasped the finger as before and I had the same difficulty removing it to the pad. Pause and reached for the pencil and paused again.] [230]

[Automatic Writing.]

I am going to help you.

(Thank you. Glad of that.)

if you tell me what you want me to do.

(I want ....) [Writing went on.]

Laughing Water the devil witch [read 'with'] witch [so read] w i t c h. you want the other one that used to do bad things and made them sick and made fits come and made the doctors scared. ha ha you think I don't know anything but I know everything everything in the world everything about her way way off when she was sick and well and sick and well and nobody [read 'nobaby'] nobody could stop it and nobody knew all I knew and we worked as quick as the devil. yes we did they made us do it.

(Who made you do it?)

the people who thought they knew so much and didn't know anything when she got loose it was easy geting [getting] at her.

(Can you say exactly who you are or were known by when spoken to by the living?)

Yes I can but I don't know as I shall. I don't have to do it do I. [231]

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230. It is probable that "I don't want to write" came from the personality to whom allusion is made in the automatic writing.

231. It is probable that the communicator here is Margaret, tho the name Laughing Water is mentioned, but not in a manner to indicate that it is she that is doing the writing. Nor is it evident that Margaret is doing it directly. Laughing Water, or some one else, might be the intermediary and Margaret

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(Let me explain. It is important to know only that we can be sure of knowledge that cannot be guessed by the light through whom you are writing. It is not a personal matter with me, but only an interest in science in order to help the living to know that spirits can influence the living.)

You know about the hospitals don't you.

(What hospitals?)

where they put people who have trouble like that.

(Yes I know there are places of that kind. Was the person present ever put there?) [Sitter had previously shaken her head to my look.]

---

is forced to communicate. This, of course, is conjecture, but the facts elicit the following comments from Dr. Prince:

"Seemingly the Margaret personality is described. The description is rather foggy, but at least a part of it may pass in a general way. 'The other one', if that is Margaret, did 'bad things' of three classes. (1) 'Swiped things' as naturally as a magpie does; fibbed from the primitive instinct of getting out of a scrape the easiest way and resented slights, especially to the mother, like a little pagan. (2) Cut up tricks and performed outbreaks of speech including fibbing without ulterior object, and of mere mischief. (3) Vicious attempts to get even with Sick Doris for 'making her work' and for various encroachments on her rights. Margaret could and did sometimes 'make them sick'. The 'doctors' were seldom about when the so-called 'fits' occurred, tho there may have been instances. There was at least one case when a doctor was scared. That was when Dr. F. administered morphine repeatedly without effect to help insomnia from pain when Margaret was out. Then Sick Doris came and so thoroughly succumbed that he was alarmed and worked over her for hours. She was 'sick and well, sick and well' in a sense, if the alternations from Real Doris and back are meant. It is just possible that working 'quick as the devil' may refer to such episodes as that in which Margaret was endangered by taking an opium pill, and I worked for hours to keep her awake, and that in which Sick Doris was hypnotized so thoroughly that she and Margaret alternated momentarily for half an hour, while I labored to bring the girl to her ordinary condition, but there is no evidence of it; no conscious effort was put forth to 'make' them (whoever 'we' is) assist."

The expression "when she got loose" is an odd one for those spells which spirit controls usually describe as "getting out of the body". It is quite natural for a character like Laughing Water, who shows all along much ignorance about our ways of thinking and using terms. Her expression indicates exactly what takes place in such instances, or the liabilities of it and consists with what all the controls in Mrs. Chenoweth's work have claimed.

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Not in the kind you mean but in a place where they tried to drive us away and where a whole lot of people were and where no one knew enough to do anything [distress]. I knew when they did the things to the body when it was stiff and when stuff was put in the mouth to eat. I am not going to tell you any more. I do not want to do it. [Stress and struggle, and hand reached for mine and held it awhile.] S o u t h [pencil fell, and hand seized the pad and turned it upside down. I returned it to its place and tried to insert the pencil to have the message finished, but the hand again seized the pad to turn it upside down and I held it a moment and put it in its place. The hand then pushed its way down over the side of the table and pressed mine as hard as it could, and finally pulled away. Pause.]

[Subliminal.]

[Sigh. Pause.] Well, did you ask me anything about California?

(No, why?)

I kept hearing the word California, California, and I thought you asked me, and I can see trees and oranges on them. They suggest California to me.

[After the sitting the sitter told me she was thinking of California and orange trees at the time.]

(Find why that came.) [Sitter lives in California amidst orange groves.]

How can I find? You have been there, haven't you.

(Yes.)

[Pause.] I am so dizzy. [Pause.] I see a thing that looks like a Spanish Mission, like those pictures of the Spanish Mission and gardens. I see an old Monk, you know ... I don't like him. I don't like him. [Pause, rolled head and clasped her hands and then reached for mine.] So cold. [Hand was cold.] [Pause.] The Catholics got her didn't they? [whispered with left hand put to the mouth.]

[Pause, sigh, opened eyes, closed them and sitter left. Pause; opened eyes, stared, rolled head, closed the eyes again and then opened them and again closed them.]

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I thought I saw a priest standing there. [Awakened.] [232]

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[Subliminal.]

Moved hand about in air and clutched the air as if either feeling for a pencil or trying to evade something, and then put the hand away from the pad in her lap. Distress. Long pause. Sitter admitted. Pause, rolled head over and moved hand to clasp the finger of the left hand, groaned and tried to pull the hand away from the clasped finger, and could not do it. I then removed it

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232. Says Dr. Prince: "Doris was never an inmate of a hospital. There is no known relevancy to Doris in the passage about the 'place where they tried to drive us away and where a whole lot of people were, did things to the body when it was stiff and when stuff was put into the mouth to eat'. But the passage is curiously relevant to Trixie, the sister of Doris, often mentioned in the Daily Record, except for the one particular 'where they put people who have trouble like that'. Trixie had no symptoms like Doris. But she was an inmate of a general hospital for about a year terminating about five weeks before her mother's death. Her body and limbs were stiff with rheumatism and one arm rigid across her breast. The doctors 'did things to the body' such as rubbing and 'baking' in the vain endeavor to relieve the condition, and 'stuff was put into her mouth to eat', since that was the only way she could be fed. Compare Note 295, p 460.

Dr. Prince remarks that, in view of the allusion to California in the subliminal, where the sitter is now living, the word "South" may possibly refer to southern California, which would be correct.

The sitter, as remarked, lives in southern California. Dr. Prince remarks that "the city in which Doris lives is in the midst of orange groves." He adds, also, that "there used to be a Spanish Mission near the city, known by the same name. There is hardly anything left of the ruins now, however, and Doris has never seen them."

Dr. Prince remarks by way of conjecture that the allusion to the Spanish Mission is a subliminal addition of the psychic's mind, due to association. With this I agree: for I have known her in two or three other instances to refer to Spanish Missions when mentioning California.

There was a time when the sitter manifested an interest in going to a convent and was apparently affected by a Catholic personality. Hence the allusion to the Catholics and the priest. This appears more definitely at later sittings. I did not know the fact at the time and learned it from the sitter afterward. Compare pp. 658, 679.

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with some difficulty, as it clasped the finger tightly. I then inserted the pencil.]

That's better. [Pause.] They don't like it. [Long pause.]

[Automatic Writing.]

* * [scrawl.] * * * [Writing too fine to be read: might be ' will not ' and more.]

(I can't read that.)

no confession to day to * * you * * . [What I read was by watching the pencil, not because it was legible when finished, which it was not.]

(The writing is too fine. I can't read it.)

* * (I don't read it yet. It is too fine.) I * * (Can't read it.) [Pause.] * * ['all'?] [Pause] yet [?] [pause, distress and face twisted. Long pause.] It [?] me [?] Mary [?]. [Conjectured reading from following pencil. Too fine to be read. Pencil fell. Pulled her hand away and clasped the left with her right, clutching the fingers tightly. I waited a moment and then pulled the hand away and placed it on the pad. Face twisted showing distress, and then a long pause.]

(What's the matter?)

[Pause and no reply.] [Reached for pencil and one given.]

[Change of Control.]

Minnehah ... [P. F. R.]

(Go ahead. You will get it.)

he [mentally read as ' ha ', last syllable of name] will ... he ... not let me.

(Who will not let you.) [233]

[Pause, struggle to control, rolled the pencil point about the same spot in the effort to write, some catalepsy in the hand and I rubbed it a moment and it relaxed. [Pencil inserted.]

[Change of Control.]

---

233. There is no hint here as to who is meant by the pronoun "he", but later developments would tend to show that it was the personality in conflict with Minnehaha or Laughing Water, and whether it was the priest or the man that claimed to have been hung is not determinable.

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[Hand dropped pencil and clutched the air in Jennie P's manner and then rejected four pencils. Then it reached for my hand and held it a moment when I inserted a new pencil.]

This is something new and something I do not see the sense in but I suppose R. H. and the rest do and now I will help by re [read 'in'] re-infusing the hand with the power. It was a contest [N. R.] contest between a new personality and the Indian who belongs to the little friend and there [N. R.] seems ... there ... to have been a compact between them which she was inclined [N. R.] to ... inclined to ignore or to break and his influence was so strong upon her that she could not do what she liked.

His purpose is to tha ... thwart the full expression and when he was told he ought to write he wrote in that fine way that you might not read it and then he held the hand apart but it is easy enough for me to write now. I am J. P. as you may have known.

(Yes, I recognized you by the rejection of the pencils. Now if you can tell me much about that new personality to help in his identity I would be glad to have it.)

Yes I will see if I can help you about him but he is not at all communicative about himself and his attitude is such that I must guess at some of the things by the appearance.

I think he is most wilful most ostinate [N. R.] obstinate most fully possessed of an idea that he can accomplish what he wishes and I am sure this is not his first attempt at this very kind of work. I mean the influncing [written without the 'ing' and read when 'ing' was added, but full word not read at once] influencing of a sensitive for he works like an dept [adept].

Whatever he has done has been with a purpose and he comes from a group of spirits who are working [pause] unanimously for one [N. R.] one purpose and that purpose is not like ours. if it were he would be more free in his effort to help unravel the tangle skein about the little visitor.

The mother of the little visitor is not here this morning and I know that it is by [N. R.] the ... by the advise [advice] of R. H. and one of the group but she will be near as soon as the girl leaves the room.

It is all for the work involved. The girl is quite safe and cannot be made a tool of but the real purpose is to get a key to the attack

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on one who was not old enough to be [pause] impure and not strong enough to attract [read 'attend'] attr ... [read] attention. You know what I mean I think.

(Yes I do.)

A great worker might be attacked for the purpose of spoiling a plan which would make the purpose of a band of influences less effective or an impure person might attract the same sort but this is a different case and some of the group are of the opinion that when the door is opened for psychic manifestation by an accident or [N. R.] by ... or by circumstances or native [read 'nature'] native quality there rushes in influences to prevent [read 'prevail' doubtfully] prevent the expression. I can see that an outside influence might find its way to such a case as this if it were attacking the person or persons closely identified with the life of the girl.

For instance suppose some care-taker or older person were in the toils [read 'bits' and as hand pointed read 'fits'] toils of such a group even intermittently [N. R.] intermittently the attention of one of them might be drawn [read 'driven'] to ... drawn to a most innocent [N. R.] party ... innocent [N. R.] in [read 'm'] In nocent party and I have an idea that R. H. is after the real situation that others may be potected [protected].

If this theory I have just given you is true can you not see how children should be taken from impure surroundings as a safeguard for spiritual unfoldment in more senses than have ever been dreamed of Horatio.

(Yes exactly.)

It [is] a a movement of widest importance and especially among the large [N. R.] class ... large class of people who live apparently respectable lives but have unclean [N. R.] unclean motives and impure spirits only wait [await] opportunity to impress such things.

(I understand.)

I fear I am taking too much time but it may help you to se [see] where the matter is tending and why R. H. is so insistent on the particular work and its careful potection [protection] for all concerned.

To arouse an enmity toward the work here would mean fight and trouble [N. R.] trouble and the effort is to bring at least one marauder [N. R.] marauder to a clear understanding of the wholly

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indefensible position he has taken and let the light in gradually and yet help him to freedom and to a near and clear life with goodness.

I will tell you this much that the man is not simply a man of bad [N. R.] bad [written 'bat'] purpose but is a part of an organization was before he came here and looks on all outside his particular fold as so much prey for him.

I could tell you what he wears and wears his garments and you would know that he belonged to an order of men who do not like the work done by evangelical churches and have [N. R.] a particular ... have hatred [N. R.] heretics ... hatred ... Yes this is passing away in a degree in your civilized world but many here passed away with vows vows vows [not read each time] oaths [read] of allegiance to kill off the enemy [P. F. R. and struggle]. Enemy and what they cannot kill [N. R.] they capture ... Kill. [Pencil fell. Hand clasped the left hand. Distress, and face badly twisted. Left hand then put on her head and finally hand came to mine and held it tightly a few moments and relaxed. [Pause, distress, pause and left hand fell down from face in limp condition.] [234]

[Subliminal.]

I want to go home. [Pause; sigh, opened eyes, and sitter left room. Awakened before sitter got to the stairway.]

Mrs. C. J. H. H. and Miss F. December 18th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Turned head and pause. Sitter admitted. Pause.]

Do you know who Susan is?

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234. This long passage is not signed, as the reader may note. But the manner of rejecting the pencils and the style of it would fix upon Jennie P. as the control. Cf. initials J. P. p. 409. The reference to Horatio is quite in her manner. No evidential incident is apparent in it and the reader must regard it as he desires. But the description of the man, his "garments" and his antagonism to "heretics" rather indicate that it was a Catholic priest. But I incline to think that it refers to another.

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(No.) [Sitter shook head.]

[Pause.] Susan or Sue. (No.) [Sitter shook head.] Somebody over here in the spirit. Wait a minute. The last name is Watson.

(No, I don't recall it.) [Sitter also shook head.]

Hm. [Pause.]

(Is she in any way related to the case in hand?)

I can't tell you. I saw her and I heard the name. It is a very kind lovely woman rather stout, rather large, not especially tall, but full form, very kind face. [Long pause. Hand moved slightly and after a short pause reached for the pencil and a pause again.] [235]

[Automatic Writing.]

* * [started to make capital 'M' but pencil fell and reinserted.] Minnehaha.

(Good morning.)

yes it is [to reading.] Why do you keep coming here.

(In order to find out as much as possible who are influencing Baby and in order to be sure whether you are the person we have thought you to be. Another name has been used in connection with Baby and if you gave that we should know better just who you are.)

I have to think over what you say. I have been to her at the other places two places.

(What two places?)

a place near and another one before that when she was sicker than she is now and I know some of the folks that have been fools and thought they knew a lot.and I have done some things just to fool them but I am not sorry for that for it was only fooling. [236]

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235. On the name Susan Dr. Prince comments: "The only Susan remembered is the Aunt Susan, whose maiden name has not been ascertained. At any rate 'Watson' is not recognized and the description of the woman is not correct for Aunt Susan."

236. There are indications here that Minnehaha is or was connected with the Margaret personality. Margaret did play tricks of all kinds, but whether it had the purpose here asserted perhaps could not be proved. Minnehaha or Laughing Water never seems to have manifested through Doris under that

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(Can you tell me exactly what you did, with details?)

I suppose I can if I take the time but I was not doing it to be bad and besides I helped Baby and I intend to help her always and forever and forever amen.

(What were some of the things you did that they thought bad?)

They He [read 'H'] e was the worst and anything I did was bad to him. I mean the man who had so much to say. I used to do two things and I did not go away when I was sent. I stayed and I did not tear anything at all.

(Did any one tear anything?) [Sitter had assented to incident by a nod.]

Yes but I did not. I know who did but I used to come and stop that sometimes and don't you know how her teeth used to get put together and no talk come [came] but sounds. You know I did not do that either.

(Who did?) [237]

---

name, and so the identification here is not perfectly assured beyond what the allusion to "fooling" would imply. There were two places where what is said might apply. Doris stayed in the country near Boston during the experiments, but whether the "other place" was her present home in California or her former home in Pennsylvania cannot be determined. Some things have been told by Laughing Water that pointed to the Pennsylvania period: for instance, the allusions to the "preacher man" that she did not like. But the incident that would tend to prove it the California home is the allusion to a place where "she was sicker than she is now". Dr. Prince says of this: "It is true that she had earlier been 'sicker' in California than in Massachusetts."

But then she was also "sicker" in Pennsylvania than in California, and as some of the allusions are to the time she lived in Pennsylvania it is probable that this place is meant in this instance.

237. Of the reference to "tearing things", Dr. Prince says: "This seems like a very pointed reference to Margaret's habit of 'tearing things' which is so frequently illustrated in the Daily Record." It is noticeable, however, here that Laughing Water denies that she had influenced it and yet many of the incidents told by her belonged to the Margaret personality. When we examine later communications in connection with conflicting personalities we may find evidence that in the Margaret personality more than one influence may have been involved in the acts of the girl. Cf. Notes 177 and 704.

Of further statements Dr. Prince says: "I do not remember that 'her teeth got put together and no talk came but sounds". It is possible that in the multifarious phenomena of 1910-11 this may have occurred and have been forgotten."

Perhaps it might be added that it is possible such things may have occurred

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I tried to help that and I did not stamp her trotters [read 'brothers' doubtfully] trotters [N. R. tho clear] her boots trotters.

(Who did?)

You know how they went like lightning on the floor up and down and I did not do that but I got the blame for everything and sometimes I hate the old fuss budgets who made so much fuss but the mother squaw tells me not to hate any body because they were trying to help baby.

(Is that word "budgets", a little earlier?) [I knew that Margaret had called herself 'Bridget' and the word could be read as this.]

what a fuss budget is. The doctors are [read 'care' doubtfully] are fuss budgets. I don't care what you call them. I am feeling better now and I know that Baby is better and that she could not help doing the things that she did. It was all she could do to bear it herself and now the fits do not frighten so much. You think I am doing fine today.

(Yes you are.) [238]

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in the period prior to the time when the child came to Dr. Prince. It is probably impossible now to verify this.

The apparent confusion of Margaret and Minnehaha in this connection may be explained by assuming the truth of what Mr. Myers said earlier about the "one back of Minnehaha that fused with her well". If we suppose that Minnehaha was brought by the mother to help in the protection of the child it is possible that she and Margaret so fused at times that Dr. Prince could not always tell when Margaret was present and when not. Margaret might have been the tricky personality and Minnehaha not this at all. Hence we can understand why Minnehaha resented so strenuously the efforts to drive her away. When "Margaret" did leave it might have been Minnehaha that suspended a part of her work and remained "hanging on", so to speak, until her place was restored at these sittings. Dr. Prince remarks in his notes that he had evidence that "Margaret" had not left, but was not acting the part she had been doing. Cf. Note 329, p. 487.

238. In regard to "stamping her trotters", a phrase not at all natural to Mrs. Chenoweth, Dr. Prince writes: "Margaret did stamp her feet as described, especially in the course of her quarrels with Sick Doris. Sick Doris would sometimes do the same, and it irritated Margaret exceedingly."

Later incidents which connect the Sick Doris period with the Catholic influence would confirm the belief here that more than one external influence was associated with the Margaret personality or the condition that assumed or received that name.

Minnehaha's allusion to her "getting the blame for everything", says Dr.

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I know you are trying to help her and so I help you.

(Thank you. Let us change the pencil.) [Pencil worn out.]

[Pause and difficulty keeping control.] I wish I could make her all well forever and I will do it.

(Good.)

I think she is good and I think the man will know it. I don't like dark places.

(What man is that?)

the man you know—[P. F. R. and struggle to keep control] I know who threw things around sometimes when Baby did not remember.

(Can you tell who it was?)

You ask too many questions.

(All right. Go ahead.)

You know how she sometimes did not remember

(Yes.)

Prince, "is meaningless from my standpoint, as I did not know of the existence of Laughing Water, and so could not have consciously blamed her. Of course, I cannot tell whether anybody was back of Margaret on whom the blame might be placed."

No doubt many things were attributed to the Margaret personality by those who knew Doris and this state, and Minnehaha, if she were present, might be aware of their state of mind and appropriate it to herself. But she can also be supposed to refer to other spirits as throwing the blame on her, but of this we have no evidence, unless the later indications of a conflict of personalities might imply it. The more likely interpretation, however, is that the Margaret and the Minnehaha personality were not distinguished, as explained in Note 237. Minnehaha would get the attitude of Dr. Prince in his course to eliminate Margaret, and this would mean her feeling that she got the blame for things.

The description of the doctors as "fuss budgets" would fit the period when the doctors failed to understand the case and this was before Dr. Prince took it under his care. The subject was much better at this time and indeed was practically normal altogether. Mrs. Chenoweth knew nothing of her past and nothing of her present, as she had not seen her at any time.

Regarding the reference to "fits" the comment is: "There is nothing left of them and has not been since April, 1914, if Margaret's coming is meant. If graver symptoms are meant than Margaret's mere appearance, all that ceased long ago."

All of this was not known, of course, to Mrs. Chenoweth and no hint of it had been given by myself in previous sittings. We were trying to help the sitter and others had done so for years.

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what she did and then some one said temporary [pause] I don't know the other word temporary [pause] absence

(I understand.)

of consciousness

(All right.) [239]

and then she looked paler and that was all but I di... temporary aberration

(I understand.)

I got it you know.

(Yes.) [240]

Well that was another person that made all that devil work on her and I will help her.

[Distress.] (Go ahead.)

Once she took some things and did some thing with them hid them not her own things.

(All right. Tell all about them.)

---

239. The reference to the "man you [I] know" is evidently to Dr. Prince. Of the allusion to sitter being "good" Dr. Prince remarks: "The man knows it thoroughly, if I am the one meant, and the statement about the 'man you know' seems to indicate it. Of the statement 'I don't like dark places', I will remark that Margaret used generally, when there was a strong wind, or a thunder shower, to hide in a closet or under the bed. As to the statement about 'throwing things around', Margaret often threw things about the floor, out of the window, etc., when, as Real Doris says, the latter forgot." When Margaret and Sick Doris were out the sitter did forget. She had complete amnesia of the Margaret and Sick Doris personalities, until the memories of the latter were finally fused with those of the normal Doris. The account of it in terms of "temporary absence of consciousness" is an apt description of the facts and, of course, unknown to Mrs. Chenoweth.

The expression "when Baby did not remember" is almost verbally what the sitter used to say in regard to periods of her life which she could not recall. She complained, as the Daily Record constantly shows, that she "forgot". It is interesting to note that this is in the mouth of Minnehaha or Laughing Water. It does not prove that she is Margaret, because Laughing Water claims to be a guide and would know what others did, as well as what she did herself.

240. The reference to her "looking paler" fits the Sick Doris period, when, as Dr. Prince remarks, "during protracted cataleptic seizures, Sick Doris certainly looked ashy pale. There were rare periods also when Margaret seemed confused to the point of aberration. See Daily Record, Vol. IX, p. 310, for an example."

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you know just as well as I do.

(No, that is one of the things she does not remember but probably the one I know will have a record of it.)

I saw her in the room doing it and forget it because she did not do it herself. I know they say things that are not true. You know anything about berries strawberries [pause] I like them. [Pencil fell and hand seized mine; while sitter nodded her head. Distress and struggle, rubbed her face. Pause.] "Oh, Oh," [Shivered, and reached for pencil.] [241]

[Change of Control.]

Geting [Getting] at the facts slowly but surely and try to work

---

241. The statement that it was "another person that made all that devil work" is interesting, tho we cannot prove it further than is indicated in the distinction between Margaret and Sick Doris. It implies here that Laughing Water is distinct from some one, tho we cannot tell from the text whether she is Margaret or some one else. Later events make the difference clear.

Respecting the taking of things, Dr. Prince observes: "This is general and true in instances within my own knowledge. But in no case known to me did Margaret do this with any appearance of guilty feeling and she would 'own up' to me and Mrs. Prince with child-like naïveté."

Of the statement that she "saw her in a room doing it and forgot it because she did not do it herself", Dr. Prince says: "Correct. Real Doris did not remember any of these occasions because her personality was not the one active in them.

"It was the same with a stranger. Once Margaret found a whole box of candy in the house of an employer and took it home. The woman hunted for it and Margaret told her without being questioned that she took it 'for me and Doris'. Afterwards the lady had another box of candy and told Real Doris 'Don't take this for you and Doris'. Margaret was not a 'sneak thief', but would often take things before the faces of the owners."

One may wonder here if the reference is to taking and hiding an apron, which was apparently done by Margaret and which brought Real Doris into considerable trouble. It was hidden in Margaret's drawer and Real Doris knew nothing about it. Cf. p 401.

The comment on the reference to strawberries is this: "When G. P. afterward asked, 'Did they have strawberries near where they lived', Doris shook her head because she supposed that the reference was to Pittsburgh. But it may have been to the California home. In July, 1914, we moved from the center of the city to a ranch on the outskirts where there is a large strawberry bed near the house. These have not since borne much fruit, but Doris has had some."

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fast but are not able to do it without too much strain. The strawberry question was one that had [read 'put' and hand pointed till corrected] relation to the child instead of the communicator. Did they have Strawberries near where she lived.

(That is not recalled.) [Sitter shook head.]

I will try and find out what it means. Is she especially fond of them.

(Yes.) [Sitter nodded head.]

That may be it. Tomorrow the Indian will return. G. P. [Pencil fell.]

(Thanks.)

[Subliminal.]

[Sigh, pause, smile.] Hm. Forever and forever, Amen. Isn't that funny. She keeps saying that. [Rubbed face. Sitter left, and Mrs. C. awakened as sitter reached the stairs.]

Mrs. C. J. H. H. and Miss F. December 19th, 1914. 9.30 A. M.

[Subliminal.]

[Cough, long pause. Sitter admitted and long pause. Sigh and slight twisting of face. Pause and distress. Rolled head as if resenting something. Pause, reached for pencil and paused.]

[Automatic Writing.]

Episcopalians do not know anything about Psychopathy [N. R. aloud tho suspecting the intention.] Psychopathy [read 'psychology' and then corrected.]

(All right. I got it.) [242]

Why do they make it a part of their religion now.

(The writing is a little too fine. Please to make it plainer.)

[Pause.] * * [more scrawls and read 'mission' to have corrected] answer my question.

(I do not know why they do not make it a part of their religion but think they and other sects will do it as soon as

242. Dr. Prince is an Episcopalian, the fact, of course, being wholly unknown to Mrs. Chenoweth. The term "psychopathy" is evidently an attempt to refer to the methods of helping the sitter which are employed in psychopathic work.

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we prove that you spirits have much to do with cases like this.)

[I had forgotten that the word 'not' was not used by the communicator, and so my answer misinterpreted his meaning.]

I said why do they, not why do they not.

(I do not know why.)

I say they do it now.

(Perhaps certain individuals do it, but as a ...) [Writing went on.]

No no you know the ones I mean. Those Episcopalians who think they can heal and cast out devils. They ought to be restr ... [pause] restrained I think.

(Why?)

What right have they to say who shall do a work and who shall not if I can come and influence a person who has a right to say I shall not do it.

(It depends on whether you are trying to do what is good.)

and that depends on what you call good.

(Yes it certainly does.)

I may have an opinion on that matter as good as yours.

(Yes that may be.) [243]

You are hurting [read 'hinting' doubtfuly] harming a woman when you let her go to the state the trance I am using is * * [probably 'un'. Pause] uncon... woman [not read at time. Pencil fell.]

[At first the writing was so fine that I had to read it and write down the words as the pencil traced the letters. They were jammed together. After my request to make it plainer, a few words were written as before, and then writing became larger and clearer.]

[Change of Control.]

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243. This is a new personality and there is no indication of his identity. Laughing Water came immediately afterward and made further references to him. His temper was uncompromising and like that of a personality that was being defeated, and the general tone of his communications shows that he felt the effect of the effort to remove his influence. He had clear enough intellect to dispute my statements and to take the strong position that we might differ as to what is good. He does not indicate here, however, what his idea of the good is.

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Is he gone.

(He is not writing now. He lost control.)

Minnehaha will say she is glad he is gone.

(I understand.)

He made Baby nervous now she is better. I was scared but he was lifted out. You better let him go and let me do it all. [P. F. R.]

I have big love and he has hate.

(I understand and would ask if it was he that did the things you spoke of yesterday?)

Yes, he always makes her crazy not honest hope to die crazy but he twists her nerves because he cannot get in good. He is so mad he does not know how to be [pause] easy. The mother squaw knows and so do the others who want to do some work through her but they cannot tell all they know. [244]

It was not the fall nor the bad back that made the trouble but those things made her different and alone a whole lot and when she was alone different from other papooses and not so many things to go to and to see and do. it made it easier for her soul to be touched by souls out here. Now you know the truth.

I wish I had a red dress on her and some moccasins and I would fight any old [pause] the mother squaw will not let me write devil but I will think it to you.

(All right. I got it.) [245]

I am glad. he is a - - - - - [5 hyphens written]—that stands for it.

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244. There can be no doubt of the effect on the sitter of the conditions from which she suffered, but there is no proof that this personality was the cause. Indeed there is no apparent evidence of any such personality as ever present with her. Whether it is the personality that appears later can not be determined. The statements about his madness and inability to get into control cannot be verified, as they purport to be facts in the spiritual and not the material world.

245. Allusion has been made previously to the fall and trouble with the back. It was the "fall" or throwing of the child on the floor by the drunken father that marked the beginning of the physical ailments of the sitter, and for a period, owing to an osteopathist, she suffered from trouble in the spine. The further explanation represents facts which cannot be verified by living testimony, but are entirely possible and some of them are general facts representing the actual life of the sitter, tho not evidential. She was "different

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(I understand.)

I will keep her. I wanted to tell you the other name you asked for. You are not so bad as I thought you were.

(Thank you. I try to be all right.)

You ask so many questions I was afraid you would send me off if I could not answer them.

(No, I have found in my work that I often have to ask a question to help your mind to keep what I want, so that some time the answer will come.)

I begin to trust you.

(Thank you.) [Pencil fell and pause.]

[Change of Control.]

G. P. (Good.) Yes much better than you think. Of course you cannot see what goes on on this side but must guess and gather some ideas by the way the writing changes [N. R.] changes. A spirit like that first communicator will use up more energy in two minutes than a spirit like myself or J. P. would use in two hours but the idea is to let him come and by contact and control I mean by his being controlled by a superior will force while he is in contact by that method we expect to gt [get] him into a more rational and reasonable state but he must be kept from the child even if by the same method that you would use to keep a beast away.

(I understand.)

It is not a person from the lower station of life nor one without education [N. R.] education but one with a determination to find an avenue of expression for some theories and ideas which are practically an obsession to him. Perfectly impracticable and in his normal state he would know it but he is unbalanced [N. R.] unbalanced by his desire. [246]

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and alone a whole lot", etc. It is true also that she did not manifest clear indications of psychic ability to come into contact with the transcendental. Of the statements about "a red dress on her", Dr. Prince says:

"This does not seem to be mere nonsense, but to have a point of contact with the history of the case. Margaret was extravagantly fond of red clothing and used to choose that color when she got a chance. Mrs. Prince and I well remember her ecstatic admiration of a garment purchased for Doris in which the color red largely predominated."

246. The communications of G. P. will have to pass for what they are

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I think we have made the best sort of progress much better than the way the Phinuit case was managed. [247]

(Is that man ever in a normal state on your side?)

It is possible but I have not seen any sign of it through all this series of experiments and yet he speaks in a perfectly normal way and is not in the least like a maniac. [248]

I know and so does R. H. that we have taken much time but it seemed most important as a case in hand aside from the fact of throwing light on a vast number of like cases where the inflicted [afflicted] are supposed to be the victims of some malady other than what we see so easily remedied [read 'reunited'] remedied by application of our methods.

I know about next week too and will be on hand. [Pencil fell. Hand seized mine and a pause.]

[Subliminal.]

[Jerk of hand and apparent fright.] Who is the H. for?

(I don't know. Can you tell?)

Do you know who Helen is? [249]

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worth. They neither purport to be nor are verifiable from this side. The representation of the man in mind is correct enough from the standpoint of his own communications. He had command of his intelligence and the discussion of him is entirely beyond the ordinary knowledge of Mrs. Chenoweth.

247. The allusion to Phinuit has an important interest. This was the name of the original control in the case of Mrs. Piper, and G. P. was familiar enough with him in the days when Dr. Hodgson did his work there. Mrs. Chenoweth was not familiar either with the Phinuit work or with that of G. P., tho casual conversation and possibly newspaper allusions may have conveyed a little information about the case. But she had no such knowledge as the pertinent allusions here naturally imply or suggest. Phinuit was an obsessing agent in the Piper case and he was not managed rightly by any one until the Imperator group came to take charge.

248. I asked my question because Phinuit had never been able to prove his identity and was probably an insane spirit or at least one that had lost his sense of personal identity. The answer of G. P. is most interesting. The answers to my statements by this personality previous to G. P. did not in the least indicate mental aberration, and it appears that the judgment of G. P., with a closer range of knowledge about him, leaves the matter uncertain.

249. For the significance of the reference to Helen compare Note 128. Helen was the name of a friend of the sitter who had died just about the time that the series of sittings began for this case.

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(No.) [Sitter also shook head.]

[Pause] Hm. Do you know anything about a church?

(Tell more.)

I see an empty church. It's all ... Everybody is out of it. It is empty. I see some one come out of another room, almost past a study. I don't know what it is about. Do you go to the church for anything in the week?

(No.) [Sitter nodded assent.] (But I know another person who would know, and the sitter says it is just what he does.)

Yes, that's it. He is going for something, not to preach or for service. I go more like going to a room for something else. He is a good man, isn't he.

(Yes.)

I mean honestly good. I don't mean just for his profession. [Pause] Well, they are working in that church. I know it's Christmas time. I think they are working there this minute [10.30 A. M.] with Christmas things, decorations. I see some one sweeping up something near the window. [Pause.] [250]

[Sigh.] Coming back. [Pushed the pad away. Pause, sighed. Sitter left. Rubbed face and struggled with the eyes.]

I can't wake up. [She then raised my hand to her forehead for a few moments and then awakened.]

Mrs. C. J. H. H. and Miss F. December 21st, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause. Distress and

250. Of the reference to "a church" and what was said to be going on there at the time, Dr. Prince writes: "So far as is known or is probable there was nothing of the kind that took place in the San Bernardino church that day at what would have been there about 7.30 in the morning. My janitress was almost certainly not engaged there at that hour. The Christmas decorating was not done until the following week. The decorating of the altar for Sunday was not done until afternoon and I did not enter the church until about noon. The allusion to the church as empty is inconsistent with what follows. There is a desk in the corner of the clergy-room. One passes shelves full of books on the way from the choir room into this room in the direction of the desk."

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twisting of face, and rolled head over. Pause. Straining of arm and shoulders. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

[Distress.] I am so thankful that you are taking so much interest in this child of mine.

(Thank you.)

and yet I know it is an impersonal interest and will do as I once wrote you so much good in other cases where like manifestations occur.

(Yes indeed.)

and where mothers watch over their motherless children and need the aid of wise friends on the plane [pause after starting the word and after finishing it] of physical activities. It cannot all be done from this side. if it could there would be no life of growth and no self development. all would be [pause] worked out by an unseen manipulator. No one has complete control over the people on your plane. I think perhaps if they did they could always give good evidence of their past but there is always a residuum of the personal ego left in the proper vehicle of the soul.

I do not know if I have said that quite plain enough but it is one of the first things we learn as we come to this group at this center and I tell you k... [pause] I was surprised at the statement for I had seen so much of what I considered absolute control over my baby girl. [Slight disturbance.] [251]

I am some nervous as I recite some scenes but I try to keep calm. I want to say something about S k i p p y Skippy. [Pause. Sitter nodded head.]

(Go ahead.)

a name of a pet name [P. F. R.]

(Stick to it.)

little pet of long ago. [P. F. R.]

(Yes, stick to it. You will get it.) [Sitter had nodded head.]

S kippy dog. (Yes.) do you ... [P. F. R. Pause and struggle to keep control. I held hand a moment.] [Pause.] [252]

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251. The general communications from the sitter's mother are probably made to secure good control. There is nothing in them that we can verify until we reach incidents.

252. Of the reference to "Skippy dog" Dr. Prince writes: "Margaret

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and a kind of candy I want to speak of which we used to get at a store not very far off.

(Yes, what kind of candy?) [Sitter had nodded head.]

long sticks that were broken into pieces like brittle is sometimes. I do not mean the chocolates they were rarer but the kind that lasted so long in the mouth * * [distress and P. F. R.] she knows.

(Yes she does.) [Sitter nodded.] [253]

[Pause.] and there were other things we bought there sometimes [pause] papers and pencils for things we did at home. I also want to speak of a little cup that we kept something in [pause] metal cup tin [Indian, struggle to keep control. P. F. R.] small tin that we kep kept pennies [read 'pencils' doubtfully] in ... no pennies.

(Capital. That's right.) [Sitter nodded head laughing.]

and we used to turn them out after we saved them and count them to see if we had enough for something which we wanted. We were great planners my little girl and I—

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found a lame cat in the street and adopted it and the name 'Skippy' was given to it on account of its peculiar lame gait. The leg was kept bandaged for some time. This was when the girl was about 8 years old. No dog by that name is remembered by Doris. But there was afterwards a stray dog adopted and it also was lame. Two facts make me suspect that Margaret may have called the dog 'Skippy' also. (1) She sometimes had a different name for a pet than the one employed by Real Doris or Sick Doris. After the girl came to live with us a certain canary was called 'Sporty' by Real Doris and Sick Doris, but always 'Bill' by Margaret. Another canary was known by the same name to all. (2) Margaret was inclined to employ the same name when there was a resemblance. In speaking of a possible personality like herself in another person Margaret always termed it 'a Margaret'. She presented three similar dolls severally to Drs. Walker, Hyslop, and Brashear and they were all 'Bills'. Since the dog was lame like the cat 'Skippy', it would be like her to call him 'Skippy' also and to make a secret of it, saying to the mother, 'Don't tell Doris'. The mother, thinking that for some mysterious reason of her own the girl did not wish the name mentioned in her presence, would not alter it at all. Instances of this sort happened."

253. The reference to candy, etc., receives this comment: "Literally correct. They used to buy, at a store near by, peppermint candy which had been in long sticks but broken in pieces because the candy could be had cheaper in that form. The chocolates were 'rarer' because expensive, but Mrs. F., the mother, liked them. These two kinds of candy were the only ones purchased, except creams, so far as Doris remembers."

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(Yes, that is good.) [Sitter nodded and smiled.] [254]
and we had to save some for Sunday. She knows what for.
(Can you tell?)
contribution contribution [pause] collection. [Written with difficulty.]
(Yes.) [Sitter nodded head.]
part of it for that not all [groan and sigh.] [255]
I ponder about B [pause] [purposely not read.] Bun ... [Pause and P. F. R.] bun ... bunn ... [P. F. R. and groan.] Bunny [pause and struggle.] B ... I cannot get it just as I want it.
(Take your time.)
but that too was something we talked of animal [read 'cannot.'] Animal [pause.] B o ... milk [read 'bonnets' doubtfully, as 'lk' looked like 'ts'] [P. F. R.]
(Stick to it.)
milk [pause.] B o s s y milk Bosy's [bossy's] milk. [Sitter shook head when I looked to her.]
(You mean a cow?)

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254. Respecting the statement about paper and pencils Dr. Prince remarks: "Paper and pencils were indeed purchased at the same little store and used for making paper dolls for both Mrs. F. and Doris, and to write little stories and tack them up for each other to find, etc.

"'A little cup', etc., there were really two receptacles. Real Doris's was a condensed milk tin can. She does not know what Margaret's was. Margaret wanted as many pennies as Real Doris had. Mrs. F. probably thought it one of her daughter's numerous games of solitaire. It is true that Mrs. F. and the girl 'used to turn them out and count them' to see if they had enough to buy little aprons, etc., for Doris or some 'present' from Doris to her mother. They were certainly 'great planners', holding frequent consultations with great gravity and circumstance.

"Note especially the appearance of gradually feeling the way toward the exact nature of the receptacle for the pennies, as if the memory of it grew clearer as dwelt upon. First it is a 'little cup', then 'metal cup', then the connection is made 'tin', as if to avoid the inference that it was such a cup as is usually called metal, and finally the communicator says 'small tin', and rests content. And the last form is right for the article which Real Doris had: it was a small tin.

255. The allusion to Sunday and other use of the pennies receives the following comment: "Correct. Doris constantly attended Sunday School and often church service, and always carried her penny, 'part of it for that, not all'. As above stated, some of them were for articles for Doris and Mrs. F."

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yes a little one.

(Do you mean feeding a calf?)

I mean we used to talk about a little Bossy that we saw. It may be that she has forgotten but I thought she would remember it.

(No, she does not remember it.) [Sitter had shaken head.]

[Pause.] Away from our house dear where we went once and saw the barn and Bossy [N. R.] Bossy. [P. F. R. Pause.] [256]

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256. The name "Bossy" does not recall anything to the sitter, nor does the word "Bunny". But Dr. Prince makes a lengthy comment upon it which should be recorded here.

"Here occurs another illustrative example of the difficulties of communication, because of the medium or media through which the message has to pass.

"The communicator starts to say 'Bossy' and gets as far as 'B'. The marginal notion that it is an animal that she is about to name accompanies the attempt and Mrs. Chenoweth's subliminal [?] jumps to the conclusion that 'B' is the beginning of a common name for a rabbit and starts to write 'Bunny', but at 'Bun' the communicator is agitated by the blunder and the pencil falls. The pencil resumed twice she starts with 'b' and each time the subliminal from prepossession attempts to write 'bunny', but the resistance from the spirit factor in the process interrupts the word, and the communicator's agitation causes the pencil again to fall, and the conflict going on makes the psychic utter a groan. At a fifth attempt the spirit factor starts 'B', and the subliminal factor completes the word according to its idea 'Bunny'. The agitation of the communicator, on account of the renewed failure, is evidenced by the 'pause and struggle'. Again the communicator tries, gets down 'B' and then the opposed forces seem to be at equilibrium and no advance is made. Here the communicator disclaims that 'bunny' expresses her meaning by saying 'I cannot get it just as I want it', and adds the intimation that an 'animal' at any rate is meant. After another pause the communicator tries for the seventh time and succeeds in getting two letters of the intended word through, 'Bo', but is prevented from proceeding by the obstinate prepossession of the mediating factor.

"At this juncture the communicator employs an ingenious device, projecting the word 'milk', which squelches the subliminal, as the word certainly does not suggest a rabbit. But the 'Bo milk' is not at first read and the pencil falls again as the communicator finds herself still baffled, tho by another sort of obstacle. The pencil is resumed and 'milk' repeated, this time legibly, and followed by 'Bossy' without opposition, and the two words related 'Bossy's milk'. But this might imply milk given by Bossy and Dr. Hyslop naturally asks if she means a cow. The communicator's reply indicates that the species cow is meant, but not a full-grown representation. Dr. Hyslop asks if she means feeding a calf. She had meant a calf of the age when it is fed on milk, but the word 'milk' had been employed merely as a

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[Change of Control.]

W [P. F. R. Threw it down again and a new one given. Indian.] Water Laughing.

(All right.)

The bad one came and I came too for I am going to help the mother get well and not keep scared.

(All right.)

Do you want me to come always and forever Amen.

(Yes I think it would be well and I think the man on this side will see what good you can do.)

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device to shake the subliminal loose from the 'bunny' obsession, so the communicator explains just what she means: 'I mean we used to talk about a little Bossy we saw.' Here the sitter shook her head and the communicator seems to be aware of the fact before Dr. Hyslop signifies it, for she continues: 'It may be that she has forgotten, but I thought she would remember it.'

"The incident, aside from the question of its historicity, seems to me to be another peculiarly valuable one as a study of the mechanics of communication. Its interest in this connection is contained in the fact that when the following reminder 'away from our house, dear, where we went once and saw the barn and Bossy' still fails to awaken the sitter's recollection, the communicator loses her hold on the conditions of communication and another takes her place. Even when two mundane friends meet after years of separation and indulge in reminiscences, it is disconcerting to the one who relates an incident, which is so clear in his own memory and which he thinks will be clear in the memory of the other, to find that the other does not recognize it and looks blank and doubtful. Still more disconcerting it must be to the communicator on the other side when she is sure that she is right, and is aware that the message is to be tested for evidential purposes and that a failure of recognition of an asserted incident on the part of the sitter will cause the incident to be regarded as of doubtful authenticity and feels perhaps like a person who, trying to use a defective telephone, thinks, 'If only this thing would work so that I could talk freely, I would be able to add circumstantial details which would make her remember.'

"While the incident must be set down as unverified the perfect accuracy of nearly all the reminiscent statements of this communicator, together with the fact that she does not hedge or retreat from her certainty in this instance makes it probable either (1) that Doris has forgotten the incident, or (2) that it happened to her in the personality Margaret, in which case she would, of course, not remember it directly and would not be likely to remember having heard it discussed, since there is nothing striking about it as the experience of another consciousness.

"Note that, considering the fact that there are hiatuses in Real Doris's memory, owing to the former existence of the Margaret personality, it was

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I will try and do a lot if I get a chance for I know a heap about people and the mother squaw likes me petty [pretty] good.

(Yes perhaps you can help to get good writing with Baby.)

Yes if she don't get scared herself. She has been scared and thought she might get in trouble because it made her nervous. [Indian and pause.] I will help her do some good when I get ready but I don't want them to ask so many questions.

(All right. I shall tell them how to do things.)

They ask me so much I don't care whether I answer or not.

(I understand.) [257]

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almost inevitable that there should be some unrecognized incidents. It is because this communicator almost always mentioned facts of a more or less enduring or recurrent character, known alike to Real Doris and Margaret, like those related to the cat, 'Kittybell', the swing, the pennies and many others; or acts of Margaret which left their own evidence for Real Doris to see, like the doll looking out of the window; or traits of Margaret of such nature that she would hear them discussed—it is only because of this that the unrecognized incidents are so few. The visit to the farm where the 'bossy' was kept was of an isolated character: it could easily have happened to Margaret and any mention of it in the hearing of Real Doris has left no enduring impression on her memory. Bear in mind that Doris not only did not remember that there were white roses on her mother's coffin, since it was Margaret that was at the funeral, but she also had an impression from what she had happened to hear about the flowers, that there were no roses there. Yet it proved, from utterances of Margaret at intervals of two years and from the material evidence of the flowers bequeathed to Margaret that roses were there. Therefore, it seems to me that in all sittings where a number of incidents are clearly recognized as correct, not to say a series so marvelously clear and explicit and evidential as this of Doris's mother, instead of setting down as false all those which the sitter fails to recognize or even pronounces as incorrect, as the common tendency is, we ought to allow a certain margin for the failures of memory and of information on the part of the sitter."

There is an alternative view to the one elaborated by Dr. Prince regarding the getting of "Bunny" for "Bossy", without impeaching it psychologically. The whole process of guessing and the confusion might have been by the mind of the control and not by the subconscious of Mrs. Chenoweth. We resort to the subconscious because we may not have sufficient evidence as yet that guessing and fishing are as likely to be phenomena of the control, but when the spiritistic hypothesis has once gained its right for consideration, the fact that messages come thus indirectly through a control points to the possibility that the difficulty is between the communicator and the control more than it is between the communicator and the subconscious of the medium.

257. In regard to the allusion to being scared, Dr. Prince writes: "Doris

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They never give me anything at all not even a bead and then they expect me to work for them every time I come.

(Do you wish to say what they should do in order to help you come?)

Love me. They don't. They hate me. I almost hate them but I love her and so I stay and they think because I am not an old preacher they can say anything they want to me and then I don't do anything and they ... [Pencil worn out.] [258]

(Change the pencil please.) [I gave new one, but hand held tightly to the old one and pulled the hand away to prevent me from taking it. I left it in the hand and it was held so that it would not write.]

they call me bad. I am not a C h r i s t i a n.

(I understand.)

but I love to work for God.

(That is being Christian.)

I think the Great Spirit loves me when I love someone (Yes, that's right.) and I don't like to hear so much prayers and not know much about Indians Minnehaha. [259]

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does not think that she was 'scared', but I know that she did get nervous sometimes during the work with the planchette and it may be that she worried a little. Nothing that was received sounded like Laughing Water, but she may have helped in its production without being the communicator, of course. The method was one of asking many questions."

258. The reference to hate, etc., receives the following note: "I do not know what such expressions refer to, if they refer to anything. I was not hostile to anything related to the automatic writing. Doris was inclined to think it silly, but was otherwise indifferent. Mrs. Prince's manner varied; sometimes she appeared mildly interested, sometimes mildly satirical, but was neither hostile nor cordial in relation to the experiments."

It is possible that the allusion to hate, etc., is a reminiscence of the period before Dr. Prince took charge of the girl, as Laughing Water had previously displayed much antagonism to a "preacher man" who was adequately described as not Dr. Prince, and apparently time relations have nothing to do with the incidents in the mind of Laughing Water.

259. Dr. Prince comments on the allusion to prayers: "The prayers uttered in the Prince family are very brief. Most of the praying of the household is that which Christ specially enjoined, 'closet' or private prayers."

The tone of Minnehaha's own confession of belief and ideals speaks for itself and is interesting when compared with that of the more objectionable personalities to whom she is opposed.

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[I thought it time to remove one pencil which had been held, seeing it loose and removed it from the hand, laying it on the table.]

You stole [N. R.] you stole it.

(Do you want it?)

Give it to me.

Yes. [I returned it to its place.] Give it to Baby for me.

(Now?)

Yes. That is the first present I ever had and I will use it for you tonight.

(All right.) [260]

[Pencil fell and pause.]

[Subliminal.]

[Sigh, pause, and rubbed face. Sitter left. Mrs. C. leaned head forward and awakened.]

The allusion to using the pencil tonight is to the occasion arranged for, of which Mrs. Chenoweth knows normally, and it is a sitting for Starlight with Miss F. in her sleep. But Mrs. Chenoweth does not know that Miss F. is to be the sitter. I have arranged it so that it will appear to be another person. The object is to see if Starlight can find Sleeping Margaret.

[Starlight Trance.]

Sitting at house of Dr. W————.

Mrs. C. J. H. H. and Miss F. asleep. [S. M.] Miss Crawford, stenographer.

Boston, December 18, 1914.

Dr. Hyslop and the stenographer first entered the room where a lady was lying in bed. A single electric light was arranged for use of the stenographer, near the head of the bed, and protected in such a way that the rays of the light reached the stenographer and her book, and the room was not lighted.

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260. I had arranged for a sitting on the evening of this same date and I was careful to take this pencil with me. The episode that followed in the evening was interesting.

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Dr. Hyslop then called Mrs. Chenoweth from the room below, and after she had entered the room and was seated he asked her to have Starlight control her.

Before Mrs. Chenoweth came into the room Dr. Hyslop put a cloth over the lady in the bed. He did not remove this cloth until after Mrs. Chenoweth was entranced, and then the lady turned on her side so that her face could not be seen. [261]

[Starlight controlling.]

Hallo.

(Hallo, Starlight.)

Hallo, Miss Crawford.

(Hallo.)

I am glad to see you. Did you expect to see me in this place?

(Stenographer: No.)

Ain't it funny? I know what you want.

(Do you; all right, go ahead.)

You want me to see what spirits are around, and what they are doing and what they are there for, don't you?

(Yes.)

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261. This sitting was arranged for a special reason. Earlier in the experiments Dr. Hodgson claimed that Starlight had discovered Laughing Water, and I had held these sittings from early November to date without a hint of Sleeping Margaret. As she claimed to be a spirit I had wished to have her communicate and had told her so when Doris was asleep in New York. She said she could not come when Doris was absent, but that she would try when Doris was present at the sittings. I gave her every opportunity, but not a trace of her appeared. As Starlight was said to have discovered Laughing Water, I resolved on this experiment in a manner that would prevent Mrs. Chenoweth from knowing that she was to be in the presence of the same sitter. I arranged that the sitter should stay all night at the home of Dr. Worcester. I had her go to bed before I brought Mrs. Chenoweth to the house, and I was careful to tell Mrs. Chenoweth that we were to go to Dr. Worcester's for the sitting. Besides I wanted him to see the case. After I took Mrs. Chenoweth to the house I left her down-stairs and went up to see that Doris was asleep. She had gone to bed and was sound asleep. I then covered her head and face with a large cloth so that, with the coverings on the bed, no part of her body could be seen. Mrs. Chenoweth was admitted to the room by myself and at first thought and asked if it was a sick person. I simply remarked, "That is all right, you go ahead." At no time did she see the face or hear the voice until she had identified the case as the same one we were working with in the daytime.

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I know it. You want me to talk the way I want to talk?

(Exactly.)

I would snatch that girl right in my arms and keep her away from contending influences. There is two kinds of influences, but I see Indians there, Indians right around her, helping her. It is a girl, isn't it?

(Yes.) [262]

I know it is a girl because I can see. You know I can see. I never did anything like this; it is the funniest thing I ever saw. But I see a white hand, just as white and so sick looking and it is just put right out, as though it is put right on the side of the bed there, and as if it would touch her with such tenderness and such love and sort of a—well, a beseeching look, you know, like a beseeching look. You know anything about her?

(Yes.) [263]

Well, you know anything about a man spirit that comes?

(Yes.)

Look [whispering] just like a devil.

(I see.)

Honest! Ain't that awful? Well, I see Dr. Hodgson.

(Do you?)

Yes, and I see this other one just standing there like that, you know, arms just clasped and folded like that and looking right here defiantly, as if he hardly knows what to do. You know I don't think he realized. He had ruse after ruse, you know, and playing he was this one, use this one, use that one, and now it is just like some one is just confronted, like a foiled person. [264]

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262. The allusion to "contending influences" is a coincidence with what had already been remarked or indicated in the previous records. Remember that the person had not yet been definitely identified as the regular sitter and Mrs. Chenoweth does not say this of sitters in general. In fact this is the first instance in my experience with her in which she so promptly does this or in fact has done it at all.

263. The recognition that it is a girl might be regarded as a guess, but there was no opportunity to determine it by actual vision. The allusion to a "white hand and so sick" does not identify any one with the past work unless it refers to Sick Doris.

264. The reference to a man characterized as a "devil" coincides with the communicator who G. P. said would have to be removed like a beast.

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He is here closer to me, as if he would do something, and I know he can't and the rest of the people are around and afraid he will. It is almost like a psychological influence that goes over the courage of the lady in the bed. And when he comes they get psychologized and they get scared, then they drop things and they get a hold, but not such a good hold as he had. And somebody spurs them on to do something better. There is an Indian girl.

(Who is it?) [265]

I don't know. I know she is lovely. Have you been fighting her?

(Not I.)

Somebody has.

(Have they?)

Yes. But she is all right. She is a good spirit, but she is kind of afraid of things, like somebody gets scared and they get dizzy when they don't mean to. But she is all right; she is right there; she is in her. Come on in! She is controlling her. Come on in, don't be afraid! Did you ever try to have her do good things?

(No.)

Why don't you?

(Didn't have a chance.)

Were you afraid?

(No.)

Well, she is all right. She will do good things. I don't know what her name is. It is something like Water Lily. It is something like that. I don't know what it is.

(Get that.)

Why, is it awfully important?

(Yes.)

Well, I don't know as I can, but if I could have her free, you know she is right there. She puts down her hand like this—like

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Cf. p. 421. It is pertinent also to have the reference to Dr. Hodson, tho it is not evidential. I can say, however, that I have never known a reference to him and his presence except where it had some suggestive coincidental interest. The manner of the "defiant" man is characteristic of what had been done by him and said about him in a sitting a few days prior to this.

265. The allusion to "an Indian girl" is another hit. I had been curious to see if this would be done and a little later she is recognized. I played ignorant and avoided suggestions.

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it is a—see, like a waterfall, you know, just like water falling over, and whether it is Falling Water or—or something like that. There is water to it, because I see water and then I see her and then I see her put her hand up and down like that, and then she laughs after she has shown me the water, you know.

(Yes.)

But I have not got it quite right. I think it is something like it. She is quite a good sized girl, you know she is probably ten or twelve, you know Indian girls are sometimes more mature looking than white girls are, and she looks ten or twelve, perhaps a little more than that—just a young girl. You don't know Bumble Bee, do you? She is like Bumble Bee?

(I see.) [266]

She is quite independent, but she is awfully good. But she has not got fully in. She is part in, just kind of held there, half

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266. This attempt to get the name of the Indian is most extraordinarily interesting. I wanted to see if I would get the name Laughing Water or Minnehaha. These had been given with ease and frequently through the automatic writing and with all theories of subliminal information I should have gotten it easily here. But we get names and ideas that show an attempt at the same thought. "Falling Water" is near enough to Minnehaha to show the connection, for that term is the Indian name for the waterfall in Minnesota and means "Laughing Water", but evidently the pictographic process, which is the method used by Starlight, was not adequate to the prompt production of the names I expected. We have a beautiful illustration not only of the limitations of the pictographic process in getting messages, especially proper names, but also the limitations of mediumistic phenomena. There is no excuse, on any ordinary theory of the subconscious, for the apparent difficulty in getting it here after its familiarity with the subconscious in the automatic writing, and yet it is clear that the effort was to get the same idea. In this case it was the waterfall rather than the name of it that came and this only after the remoter analogy of the water lily.

Bumble Bee is the name of a control of Mrs. Chenoweth, the control that does work in Mrs. Chenoweth's normal state and without a trance.

The reference to seeing *water* and then saying "*she laughs after she has shown me the water*", is good illustration of the method employed in the Starlight work to get names. It is by symbolic pictures. She did not succeed in getting it correctly, as the record shows, but she had the material that suggests it clearly. A picture of *water* and of *laughing* is exactly Laughing Water, but the subconscious or Starlight did not get it nevertheless, tho getting correctly the idea that it was connected with a "waterfall".

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fear, fear on this side, fear on that side, and it keeps her so she has not any freedom. I should think that would bother the girl a good deal; I should think it would be unbalanced, not quite on the spirit side and not quite on this side, do you know?

(Exactly.) [267]

That state, neither one thing or another, leaves no will, and that lack of will is the very thing that might make the girl—oh, she might fall down, she might lose her balance, she might do anything like—she is not old, the lady is not old. She looks like a lady, but she seems like a girl to me. That's the way I see her. But do you know, the funniest thing about that other spirit, he has gone 'way back. Anybody ever try to exorcise him?

(I think so.)

I think so too, because I see like exorcising him with prayer, with talk, just like aiming it at the lady, but meaning anybody who is around, you know what I mean, don't you?

(Exactly.) [268]

Well, they tried to give it to the lady—to the influences outside, in an indefinite sort of way, you know, but whoever is here they got. They are awfully nice people, and tried to do it in an awfully nice way, but they got more than they intended to. They got a bitter

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267. This paragraph exactly describes the psychic condition of the girl, so far as that can be determined. The somnambulic personality in her sleep indicates it very clearly to a trained psychic researcher.

Dr. Prince remarks of the passage: "'She is not fully in' is implied in former sittings; namely, that her control was incomplete and would be increased. It coincides with the character of Laughing Water as depicted."

268. This reference to "exorcizing with prayer" coincides with what had been said about prayer before and Starlight has not yet discovered, or does not avow the discovery that it is the same case. Compare p. 391. "Falling down" is just what Real Doris used to do when Sick Doris left. The recognition that the girl is mentally younger than her years is correct.

Of the reference to "exorcism" Dr. Prince says: "It coincides with former sittings and the facts. Exorcism was attempted by precisely the means stated here, three times within one week's time, in the early part of 1911, never afterward in any manner or sense.

"'Just like aiming it at the lady, but meaning anybody that is around' is correct. Margaret was the one I had especially in mind, but she was not named, yet the term 'evil spirit' was used and it was meant to apply to any evil influence which might possibly be at work in the girl."

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one, bitter, got a purpose sent loose. You know, let me take your hand, I want to tell you something. Are you taking notes?

(No.) [269]

Never mind, you take my hand a minute. Here's something like a work, you know, a great work, and here's a force to down it. There never yet was any great good thing that was new and beautiful and wonderful, that people were interested in, that there was not opposition. Here's that opposition that is set up here, but more and more—more people; it was not so at first, but it is more, and it is to bother and to upset the work that is bringing love and joy and peace to the world; that sounds preachy, but that is what it is.

(I see.) [270]

There is something else. Does that lady get stiff in her face, you know, set, as if her eyes were just set, not closed, but kind of stiff and set?

(I don't know.)

Well, it looks like that. It is as though it would be—right in the midst of talking or anything there would be a little rigid look, you know, and there would be a set look. That spirit has got to have proper time and proper opportunity to speak, and when it gets

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269. This paragraph is not perfectly clear. But it involves a sense of the opposition between influences affecting the girl.

The allusion to the exorcists in this paragraph receives the following comment by Dr. Prince:

"Mrs. Prince suggested one of the attempts, not the first one, and was with me nearly all the remainder of the night in our efforts to quiet the storm raised. Our intentions were certainly 'nice', but once my attempt at exorcism was conducted in a stern manner, and by way of aiding by suggestion I lifted the head from the pillow and let it fall, not to hurt but to impress her. I had two tentative theories about it at the time. (1) That there was an evil spirit at work. (2) That the personality Margaret might think herself an evil spirit.

"The reference to getting 'a better one', etc., is a possible allusion to the fierceness and obstinacy excited by the second and third attempts at exorcism, the effort to choke herself, the exclamation, 'You'll lose Doris!' etc. After the nearly all night siege to quiet things down exorcism was abandoned forever."

270. The reference to opposition in the case is correct enough, as the previous notes make clear, even to the specific statement that it was not so at first, as the sitting of March 22nd clearly indicates. Cf. p. 601.

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that the other will go away. If you have got anything bad you have got to fill it up with good and you get rid of the bad. You can't drive the spirit away, but you have got to get something else that takes hold and gives encouragement, and that is the way it is. [271]

(What spirit is it?)

What do you mean?

(That will take this other away?)

The one that is coming is Indian.

(I see.)

You let the Indian come. You know Indians can stay here and be body-guards. They are not so much stronger, but they are just interested to be body-guards. That is what this Falling Water, or whatever her name is—Water something, and you know sometimes there has been a fear on that girl's part, somebody in this part as much as in that.

(I see. Starlight, can you talk to the lady?)

You mean, talk to the spirit that has got her?

(Yes.)

[Starlight talked Indian.] [272]

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271. All this is very characteristic of the facts as known and as indicated in the notes. The "spells" and rigid conditions which the girl suffered are at least intimated here again, but in a manner which shows how fragmentary the pictographic process is certain to be when its results get through, whatever it may be in the mind of the communicator. Assume that Sleeping Margaret is correct in describing our minds as all the time like a moving picture show and we have some conception of what the psychic mind would be exposed to and the fragments of the whole which it would reflect.

On the reference to the subject getting "stiff in her face", Dr. Prince writes: "Some of the cataleptic seizures of 1911 took the form described, that is, the face would become set and the eyes would become fixed, as if staring at a single point. The stiffness had a tendency to extend more or less to other points of the body but in a minor degree when Margaret was the one out, and sometimes little, if any, stiffness was discoverable below the neck. In the case of Sick Doris the whole body was motionless, if not rigid. The seizures sometimes came in the midst of speech, but Sick Doris never continued to talk and Margaret seldom and then only in monosyllables.

"If, however, Starlight's statements apply to contemporaneous symptoms they have not been observed."

272. Readers will notice that there is another abortive effort to get the name of Laughing Water. The talking of Indian language was extraordin-

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(S. M.: I don't understand it.)

(Dr. Hyslop: See who she is talking to.)

No. [More Indian talk.] I am talking to the Indian.

(S. M.: This isn't the Indian.) [273]

The Indian is there, and I thought the Indian would come in and take her.

(Dr. Hyslop: See if you see anybody else there you are talking to now.)

You don't mean her mother, do you?

(Dr. Hyslop: No, but I suppose her mother is there.)

Yes. I don't know who that is who spoke to me. I think that is kind of another side of the woman herself, you know.

(I see.)

You know what I mean?

(Dr. Hyslop: Exactly.)

That's what I think.

(Dr. Hyslop: All right.)

You don't mind my saying so, do you?

(Dr. Hyslop: You tell what you see.)

That is what it looks like to me, you know, like my medy gets off a little, off a little, off a little, No. 1 and No. 2 and No. 3.

(Dr. Hyslop: I see.) [274]

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arily interesting. It could not be taken down and indeed we have no evidence that it was Indian. It has merely that claim. But Starlight claims to be an Indian and she began to talk to Minnehaha with extraordinary vivacity and pleasure, with great rapidity and for some little time, and ceased with a manner of disappointment at not getting a response.

The allusion to "body-guards" coincides with the use of the term "guard", as indicated in previous sittings, instead of *guide*. We found that "guard" was the term used through Doris's own automatic writing with the planchette, and Starlight had not previously known the facts.

273. Sleeping Margaret began to speak just before and continued in this last statement to indicate that she was not the Indian or Minnehaha.

274. The reference to the mother is another coincidence with the previous records. But the view that the personality she was talking with, when Sleeping Margaret spoke, was the girl herself implied that it was the subconscious that Sleeping Margaret represented. The comparison with her own subliminal states is apt. I have noted two or three stages of Mrs. Chenoweth's subliminal condition and they are different conditions merely of her own mind representing different types of rapport with the transcendental, now nearer

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Something like that, not gone quite far enough for Indian, not quite far enough for anybody to wholly control, and in that state it is almost normal state, you know, almost normal in its way, you understand.

(Dr. Hyslop: Yes.)

Funny! It is the funniest thing I ever saw. Are you frightened about it?

(Dr. Hyslop: Are you frightened about it?)

(S. M.: No.)

[Dr. Hyslop: What do you think about it?]

(S. M.: I don't think anything about it.)

Did you think you were living again on the other side, in spirit land?

(S. M.: Yes.)

And you thought you were released entirely from the body?

(S. M.: Yes.)

I don't think so. You don't mind my saying it, do you?

(S. M.: No.)

I think, if you go a little bit farther, then some other definite personality would come in and help you, so you would see just what this is, you know. It is beautiful, only it isn't just what you expect it is. This is all new to the girl, you know, not exactly new. It is unbalanced through the opposition, you understand?

(Dr. Hyslop: Yes.) [275]

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the normal and now nearer the supernormal. Accepting this view of Sleeping Margaret, she is that borderland condition of the girl's own mind, the subconscious, that is not nearly enough in rapport with the transcendental to get messages and far enough removed from the normal to make the consciousness of the body disappear. She is just balanced between the two worlds sufficiently to answer to the description made a few minutes before, and also immediately following.

275. All this is extraordinarily accurate, no matter what view we take of Sleeping Margaret. The reference to opposition and its effect and the description of the condition as an intermediate one is perfectly true, even tho we conceded that Sleeping Margaret is a spirit, for which there is little evidence, perhaps none that can be called strict evidence.

Dr. Prince remarks of the query put to Sleeping Margaret about her "thinking she was living again on the other side" that it is a curious discovery of Sleeping Margaret's opinion of herself, whether that opinion be true or

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But that girl's mother is there and sees the Indian and sees the one I don't like, and this part of the girl knows the one I don't like.

(Dr. Hyslop: I see.) [276]

Don't you?

(S. M.: Yes.)

Where are you? Where am I? Can I get up there to her? Let me take your hand.

(S. M.: You can take it if you can find it.) [277]

That is all right. You needn't be afraid of this. I am not trying to find out about her, only just to help her, you know, it is kind—it is half way in, not wholly. If she could go a little farther off, then the Indian would come and she would be all right. That is what I see. There is nothing to be afraid of,—a little time, a little patience, and brings the other people in, and you have got a good case, do you know?

(Dr. Hyslop: I understand.)

That is what I see. That is all right. I won't hurt you. You aren't afraid of me, are you?

(S. M.: No.)

You aren't afraid of anything, are you?

(S. M.: No.)

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not. The records of Sleeping Margaret's statements abundantly prove this fact.

"It is not certain in my mind what the statement, 'This is all new to the girl, you know not exactly new', means. I only offer the following data: (1) The Sleeping Margaret states (by which I mean states when she could freely converse) had been in existence at least since March, 1911, and Sleeping Margaret says that she could have talked at any previous period, if there had been any one who understood the case, so that she would have felt inclined to talk. (2) It was 'new' to Real Doris, in the sense that only two weeks before this date she discovered the existence of Sleeping Margaret (on November 30th)."

276. It is not indicated who the person is that Starlight "don't like", but we may suppose it is the man to whom reference was made. "This part of the girl" is a phrase that evidently refers to Sleeping Margaret, but there is no evidence of any acceptable character to show that she knows anything about this unwelcome visitor, and it is a fact so much in favor of the view that Sleeping Margaret is the subconscious of the girl.

277. When Mrs. Chenoweth's hand reached for that of the girl I noticed that Sleeping Margaret could not move the hand, tho there were signs of effort to do so. I had to help move the hand so that Starlight could get hold of it. But Sleeping Margaret had no difficulty in moving the vocal organs.

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You are all right. But you are what I call No 2. This is what I think.

(Dr. Hyslop: All right.) [278]

That is what looks to me, Dr. Hyslop. If I was telling you what I see, this is No. 2, then No. 3 would come, and then spirit. I think it is just progressive stages. There is a lot for her to do. She is a psychic—such a wonderful power! This was produced by fear and psychological effect of somebody out there who thought they were just going to get in and spoil things. It is not obsession on his part, did you think it was?

(Dr. Hyslop: I want to know.)

I don't think so. What I call obsession is somebody comes in and uses you just as he pleases, and not good. That is what I call it, not always bad obsession. Of course one can be obsessed with good, but I don't like it either way.

(Dr. Hyslop: I understand.)

But I make it just a little more patience, little more time, and you get a balanced condition—nothing to do with physical, nothing to do with anything but psychic state, and by and by something comes, the Indian comes, because I see her take her.

(Dr. Hyslop: Yes.) [279]

[Talks Indian.] While she is in that state she is kind of set. My medy goes easy from one state to another, glides. She gets

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278. No. 2 with Mrs. Chenoweth is the first subliminal which I have sometimes marked in my records. The whole discussion of the case at this point represents it correctly in psychological terms. "Half in and half out" is just the condition of the case and it explains the small amount of evidence for the supernormal that has come through. No. 3 is the deeper subliminal which has rapport with the spiritual world.

279. The denial that this is obsession, evidently referring to the man, is most interesting, because there has been no superficial evidence of such a personality in Doris. But as to the psychic development of the girl Dr. Prince remarks:

"This seems correct, if it refers to Doris's psychic development. As judged by the automatic script she seemed to get to a station and to stay there. There seemed to be some obstacle to further advance and that was recognized in the script itself, which said that the difficulty was on the spirit side (which is consistent with the statements in the sittings that there had developed spirit opposition which the friendly group was striving to overcome). The prediction that 'by and by something comes, the Indian comes',

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to a station and stays there—don't move on, and she has got to have more flexibility and ease to glide on.

(Dr. Hyslop: I see.)

Why, she must be the same one who has been out to my medy's house.

(Dr. Hyslop: How did you find that out?)

Because I see the same Indian. I have been in the room sometimes and seen her. I didn't know her at first in this place, it is so different. Oh, she is all right. I have been in sometimes looking at her.

(Dr. Hyslop: Yes.) [280]

I want a name for this one. Has she got a name for herself?

(Dr. Hyslop: Get it if you can.)

(Pause.) I don't see it. (Pause.) I don't see it.

(Dr. Hyslop: All right.)

I can't seem to get it, you know. She is not cross, is she?

(Dr. Hyslop: No.)

Look! This is an improvement over some things that have been, you know.

(Dr. Hyslop: Yes.) [281]

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coincides with the frequent intimation in the foregoing automatic sittings that Laughing Water was to be the means of development of Doris's psychic power and with the writing received in her home which stated that the conditions on the other side would improve and that messages would get through more clearly."

280. It is here that Starlight discovers that the subject is the same person that had been at the sittings. There was no possibility for Mrs. Chenoweth normally to know this, unless we suppose that her subconsciousness remembered the voice in the one sentence which the sitter had uttered six weeks before when saying that her mother had died of pneumonia. She had remained absolutely silent after that, unless a word or two had been uttered which the record would show. But that is the only possibility of normal information.

Perhaps it might be said that the promise at the sitting in the morning, made to Laughing Water that she might write with her pencil at the sitting could be made the basis of a subconscious inference to the identity of the subject in bed. But on that supposition the discovery should not have been postponed till this time and there should have been no surprise at the discovery. Besides it all comports with the statement by Starlight that she, Starlight, was not always present at the morning sittings.

281. The allusion to this being "an improvement over some things" re-

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But they haven't got it completed yet. That is what I see.

(Dr. Hyslop: That is all.)

You want me to go?

(Dr. Hyslop: Yes, that is all right. Thank you very much.)

You are very welcome. You want me to go while my medy's in the room?

(Dr. Hyslop: Oh, yes, that is all right.)

All right. Her name doesn't begin with "A", does it?

(Dr. Hyslop: Not that I know of.)

I mean the name she gives you, the name they call her.

(Dr. Hyslop: No.)

I saw "A" there, and I thought perhaps that was for it. I will try and find out some more about her after I go out, and then if I do I will tell you about it at my medy's house some day.

(Dr. Hyslop: All right.)

All right. Good-bye. [282]

(Dr. Hyslop: Good-bye.)

Good-bye, Alice.

(Stenographer: Good-bye.)

[Mrs. Chenoweth then passed out of trance and left the room.] [Present Dr. W——— J. H. H. and stenographer. Sleeping Margaret speaking.]

(Dr. Hyslop: Well, what do you think, Sleeping Margaret?)

Let her find out more. [283]

(Dr. Hyslop: Do you know who is to do some writing tonight?)

No. Was I?

(Dr. Hyslop: No.)

---

ceives the following comment by Dr. Prince: "If this refers to Doris's former dissociated condition, the statement is certainly correct. If 'they' means spirits, I may mention that the planchette script maintained that the meeting of Doris with the Princes, which was the signal for the beginning of the improvement, was brought about by two named spirits, one of whom figures in this series of sittings and the other does not."

282. Dr. Prince remarks on the initial "A." that it has no known significance or relevance to Doris.

283. This demand for Starlight to "find out more" is quite clever and consists either with a perplexed mental state on the part of Sleeping Margaret or with the assurance that Starlight is wrong.

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Who?

(Dr. Hyslop: Someone else was. Weren't you present at the sitting today?)

No, I was not there.

(Dr. Hyslop: You don't know what happened?)

No. Tell me.

(Dr. Hyslop: Why, do you know anything about Laughing Water?)

Yes, I know about that.

(Dr. Hyslop: She was going to write.) [284]

Then all right. I had a hard time keeping her asleep while she was talking. She wasn't used to that, you know.

(Dr. Hyslop: All right. If Laughing Water wants to write I will give you a pencil.)

Where is her own pencil?

(Dr. Hyslop: I don't know where—what she did with it.)

Well, Doris thinks it is in her pocket-book, so you can get it. It is hanging on the door there.

[Dr. Hyslop went to the door, found a bag, took out a pencil and handed it and a pad to Sleeping Margaret.]

[Pause.] [285]

(Dr. Hyslop: Is she trying to write?)

No, she don't seem to be.

(Dr. Hyslop: Perhaps we had better stop, then.)

All right. I will put the pencil away.

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284. There is a curious combination of alleged ignorance here and of knowledge. If Sleeping Margaret is the subconscious of Doris she should have known what happened at the sitting in the morning, and if she is not the subconscious; that is, if she were a spirit, she might claim ignorance, which she does until she understands me, and then she knows about Laughing Water. The limitations of her real or apparent knowledge are consistent with the claim that she is a spirit, but not evidence for it.

285. Note 260 explains what is meant by asking for the pencil. I had agreed to have Laughing Water write at the night séance and had brought a pencil, according to her request, for her use. No writing occurred. But later I learned an interesting incident which showed that she did not have in mind automatic writing through Doris, but through Mrs. Chenoweth and that there was an evident attempt at this down-stairs while Mrs. Chenoweth was waiting for me to call her up-stairs.

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(Dr. Hyslop: Put it in her bag. I will let Dr. W———— come up now, shall I?)

Yes. You will come up too?

(Dr. Hyslop: Do you want me?)

Yes.

(Dr. Hyslop: All right. I will.)

[Dr. Hyslop then left room and returned with Dr. W————.]

(Dr. Hyslop: Sleeping Margaret, here is Dr. W————, who wants to talk with you.) [286]

All right.

(Dr. W————: Do you remember me at all?)

Yes, I saw you today.

(Dr. W————: Did you see me today?)

Yes.

(Dr. W————: Do you remember when you go away, anything that happens during the night?)

Oh, yes, I am here all the time unless I choose to go away.

(Dr. W————: Are you here during the daytime?)

If I am here.

(Dr. W————: Do you stay with her most of the time?)

Most of the time when she is here.

(Dr. W————: Do you love her?)

Yes.

(Dr. W————: Help to take care of her?)

Yes.

(Dr. W————: Is she well?)

Oh, yes, she is well.

(Dr. W————: Is she going to stay so?)

Oh, yes.

(Dr. W————: Has the clergyman helped her?)

Yes, they are.

Dr. W————: Is his method the right one?)

Yes.

(Dr. W————: Does he recognize the method of spirits?)

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286. Dr. Worcester's interest in witnessing Sleeping Margaret's performance was to ascertain whether she was the subconscious of Doris or had any evidence for her claim to being a spirit. The questions and answers, after that explanation, must interpret themselves.

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No, he doesn't.

(Dr. W————: Do you suppose he will?)

I think he will.

(Dr. W————: Where do you go when you leave here?)

To my own place.

(Dr. W————: Is there any other person you are interested in here this way?)

No, I am not.

(Dr. W————: Can you tell anything about your own place?)

It is a place where spirits like I am that guard all the time, and go out and hold people. It is a lower plane.

(Dr. W————: Have you friends there?)

No, friends go up to the other place.

(Dr. W————: They go higher?)

Yes.

(Dr. W————: Does it keep you on a lower plane?)

Yes.

(Dr. W————: You are willing to do that?)

Yes.

(Dr. W————: Do you know everything she thinks about?)

If I am here, sometimes, if I want to, I can see her thoughts.

(Dr. W————: How do they appear to you?)

They look like moving pictures do to you.

(Dr. W————: You can roll them back, so to speak?)

Yes.

(Dr. W————: Does everything we think remain in our minds that way?)

Yes.

(Dr. W————: They look like pictures?)

Yes.

(Dr. W————: The next world—is the next world after death apparent?)

I don't know about that.

(Dr. W————: Can people in that world tell what you are thinking about and see what you are?)

I don't know about other ones; I can see.

(Dr. W————: How do those spirits appear to you that you come in contact with?)

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Those that are passed out look like lights.

(Dr. W————: Do you distinguish their features and forms?)

No.

(Dr. W————: Can you associate with them?)

Yes.

(Dr. W————: Talk with them?)

Yes.

(Dr. W————: Tell your experiences?)

Yes.

(Dr. W————: Enjoy their society?)

Yes.

(Dr. W————: Are you happier in that world?)

I don't remember when I was in this.

(Dr. W————: You don't know how long ago it was?)

No. I have been with her about twenty-two years.

(Dr. W————: Ever since she was born?)

Ever since she was three years old. She is twenty-six.

(Dr. W————: You have no memory behind that?)

No; I have only a memory of being sent to take care of her.

(Dr. W————: You don't remember your own family?)

No.

Dr. W————: Or where you lived?)

No. But I have kept her from getting run over, kept her from getting hurt, guarded her against fire.

(Dr. W————: Have you had to guard her against other spirits?)

No, not spirits; people on earth.

(Dr. W————: Have there been other spirits in her except you?)

I didn't know there were. Dr. Hyslop, I couldn't see Starlight, as they call her, or I couldn't see Laughing Water, so they must be on a higher plane than what I am. There is all sorts and all kinds and I suppose the higher can see the lower, but I don't know whether they can.

(Dr. W————: Can she tell when you come to her?)

No, she doesn't know anything about it.

(Dr. W————: Is she always asleep?)

Yes.

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(Dr. W————: Have you ever come to her except in sleep?)

No. Oh, I came first Saturday I was here and wrote a note to Dr. Hyslop and scared her most to death. Oh, I will do it again very soon. I can in emergency cases come.

(Dr. W————: Would she know if you came?)

Oh, yes. That is, she would know if I let her know, if I wrote a note or spoke. She doesn't know I come and go.

(Dr. W————: Will she remember anything about this conversation?)

No, she doesn't remember anything. It is her lifting her hands, and that is because it is unusual; otherwise it is just like she is asleep.

(Dr. W————: It isn't you who move her hands?)

No.

(Dr. W————: You have no control over her body or her mind?)

No.

(Dr. W————: You can use her lips to speak?)

Yes. Oh, I can shake her head.

(Dr. W————: Do you know how much longer you can stay?)

As long as I want to. When I give proof I will go.

(Dr. W————: What do you mean by giving proof?)

Proof that I am a spirit.

(Dr. W————: How would you give that?)

Well, I had a plan made out. It has not worked yet so I don't know. It doesn't seem to work, so I will have to try something else. You see I can't leave her long enough when she's away to do anything, because everything is so new and strange and she is lonesome.

(Dr. W————: Of course.)

I will have to turn around again.

(Dr. W————: Do you stay with her all the time she is asleep?)

Yes, all the time while she is here in Boston or New York.

(Dr. W————: If she were quietly sleeping all night, would you stay here?)

If I was home, I wouldn't. Just as soon as she is asleep I go away.

(Dr. W————: But here you stay?)

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Yes, because she is new.

(Dr. W————: Does she generally sleep soundly all night?)

Yes, all night long.

(Dr. W————: Can you help any other person?)

If I was sent.

Dr. W————: Who would send you?)

One higher up,—a man.

(Dr. W————: Do you know who he is?)

No.

(Dr. W————: Did he send you in the first place?)

Yes.

(Dr. W————: He had authority over you?)

Yes.

(Dr. W————: You would obey him?)

Yes, I can't leave until he tells me, when the work is done.

(Dr. W————: How would you know when your work is done?)

My purpose is to stay with her and take care of her when she is away, and when she goes back on the ranch again and she doesn't need me I can go. Dr. Prince allows her to do what she pleases. All she pleases to do is to work, and she can be left alone.

(Dr. W————: Do you wish to convince Dr. Prince?)

Yes.

(Dr. W————: Which do you think more important to convince, Dr. Prince or Dr. Hyslop?)

Dr. Prince.

(Dr. W————: Why?)

I can't convince him very well.

(Dr. Hyslop: I am already convinced, am I not?)

Yes. No, I could give you proof that he wouldn't take, because you understand more than he does about those things. For instance, if Mrs. Chenoweth would write my name, he wouldn't take that for evidence, because he would think it was something else. It would have to be something more than my name he would expect, I guess. I called him one night. He is half inclined to disbelieve it.

(Dr. W————: How did you call him?)

He was sound asleep. I called real loud. He jumped out of bed; he asked mother if I called him, and mother didn't know, of course. He is not satisfied with one illustration. He wants more.

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(Dr. W————: Did you ever do it again?)

I have not tried.

(Dr. W————: Could you tell me your name?)

Shall I?

(Dr. W————: Yes.)

Sleeping Margaret. That is not a good name, because they think it is Margaret asleep, but I am not. Margaret was another one.

(Dr. W————: You had no connection with her?)

No.

(Dr. W————: How did you know about her?)

I could see what she did. I could see what the other personalities did.

(Dr. W————: Was Margaret a spirit?)

I don't know. I don't know about sick Doris.

(Dr. W————: She doesn't come.)

No, she has gone. Sick Doris has gone, Margaret has gone.

(Dr. W————: Was Margaret bad?)

No, she was just a real mischievous girl.

(Dr. W————: How old was she?)

Ten years old. Did you notice that about the Indian, Dr. Hyslop?

(Dr. Hyslop: Yes.)

It coincides, doesn't it? That is just about her age.

(Dr. W————: What sort of things would Margaret do?)

She would tear up her clothes, and when she wanted a thing, she wanted it. Dr. Hyslop had some experience with that,—not quite as much as Dr. Prince. She wanted to give presents all the time.

(Dr. W————: Would she ever hurt?)

Oh yes. She scratched her, spit at her and bit her, and would pull her hair out, pull her nails out. She has got several digs on her nails now,—nothing great. She set her on fire. I woke her up when she was all burning.

(Dr. W————: That is worse than mischievous. That is worse than rascality. I am very much obliged to you. It has been very interesting to talk to you. I had better open your window, shall I?)

Yes. She is used to having the windows open.

(Dr. W————: Possibly we had better draw this counterpane. It would be more comfortable. Good Night.)

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Good Night.

Mrs. C. J. H. H. and Miss F. December 22nd, 1914. 10 A. M.

[Subliminal.]

[Sigh. Long pause. Sitter admitted. Pause. Sigh. Long pause. Groan and long pause and reached for pencil. Groan and pause.]

[Automatic Writing.]

God bless you and how my heavy heart is lightened and now I may feel easier for my Baby. [Pencil fell, hand relaxed, pause. Indian, and reached for pencil. When it was given the hand tried to take it between the first and second fingers, rejected it and I put it between first and second fingers, thinking the mother wished to continue, but it was changed to the normal position between the finger and thumb. [287]

[Change of Control.]

Minnehaha [very slowly written.]

(Good morning, Laughing Water.)

Now do you believe me.

(Yes, why do you say that?)

Somebody saw me and will help me get strong enough to do what I want to. I wanted to write but you did not put the pencil in my hand.

(I though you wanted to write with the hand of Baby and so I put the pencil in her hand when she was asleep and it did not write.)

[Mrs. C. told me after the experiment last night that, while sitting in the room down-stairs, she felt like writing and that if she had had a pencil she would have done it.]

I could not get into her brain box [' x ' carefully crossed.]

(All right. Did you mean yesterday, when you mentioned it, that you wanted to write with Baby?)

I wanted to tell you something when Baby went to bed and I thought I had to write it.

287. I learned from the sitter that her mother always held her pen between the first and second fingers. This phenomenon occurred a number of times when the mother tried to write or sometimes when it was apparent that she was aiding some one else to communicate. Cf. pp. 350, 360.

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(I intended that you should have the chance ...) [Writing went on.]

and I thought I could get into the box ['x' carefully crossed] if this box ['x' carefully crossed] was there.

(I see. Go ahead.) [288]

I did not know that I could speak but I heard an Indian speak through a pale face and she told me afterwards that she helped sad and sick and sinful pale faces by talking through the 'box' ['x' carefuly crossed] and that I could do it and I think I would like it for it is easier to talk than to write for it is hard to think and spell words. I found the box ['x' carefully crossed] down where the Mooses are and tried to write.

(Yes ...) [Writing went on.]

but she was different and was not asleep. [289]

(I understand. She told me she wanted to write down here, but had no pencil or paper for it and could not do it. I suspected you were trying.)

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288. I referred to this episode in Note 285. It had been my expectation that Minnehaha would write through Doris, and I brought the pencil with me for that purpose. I left the writing pads with Mrs. Chenoweth down-stairs rather by accident than purpose and she afterward told me, as explained by a contemporary note in the record, that she had felt like writing while waiting to come up-stairs, but had no pencil for it. Hence it was correct enough that I "did not put the pencil in her hand". But the fact that the whole matter had been arranged at the morning sitting in the automatic writing permits the critic to regard it as a subliminal episode. It would be just as easy to suppose that the subliminal had interpreted the arrangement as for itself and thus began to manifest when Mrs. Chenoweth was waiting. It is, however, not natural for any subconscious work that I have observed, to find her use "brain box" for her head, tho we cannot say that she would not or could not thus impersonate an Indian.

289. There were several large mooseheads on the wall of Dr. Worcester's room where Mrs. Chenoweth sat waiting for me, and she herself admired them, as she afterward remarked to me. She, of course, was not in a trance, but in her normal state. But the subconscious should not say "asleep". Mrs. Chenoweth always calls it normally a trance. Spirits see little difference.

The statement that she, Minnehaha or Laughing Water, "heard an Indian speak through a paleface" is extraordinarily interesting. It seems to imply little knowledge of Starlight by Minnehaha. Indeed it is possible that she knew nothing whatever of her. The fact that Starlight discovered her in connection with the girl does not necessarily imply that Laughing Water had seen or known Starlight, tho it is quite natural for us to suppose this acquaint-

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She did have paper that was a lie she told you. It was in her lap on the black blanket. you gave it to her for me and she would not go to sleep and you forgot the pencil. I gave it to you.

(That was Baby that had the pencil on the blanket, not the box you are writing through now.)

No sir it was the black blanket.

(All right.) [I here supposed she might have had some paper about her person] box ['x' carefully crossed] had her paper but you did not give the pencil.

(All right. I understand, and it may be she had paper, but she said to me she had no pencil to write or she would have done it, and I inferred that she had no paper.)

You ask her and if she says she did not have paper I know she lies for I saw you put it on her blanket.

[I recalled at this point that I had left the pads with Mrs. Chenoweth when I went up-stairs to see if Baby was ready and to tell her not to mention her name Sleeping Margaret to Mrs. C. when she came up.]

(All right. I remember now that I gave the pads to her to watch. It is I that was doing the lying because I forgot.)

You beter [better] not lie to Minnehaha. You do not want Laughing Water to forget things she does and you are bad to forget and make me call the white box ['x' carefully crossed] a liar.

(Yes, I apologize, but I had wholly forgotten what I did.)

I thought you put them there for me to write.

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ance. Here, however, whatever is true of the past, Laughing Water seems not to have known who Starlight was, and Starlight's surprised manner and sudden attempt to make herself understood in Indian language left the impression that she did not recognize Laughing Water at first. Evidently also Laughing Water did not know what control, "talking through a paleface", was and she seems only to have heard, not seen, Starlight. Are there conditions in which spirits know nothing more about each other than we do of them? This is apparently implied by the passage. Moreover it seems to indicate that Laughing Water did not know what "talking through" another person was. The statement coincides with the previous assertion on the part of Starlight the evening before that the girl was not in a proper condition for control. If she received transcendental influences it was only in the subliminal stage in which she did not know of their occurrence.

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(No, I was afraid I might forget to take them up-stairs and so gave them to the white box.) [Really I had no need of leaving them there.]

Now you know.

(Yes perfectly.) [290]

I can see some things and I will help Baby but I think it would be more fun to do what Sunbeam [Starlight] does than this hard work. Sunbeam [Starlight] touched Baby and spoke to the other pale face and to you.

(What other pale face?) [Thinking of Sleeping Margaret.]

that squaw that made marks. [The stenographer.]

(All right. I understand.) [291]

you thought I meant the one on the bed near Baby.

(Who was on the bed near Baby?) [I was sitting on side of the bed near Miss F.]

You know.

(Well, I am not sure whom you mean yet.)

Mother squaw trying to take Baby over with her. She always tries that every time Baby sleeps. She has done it ever since she was put in the ground.

(Who prevents it?) [Thinking of Sleeping Margaret.]

It is not time for Baby to die and I spose [suppose] God wont let her die but the Mother squaw cried when she left Baby alone in the world and ever since she has tried to keep her from bad and harm and when she goes to bed she stays near her and watches and tries to take her over here but she does not know how to take her and send her back in the morning. If she will let me do it I will not hurt her Baby and I will send her back.

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290. This whole episode of the attempt at automatic writing and the misunderstanding is most interesting. I was wrong, as the record shows, in saying that Mrs. Chenoweth said she had no paper. As explained I had put it in her lap myself, and she had said she had no pencil. The phrase "black blanket" refers to the cloak which Mrs. Chenoweth herself wore. It is easy to explain the whole passage by subliminal impersonation based upon normal knowledge, especially the reference to the mooseheads, and I do not care to dispute such an interpretation. But we should expect the subconscious to say "cloak" and not "black blanket".

291. Mrs. Chenoweth knew well enough normally who the stenographer was, and has never spoken of her in this manner. She always speaks of her as Alice or as Miss Crawford in the subliminal and in the Starlight work.

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Sunbeam [Starlight] told me how and I am going to try if you will tell the mother squaw to let me.

(All right. Who is it that talks when Baby is asleep?) [292]

I don't know as it is anybody but Baby with mother squaw and some people all around thinking at once. I know what you mean. You mean the one that talks as if Baby were dead or away.

(Yes, tell me about it.)

You know what that is.

(I am not sure.)

Baby's spirit and people around [pause] sometimes making her say things that they don't mean to.

(I understand.) [293]

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292. The whole account of the case in this passage represents ideas that could not have been normally acquired in this instance, tho the facts or statements are not verifiable, save in one respect. It is true that the girl has this somnambulic sleep every night so far as the evidence goes. Assuming that sleep is as it is represented here; namely, as leaving the body, the superficial evidence would be that the statements about the girl's condition in it are correct. What is said also consists with all that has been said before about the relation of Laughing Water to the case.

293. There is no evidence that would identify Sleeping Margaret here. Dr. Prince makes the same observation. But then there is no claim made that it was anybody talking or speaking in sleep except the subconscious of the sitter herself, possibly influenced by the thoughts of persons or spirits about her. The reference to this unconscious communication on their part is interesting, tho not verifiable, as it purports to be events on the "other side". But all that is said is perfectly consistent with the view affirmed that the speaker in the sleep the night before was the subconscious of the girl. Whether this is true or not remains to be proved.

The reader can remark that I wanted to get some hint of what Sleeping Margaret was, and also Margaret. But nothing was accomplished to prove that Sleeping Margaret was a spirit or to prove the identity of Margaret with Laughing Water. The verdict that Sleeping Margaret is the subconscious is clear, but is neither proved nor in any way identified with the communications purporting to come from Sleeping Margaret as an alleged spirit.

The statement that the talking in sleep by the sitter was "Baby's spirit and people around sometimes making her say things that they don't mean to" is a most interesting summary of what I had worked out from the evidence in years of experiment. I had not mentioned a hint of it to Mrs. Chenoweth and do not know that I have ever published it, tho it may be implied in my theory of the relation of the subconscious to communications. The main

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[Pause.] I am through for today Amen.

(Thanks.) [Pencil fell. Pause and picked up pencil and resumed writing.]

You want her to stop that business.

(Is that a question or a statement?)

do you (I do not know yet. I should have to ask some of the other spirits on your side before I feel sure.) [Pause] I will tell you what I Minnehaha thinks some time. [Pencil fell, Indian, distress and pause. Hands rubbed neck, sitter left, pause and took my hand and awakened.]

Mrs. C. J. H. H. and Miss F. December 23rd, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sigh as I plaeed her hand on the pad. Pause and then sitter admitted. Long pause. Sigh, pause and very slight noise like a groan. Pause and reached for pencil. Pause.]

[Automatic Writing.]

R. H.

(Good morning.)

I do not feel that you can go away without some word from me direct [N. R.] direct.

(Thanks.)

I have been so much encouraged by the experiments and have been watching so carefully the outcome of the work that I trusted your good sense that my silence was ... [pause and hand went back to erase 'silence' and possibly more] that you would know that my silence was only because it seemed best to make no breaks in the continuity of the writing.

---

point is that the case is conceived as not one of spirit control in the usual sense; namely, as that of the spirit directly talking through the organism, but talking from messages transferred to the subconscious or from stimulus exerted upon it without transmission. That spirits unconsciously influence this subliminal state is exactly what I have inferred from the occurrence of certain phenomena during communications, and it will explain much in the present case. She is merely in a state that will receive impressions like a photographic plate instead of being subject to the will of the spirit, as is the case in proper control.

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(Yes, I understand perfectly.)

I have much to say when possible about this and similar cases and if we are permitted to undertake more of this sort of work I am sure the world will see the part of God in the undertaking. It is psychology plus spirits.

(Exactly.)

and a suggestion to the normal mind supplemented by knowledge on our side about affairs and a co-operative work established will work marvels.

(Yes.)

[Pause] I do not know how to tell you in few words our satisfaction and our regard for your compliance [N. R.] compliance with our request to make arrangements for continuous work.

(I wish it could be that all the time, but ...) [Writing began.]

and so do I as you well know for I have so often said so.

(Yes.) [294]

I will withdraw as the other people are so eager to get the pencil.

(Yes, will it be necessary to have the lady present any more?)

Perhaps not and yet a little later I may wish to have her again as there is a suggestive [read 'suggestion'] suggestion and a power in it which may react in the sleeping state and help to repel the suggestions of those we do not want and invite the suggestions of those we do. You se [see] distance does not play any part in a sleeping subject. The suggestor may be far far away and the protection [written 'potection'] is in having a suggestor of stronger and more harmonious power.

(I could bring her the next week and then the following if that will enable you to accomplish your work.)

You could not make it the entire week of next week.

(Next week is the week of Xmas and the light has a plan for Sunbeam [Starlight.])

That is this week.

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294. The reference to "continuous work" is to the holding of sittings through the week, as they had previously been held only for the first half of it.

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(Oh yes. I pay no attention to holidays. I can come the whole of next week.)

Do it by all means.

(All right.)

If [Read 'to' and after dissent 'no'] the light ... If ... has other sitters ask her to kindly re-arrange as it is most important for this case.

(I shall do so.)

Thank you. R. H. for the group who se [read 'who see'] whose members are gratified [read 'grateful' and hand pointed till corrected] and do remember that Christmas is a day of wishes for joy for you and yours. [Pencil fell.]

(Thanks.)

[Change of Control.]

[Sigh twice. Pause and reached for pencil. Pause.]

Laughing Water [written very slowly.]

(Good morning, Laughing Water.)

You are going off.

(Yes for a few days and shall come again and be glad to hear from you.)

I am going to write a lot to you and so is some one who will help Baby. We are not going to spoil all her life in a hos ... [I refused to read as the hand paused] hos ... [Indian and I still refused to read as hand paused] h o s p i t a l.

(All right.)

You know what I mean (Yes I do) and we do not want her watched so hard all the time.

(Who does that?)

The woman.

(What woman is that?)

The woman who is always looking in. You know the woman who takes a lot of things in her hand sometimes and goes into another little room.

(Not recognized yet.) [Sitter had shaken head.]

Don't you know that woman who works around all the time and watches [N. R.] Baby ... looks [N. R.] looks at Baby.

(The description is not yet recognized.) [Sitter shook head.]

I saw a woman watching baby.

(Do you know when?)

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yesterday. (On your side? That is a spirit?) no on yours in a house. You know where Baby lives.

(You mean the relative.)

Yes. (Do you know her name?) She watches Baby and wants to do something but cannot. She is good but I am better for I can do more.

(Would it be better for Baby to stay away from there?)

I am not the one to say that but I would like to see her away from there till I get in good and then I can show her a different Baby.

(I understand. May I ask another question?)

Yes.) [295]

(Do you know the name by which Baby's spirit is called when Baby is asleep?)

I can find out.

(All right, do so.)

and tell you all about it [distress]. You know something about it now.

(Yes I do, but it makes the matter so much better for our work to have you on your side tell the name.)

I always forget that. M [pause] not M [pause] M [with a stroke at another letter] not M You do not mean Baby's name.

(No, not Baby's name. I shall want to get that again.)

[Pause] M [pause] M a ... M a ... [long pause] M a .. [groan] M a r [pause] g ... [pencil fell and reached for my hand a moment and then for the pencil] no you know Margaret No. 2.

(Yes, there is a little more to it yet.)

Margaret [pause] double.

(Yes double.) [296]

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295. The only identification possible in regard to the woman referred to is the Aunt Louise with whom the sitter was staying during this work. The statements fit her and the fact that the sitter was staying at any such place was wholly unknown to Mrs. Chenoweth.

296. This long passage about the two Margarets is very interesting. The reader of this case will already have learned that there were two personalities with the name of Margaret, one with the prefix "Sleeping". I wanted to ascertain if they could in any way be identified without a hint from myself.

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[Pause] B [pause and P. F. R. while hand held mine a moment.] I know what you want.

(Yes, you will get it in time. I shall be patient.)

Good old man you are. (Thanks.) [Pause] M [pause] argaret's mother knows that she took [N. R.] took the name because she had to make a difference and she talks like Margaret. [297]

(Now who is this Margaret you now mention?)

You know Mother don't you. (Yes.) [Pause] Well I told you Margaret second.

(Yes, there are two Margarets there.)

Yes and one is with you and one here.

The recognition of two of them here is made without any hint from me or any previous normal knowledge of Mrs. Chenoweth.

The expression "Margaret double" has an interest of its own. "Double" was used once before with another name in connection with an effort to get my brothers' names. But it was through Mrs. Smead and not Mrs. Chenoweth, and, to note, interesting it was Dr. Hodgson that purported to put it through Mrs. Smead, and Dr. Hodgson had just purported to communicate here before Laughing Water appeared. I had two brothers, as explained in *Proceedings*, Vol. VI, Am. S. P. R., by the name of Robert, and there was an effort to give me the fact through Mrs. Chenoweth and they finally got it that I had two brothers by the same name. The attempt was made to effect a cross reference with the fact through Mrs. Smead and it would have failed but for Dr. Hodgson's intervention with "Hyslop double" that made the point evident. The resort to the same form of phrase here in such close proximity with a similar effort at a double name has its interest. Mrs. Chenoweth had seen Vol. VI of the *Proceedings* and may have noticed the incident, but she knew nothing about the two Margarets.

297. The letter B is the initial of the real name of the sitter. As soon as this came Minnehaha discovered that it was not given in full and evidently was trying to satisfy me that she knew what it was, tho she could not get it. The name is a very peculiar one.

Of the reference to "Margaret's mother" it is interesting to note that there is some confusion in it. So far as "Margaret" is the name of the secondary personality of the sitter we can speak of Margaret's mother and that is probably what is meant. But Dr. Prince's note makes the remainder of the passage clear.

"'Margaret's mother knows that she took the name because she talks like Margaret', is ambiguous, but if it means that Mrs. F., the sitter's mother, used to employ the name for herself when she had to make a difference, that is, talk in a manner to suit Margaret, when the latter was out and when at

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(I understand.) [298]

[Pencil fell and hand seized mine a moment and I inserted the pencil.] And one took a name other name to make folks know that Margaret was dead and then dead Margaret got mixed [N. R.] up ... mixed ['x' carefully crossed] all up with Margaret second and that makes 3.

(I understand.)

besides Minnehaha.

(I understand.)

no more Goodbye. [Pause till read.]

(I understand.) [299]

such times the mother talked in similar fashion as Margaret, it is true. In 'pretending' with her daughter she would imagine that her name was Margaret. I well remember the admiration which the personality Margaret had for the name, causing her to adopt it for herself."

298. The distinction here implies that one Margaret is dead and one living, the latter being Sleeping Margaret and said to be the subconscious or the spirit of the sitter, "half out of the body". It is not made clear whether the dead Margaret is the mother, who used to call herself by this name, or the supposed secondary personality Margaret, tho the mention of *three* implies that there is one besides the mother and Sleeping Margaret.

299. The statement that there are three Margarets here is true on the supposition that we are dealing with the mother who assumed that name at times when living, with Margaret proper and with Sleeping Margaret. That the mother got mixed up with "Margaret second" either applies to what cannot be verified in some supposed confusion on the other side of the two Margarets, mother and secondary personality, or applies to the confusion in the previous message about them.

Then Minnehaha is distinguished from all three of them, which would imply that Minnehaha is not Margaret, tho it was Minnehaha that gave many incidents in the identity of Margaret. If, then, Minnehaha is the real "Margaret second", as distinct from the mother, the allusion to three Margarets indicates that the confusion was in getting the names and personalities through clearly, and not in the implication that there are four personalities including Minnehaha as the fourth.

To summarize the facts, "Mother Margaret" was not a personality in the case, but the mother used to give herself that name when she talked with the Margaret personality. Calling her "Mother Margaret" was thus a good hit. Then the other two Margarets were the personalities that I wished to have mentioned, the facts not being known by Mrs. Chenoweth. Minnehaha is definitely stated to be distinct from all three of them. But the sequel shows that the "Margaret" whom Minnehaha has in mind may be different from the Margaret of the Daily Record. The subconscious of Doris may make the

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[Pencil had fallen, pause and then reached for it again.] Am I a good helper?

(Yes you are.)

I wish I had one of those mooses.

(Yes, I expect you do.) [Mooseheads at Dr. W's.]

Can you get one for me. [300]

(They do not belong to me and to buy one would take more money than I have. I wish I could get one for you and I would if possible.)

Well then where is my red blanket.

(Can you explain why you refer to a red blanket.)

Yes it helps me and I like red * * ['No' or 'H' or not decipherable] Margaret's

(What is that? 'H' before Margaret's)

hers [delay in reading is it looks like this which I once read so] hers [read 'his'] hers. [Pencil fell.] [301]

[Subliminal.]

Leaned head forward. Indian gibberish for a few moments. Lifted left hand and rubbed face. Sitter left.]

Oh, I see an Indian! Oh, so plain! [Rubbed face with both hands. Looked around and reached hand as if wanting a pencil. I handed one to her but it was refused.] Got a little band right over the hair in front like a little jewel. I don't think it is any of mine. Isn't that funny. [Awakened.] [302]

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difference, but different they are in so far as the incidents of the Daily Record and the fundamental characteristics of the "Margaret" in the later communications of this record are concerned. But the facts are correct as the present statements of Minnehaha express them.

300. As remarked in a previous note, in connection with the Starlight trance (p. 453) Mrs Chenoweth had seen the mooseheads in the home of Dr. Worcester and we cannot attach any value to the reference, unless we regard it as evidence of subconscious intervention, tho it fits the Indian personality.

301. The use of the term "blanket" is Indian, whatever theory we adopt to explain the reference, and coupling the color red with it represents a characteristic of Margaret, for she was extravagantly fond of red colors. Cf. Note 245, p. 421.

302. The allusion to a "little band right over the hair" has no verifiable significance, tho it may be a pertinent descriptive incident in Indian habits that would be relevant here. Mrs. Chenoweth has an Indian picture in her room that represents a large band around the forehead.

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Mrs, C. J. H. H. and Miss F. December 28th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause. Distress, and reached for pencil. Pause.]

[Automatic Writing.]

* * [evident attempt to write 'M'. Pause.] * * [another attempt to write 'M'] Water [purposely not read.]

(Good morning.)

You are all right.

(Thank you.)

you will help me to get where I can do as well with Baby as [P. F. R.] I do with you.

(All right. I hope so.)

Who will put the writer in my hand.

(Why, I suppose the man who has Baby in his care. What do you think?)

I think he don't know how.

(I shall have to teach him.)

I think he thinks I am a case of [pause] * * [evidently started to write 'h' but is a scrawl] h ... Hysteri... [purposely not read and was written very slowly and with difficulty.] Hystereleks [Hysterics.]

(Yes I understand.)

I did not know how to spell it.

(I understand. That makes no difference.) [Mrs. C. knows well enough how to spell the word.]

He just wants to cure Baby of going craZy ['Z' printed] every night.

(I understand.)

She is not half as craZy ['Z' printed] as he is. He thinks because he goes right dead [N. R.] when ... Dead ... he goes to his blankets that Baby ought to. He is a tight [read 'light' and hand paused when I read it 'tight' and writing went on] head Baby is a loose one.

(I understand.)

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He is not much help to me but I am not afraid of him but he asks so many questions. [303]

(I understand, and I think that, as soon as he learns that you are a spirit, he may know how to change his method.)

Tell him I am John the Baptist sent by God to help the holier ones to come. I do not mean that but most like that.

(I understand exactly.)

He would not hit the post office man who brought him a letter from the President. Starlight told me to say that last thing and she said you would know what it meant.

(You mean that he is kind and good.) [304]

---

303. This long passage about the sitter has enough truth in it to show that the diagnosis of the case is generally correct, tho details are quite inaccurate. The one point, already mentioned before, that is perfectly clear and true is the reference to asking so many questions, which is true of Dr. Prince in the planchette work and probably true of Sleeping Margaret. But the strong prejudice of Laughing Water against him seems unjust, tho it might be more relevant if applied to the other clergyman against whom Laughing Water felt so strongly. But he is evidently not meant here. Of the passage Dr. Prince remarks:

"Doris had been normal many months previously, and I had not ascribed hysteria to her since. Doris had an attack of hysterics when staying with her Aunt Louise during the sittings, on November 18th. She was startled by the ringing of the door bell after she had gone to bed."

But Dr. Prince learned this only through the sitter herself. Yet he admits hysterical conditions prior to the disappearance of Margaret.

"The term 'crazy', or any equivalent of it, was never uttered or thought of by me in reference to Doris or to the phenomena of the Sleeping Margaret conversations. I had not felt any uneasiness on the score of the sleeping Margaret manifestations for at least a year. I did not desire that they should forthwith cease."

The term "crazy" is exactly the term that the ordinary person would use to describe the condition of the girl at the time referred to by the control. Laughing Water had no scientific knowledge of the subject and would imbibe only what persons of the intellectual grade of the mother might think and say.

304. Respecting the reference to not hitting the "post office man" Dr. Prince writes: "The term 'hit' reminds one of the expression so often used by Sick Doris during the few weeks when she had declined beyond the reach of reason, but not to the point of infant amiability, and it was necessary to slap her in order to bring Real Doris or Margaret, 'Don't hit me, Mister'. But it is difficult to suppose any connection between Laughing Water's expression and these instances, unless there is a vagrant transmission of facts in Doris's experiences imbedded in a matrix of irrelevances. On a few oc-

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[In copying record I see the meaning is not what I thought. The communicator meant to say that he would not treat the mail carrier as she was treated.]

She says he wants to be but he is afraid to humour [read 'hinder'] the state of mind ... h u m o u r ... Baby gets. Is that true.

(I believe it is and I think in time he will learn what it should be. I shall help him all I can.) [305]

Starlight told me to be patient with him because he was in a hard place and that I could educate him in this work if I forgot his wishes and pushed myself righ ... [right] in and talked through Baby's * * [read 'head' doubtfully and not corrected] and told him a heap of things to prove I knew and saw and heard.

(Yes, that is just it. If you can do that he will quickly change his attitude toward you.)

Shall I do it. (Yes.) I did not dare try till I asked you because we are compacted to help Baby.

(I understand and I think the trouble was that he did not believe you were a spirit. Can you tell what he thought you were?)

I spose [suppose] Imagination or just playing fool with him to get some attention. He has no imagination except to think folks lie. Baby is not a liar.

(I understand.)

She does not try to fool them.

(I understand. Who was it that played so many tricks?)

---

casions, too, by the advice of Sleeping Margaret, I gave Margaret a slap or two on the hand and Margaret would say, 'You hit your baby', or 'Don't smack baby'. But Laughing Water's talk about treatment implies that it was of late occurrence, and Dr. Hyslop's answers show that this was the impression he got."

It is well to mention the coincidence in this instance, tho both of us agree that it cannot be evidential. Too much depends on a single word in the case, tho it is suggestive to have Starlight told that we would understand this last reference to the "post office man".

305. In regard to the fear of humoring baby, Dr. Prince says: "If this refers to Sleeping Margaret—and I don't know what else it can mean—it is true that I formerly had fears that by conversing with her I might develop her. This the Daily Record will show. But no such fears had been entertained for more than two years."

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I did not do it. You need not blame me for that. I know that some things were done to make him mad. I will tell you about that.

(All right.) [306]

[Pencil fell. Head leaned forward and hand jerked arm from pad and tore hair. Distress and pause.]

[Subliminal.]

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306. It is possible that Laughing Water's ill-concealed antagonism here is a reminiscence of the attempts at exorcism or against the other clergyman. If it be against Dr. Prince there appears to be no occasion for it except the attempt at exorcism. "Baby" was not a liar, but many things were done by her, or rather by the Margaret personality, that might well make all who did not understand her think that she did not tell the truth. There is no proof that efforts were made on the "other side" to fool Dr. Prince or others, tho it is quite possible that many of the tricks were designed on any theory of the facts to do just this thing. In disclaiming responsibility for such tricks Laughing Water implies that others were the cause. Cf. Note 231.

In reference to the statement that he was "in a hard place" Dr. Prince says: "Formerly I was in a hard place with the anxieties, perplexities and tasks incident to my care of the case. But these became comparatively simple and light by 1913 and ceased in the spring of 1914.

"The allusion to 'imagination playing fool with him' has no relevance to my state of mind, so far as I know, at any period subsequent to that in which the fictions of Sick Doris were discovered, the early part of 1911. It corresponds to queries which I put to myself for a few days before I understood the hysterical origin of the Sick Doris delusions. I could not have thought Laughing Water was 'imagination', etc., for I did not know that such a being existed. As to Sleeping Margaret my alternative conjectures about her, of late months, were that she was either a highly organized subliminal state with power to express itself with ease in her sleep, and at times at least in her waking condition, or that she was a spirit.

"The denial of imagination to me and the refusal to accept 'Baby' as a liar, deserves notice. Regarding Sleeping Margaret's veracity respecting her own identity, and regarding her reliability, I was in a quandry out of which I have not fully climbed yet. (1) She formerly declared she was not a spirit; she now declares that she is, she may be fooling me now. (2) She may be telling the truth when she says that she formerly concealed the truth and that she is a spirit. (3) She may have thought formerly that she was not a spirit and now thinks that she is; that is, her own utterances in regard to her own being may be subliminal dreaming.

"But Laughing Water wastes power if she is attempting to convince me that 'Baby' that is Doris in her normal personality, is a liar. I know her to be as limpidly truthful as it is possible to be. I cannot tell what conjectures or suspicions any others may have had unexpressed to me, but I

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Idiot! [spoken with energy.] [Pause; opened eyes, sitter left. Closed eyes, paused and then awakened. [307]

Mrs. C. J. H. H. and Miss F. December 29th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

Mother wishes to give some word of greeting before the other writing for you can never realize the relief and peace that is mine since the work here is beginning to help the friends on both sides. I have been in despair sometimes and felt that the future for my child was dark and uncertain but now I understand the situation so much better and am sure the unfoldment will be the best way to prove the reason for the past management, do you understand. (Yes I do.) [308]

If we should stop now even though the old pressure were re-

---

never supposed that there was any purpose on the part of Real Doris to 'try to fool them'."

In previous Notes Dr. Prince had recognized that Margaret would "fib". Cf. Note 231. It is easy to misunderstand Minnehaha's accusation about Baby lying. She has insisted on two things that should always be kept in mind when such statements are made. (1) She has regarded Baby as good by nature. (2) She has insisted that it was Margaret who made her tell untruths. Minnehaha is looking at the case from the spiritistic point of view and not from any of our ideas of secondary personality. Margaret fibbed and played tricks, no matter what her motives were, playful or malicious. The real "Margaret" who is said to be a spirit might have fibbed maliciously and the subconscious of Doris might convert it into innocent misrepresentation. She might be partly herself and partly under control, as indeed all mediumship involves interfusion of incarnate and discarnate personalities.

307. The exclamation "Idiot" is a relic of the mood in which Laughing Water was when writing.

308. This reference to "unfoldment as the best way to prove the reason for the past management" of the case represents the general cure for obsession. Mrs. Chenoweth, in her normal state, believes this to be the fact, but it is not a peculiar feature of her mediumship. It seems to have been the universal method where the problem had to be considered. It is the development under better influences of the psychic power which makes obsession possible.

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lieved [read 'returned' doubtfully] relieved there would be some doubt as to the real cause of what has happened before.

It might seem that the light of investigation scared the [pause] child out of tricks subtly performed. do you see my position.

(Yes I do.)

To bring perfect vindication we must poduce [produce] expression of a power superior to the normal capacity.

(Yes.)

It is always easy to believe in the power to deceive or play tricks but when the influence is reversed we often attest to the power of superior beings. I wish you to know that I realize that she has practically been on trial but that attitude is fast passing away. [309]

M M [P. F. R.] M a ... [pause] M a r ... My name M M M [P. F. R.] M a r ... Marg ... [distress and struggle.] Mother Marg ... [read 'Mary' and 'g' erased.] Mother Marg ... [read 'Mother Mary'] [P. F. R.] Mag [N. R.] Maggy [P. F. R.]

(Go ahead. You will get that.)

Margaret.

(I understand.) [310]

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309. This whole account of the process desired in such cases is probably due to the influence of the control while the sitter's mother is gradually obtaining control for her own communications. Of course, it is possible that the mother's knowledge by this time on the "other side" might qualify her for making such judgments, but the intellectual character of the message is more like that of the regular controls and the normal opinion of Mrs. Chenoweth.

The allusion to playing tricks is an implication, or contains it, that such cases, if left alone instead of protected or developed in the right direction, result in what passes for trickery and fraud. This has been my experience in several cases. The phenomena were somnambulistic simulation, but could be called spiritistic fraud and trickery. It becomes merely a question of the character of the outside influence, whether subjects shall have the reputation of frauds or honest mediums.

310. This association of the name Margaret and the mother has an interesting meaning. The sitter wrote out for me the following note after the sitting:

"From the time I can remember, the name 'Margaret' has been my favorite name. In all our pretending games, sometimes mother would take it for her pretending name and I always did. We had a little friend named Margaret whom we loved for the name alone."

Compare Note 297, where we learn the reason that the mother sometimes

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Yes you do. [P. F. R. and groan.]

[Change of Control.]

* * [slight struggle and scrawl in getting control.] Laughing Water [written slowly and with effort.]

(Good morning.)

No that is not my name.

(What is not your name?)

Good morning.

(No I did not intend it for your name, but it is our greeting to persons, in that way.)

Yes I was near her and will stay and keep mischief off.

(All right.)

I know how it happens now and I know what you asked me yesterday about who told lies and acted like sinful spirit. It was the other one the one you don't know as well as you know me but you need not be afraid. Did you tie anything tie her.

(I did not. Was she ever tied?)

You know what I mean tied to see if it would happen just the same two played tricks one on your side and one spirit. You know anything about the shed yes [to reading]. [311]

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employed the name Margaret; namely, to avoid trouble with her daughter, who did not know what passed during the invasion of the Margaret personality, except as it was obtained by hearsay. From what the sitter says it is also possible that this invading personality Margaret assumed the name as a subconscious favorite and it may not have represented any one with the name Margaret on the "other side", as later events would seem to indicate that it did not.

311. If the "other one that I do not know" refers to Margaret the statement is correct, as she had not yet clearly communicated, if ever. In regard to two playing tricks, one on the spirit side and one on this, we can only say that the tricks were played, whatever the cause. It was during the presence of the Margaret personality that they were played, and the only two persons possibly involved would be "Margaret", whoever or whatever she was, and the subconscious of the sitter herself. No other person on "our side" is possible in the case.

In regard to the tying, Dr. Prince says: "This has no known relevance. If there was any tying done it was before I knew her."

The allusion to tying, of course, is a recognition of the frequent policy of tying mediums for test conditions, and it matters not what explanation we

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(It is not recalled by Baby.) [Sitter shook head.]

the [pause] other building I mean two buildings one outside where things were kept.

(Not recalled by Baby.) [Sitter shook head.]

Yes way off from here.

(Some one else may recall it. Go ahead.)

You know some things were lost [pause and sigh] you act as if I did not know what I am saying.

(I myself know very little, and many things Baby does not recall that others know, and I shall have to write a letter to find out. If you could tell who it was by name that played the tricks it would help.)

You know Baby lived at another place (Yes.) a long way off from here (Yes.) and at one place there was a little building and a big one and sometimes there would be something taken from the big one to the little one and lost and sometimes some one held her hands tight and hurt her.

(The holding of the hands is remembered. What was taken from the building?) [Sitter nodded head at reference to holding hands, but shook it at reference to hurting her.] [312]

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give of the reference, whether subconscious or from the spirit, the main point is the statement that "two played tricks, one on your side and one spirit". There is no way of verifying the statement, except that Margaret and Sick Doris, as personalities, did things in their quarrels that might be described as tricks. But the person on "this side" could only be the subconscious of the girl, assuming that it possibly refers to her at all.

312. On the incident of the buildings Dr. Prince writes: "The reference to the two buildings is probably to the Colorado Avenue house where Doris lived before she came to us. In the loft of the little outside building, articles were stored but not by the Fischer family. Yet below Mr. F. used sometimes to secrete his whiskey bottle, and besides 'there would be something taken from the big one (house) to the little one and lost', that is, Sick Doris would find a bottle of whiskey secreted in the house and carry it to the little building and pour out the whiskey at the water closet. On finding that the whiskey was lost, Mr. F. would strike or threaten to strike Sick Doris, and as she threw up her hands to protect her face (as I have seen her do in somnambulic enacting of such experiences) he would grasp them roughly to drag them down. The incidents of destroying the whiskey and of the father's consequent anger, I heard related by the personalities nearly four years ago. It is the more likely that this is what Laughing Water means in that almost immediately after comes the reference to 'fire-water'."

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I cannot tell now. I will find out. Do you know about something put in her mouth out of a glass and so hard to get her mouth open [pause] medicine I think it was.

(I may be able to find out that. She does not remember it.)

Those were great days. I was not there then but I came afterwards and they told me about it but that will never happen again. Who took the fire water.

(Go ahead. You tell.) [313]

You know how much trouble fire water makes.

(Yes I do.)

It was not Baby but some one near her.

(Who was it?)

You ask so many questions. You frighten me.

(I do not intend .....) [Writing went on.]

Dad [written while I was making note of my statement and not read.]

(That's right.)

Dreadful wasn't it (Yes.) and that makes me love Baby a heap. She had a hard time that you don't know anything about and God did not help her much but I will.

(I understand.) [314]

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313. The incident of the glass and medicine receives the following comment from Dr. Prince:

"The incident of the glass and difficulty of getting the mouth open is said to have happened before Laughing Water came into connection with the case. Cf. Note 179, p. 359. That is, it was not later than the first days after Mrs. Fischer died. When Margaret was educating Sick Doris, she would subliminally cause her to do many things, as the Daily Record shows, and Sick Doris was sometimes confused and sometimes reluctant to comply. So the incident may have happened in this connection, if not in another. It would be rash to deny it, especially as it corresponds well with recorded incidents. If my conjecture is correct it is certain that 'that will never happen again', as Sick Doris and Margaret have both disappeared."

314. Dr. Prince comments on this passage: "'Who took fire-water' is most pertinent to the history of Doris and is a natural association with the incidents just preceding. 'You know how much trouble fire-water makes' is a fitting remark, considering the fateful part which it played in the Fischer household and in producing the tragic act which caused the first dissociated state of Doris. 'It was not Baby but some one near her.' Again the climax of the disagreeable subject is approached gradually, as if with reluctance, as

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Just praying don't do much. The devils laugh at prayers sometimes but I am going to take care of Baby forever and forever Amen and that is the best prayer I can make.

(I understand.)

She is not going to be called a fit girl any more. (Good.) She had to get out of her body and talk just to forget her trouble and it is not wicked [N. R.] wicked at all and now I am done for today. [Pencil fell, Indian, jerk of hand and a groan.]

[Subliminal.]

Oh. [Pause. Left hand placed on neck while I held right.] What did he do it for?

[Pause.] (Who?)

[Pause, took hand from mine; rubbed face with both hands, sitter left. Distress and awakened suddenly without any sensation of discomfort.]

Mrs. C. J. H. H. and Miss F. December 30th, 1914. 10 A. M.

[Subliminal.]

[Pause; sigh. Long pause. Sitter admitted. Long pause. Rolling of head and distress. Long pause. Sigh. Long pause and reached for pencil. Long pause.]

[Automatic Writing.]

Father's sin visited on the children [None of this read at time.] [Much distress and pencil fell several times and reinserted during the writing, with frequent pauses.] [315]

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in the instance of the disclosure of the 'fall' (Cf. p. 373). She seems to dread telling to whom the reference is intended. 'You ask so many questions, you frighten me.' But at last it comes out 'Dad'. And 'Daddy' was the term that I used to hear uttered so many times in sleep when Sick Doris was living over again the abusive treatment by her father enfuriated by drink. 'Don't hit me, Daddy', she would cry, throwing up her arms as if to ward off threatened blows."

315. Dr. Prince remarks of this allusion: "'Father's sin visited on the children.' The relevance of this is manifest."

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[Apparent Change of Control.]

* * [scrawl.] Can [pause] the father's sin be pardoned by God.

(I think so.)

Margaret would still have the bur [pause] den of the broken home. [Written very slowly and with great difficulty. Long pause. Pencil fell, hand relaxed and long pause.]

[Change of Control.]

[Jerk of the hand and my hand seized. Pause and jerk of hand again. Pause and distress. Reached for pencil and pause.]

Minnehaha.

(Good to see you, to have you.)

Minnehaha has to come to find out how to work to save Baby from the habit You know what that means.

(Not exactly. What habit?)

Now the sleep trance has become a function of the brain quite as normal as breathing in your sleep and that is habit.

(I understand.)

One of your pale faces told me that and told me to work hard and get the change in Baby as son [soon] as I can. I will try but I wish you would ask her mother squaw to go off on a visit somewhere for a little while for she gets so nervous she spoils things. I do not mean to keep her away only I want to do what is asked and I cannot while she keeps so near but she wants me to do it just as you do but she is frighted [frightened] you know. [P. F. R. Indian.]

Baby I will help you so you will love me and we will do a heap of good together. You think of me when you shut your eyes and say I am going to let Laughing Water come tonight. [Stress and strain. Heavy line drawn.]

Ask the Great Spirit to unite us in love so that we may show that man that you are all right and I will ask the same and we will get our prayers answered Amen. [316]

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316. The comment on this long passage by Dr. Prince is as follows: "When I read this I thought 'How unnatural such language for a child spirit to make about brain habits, etc.' And then I saw, 'One of your pale faces

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(I understand. Shall we hold any more night trances?)

I don't like them much do you mean the ones with the man or with Sunbeam [Starlight.]

(I mean with the man and with myself. It has been useful in finding out certain things and if a few more may be held it might help us and you, but I shall ask Dr. Hodgson and others about it.)

They know more about it than I do but you will not send Laughing Water away will you.

(No, I shall leave all the advice and directions to Dr. Hodgson and Imperator.)

I know they want me to help. I will try and write some night. I did try I mean I will try again.

(All right. Could you add the rest of the name for Margaret No. 2?)

You mean the name you call her.

(Yes.)

I will try and bring it with me tomorrow.

(All right, and some time I want Baby's real name. Take your time about that.)

Baby's honest name. (Yes.) * * [scrawls.]

---

told me that'. One might say that this was an explanation of her forgetting her part. But it appears precisely like what is so often noted in the Daily Record about Margaret. She had her childish lingo, but when she quoted Real Doris's sayings or thoughts her language and her very pronunciation became like those of Real Doris. Besides, Margaret could remember and employ quite learned phrases sporadically, which she had picked up without a notion of their meaning."

It should be remarked that, very often, the language of a communicator is influenced by the control more than by the natural habits of the communicator. We are too constantly disposed to assume that the whole affair is directed by the communicator. This is not true. The control is always a part of the result and it will be only a question of the division between communicator and control of the influence upon the machinery of transmission to determine which influence prevails. The control may translate the thoughts of the communicator into his or her own thoughts, when the communicator does not retain sufficient mastery of the situation to transmit his or her thoughts intact. This fusion of the two is very common and careful readers will remark it. I have witnessed the interfusion even in the style of the writing as well as in the mental contents. I have seen Jennie P.'s humor mixed with the incidents of another communicator.

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(What's that?) [317]

[Pause and pencil fell. Took right hand to forehead, showed signs of distress. Long pause; distress and moved hand back and forth from the head.]

[Subliminal.]

Oh dear. [Rubbed face with hand and shivered.] Baby's honest name.

(Yes.)

[Pause.] Baby's honest name.

(Yes.)

[Long pause. Sigh. Pause. Hand came to me and I inserted pencil, but hand would not take it. Long pause. Strain of arm and face, and catalepsy arose in the right arm. I rubbed it some moments and it relaxed.]

Oh, Oh! [Pause, sigh. Pause.] Goodbye.

(Goodbye.)

[Sitter left.] Do you know any one named Frank or Francis.

(Related to whom?)

I don't know. It seems to be .... [Pause and awakened.] [318]

Mrs. C. J. H. H. and Miss F. December 31st, 1914. 10 A. M.

Before starting to go into the trance Mrs. C. told me that she had a feeling as if I wanted something special and that she seemed to be trying to get it all night. This feeling coincides with the plan mentioned the previous day before coming out of the trance.

[Subliminal.]

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317. "Baby's honest name" is good. She had been called so many names by the personalities and some of them had been repeated here, that it was certainly a humorous reference to the real name which we desired.

318. Of the name Francis or Frank, Dr. Prince says: "There is a cousin named Frank. He is supposed to be living, tho this is not certain. His middle initial is S., so that Francis may be an auditory error for 'Frank S.'"

It is more probable, however, that Frank is the first intimation of the Frank Morse that comes later to confess his share in the obsession. It is possible that Francis is a fusion of the Frank and Morse.

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[Long pause. Sitter admitted. Long pause. Rolled head over. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

* * [scrawl] E d ... [N. R.] [pause.] P. F. R.] E * * [scrawl and not read.] [P. F. R.]

(Stick to it.) [319]

[Pause.] E [letter unfinished, and not read. Indian. Pause.]

[Change of Control.]

R. H. I do not like to use one moment for time is such an element in this particular case for we have to be so careful to have no transferred influence that might affect the work later but I must say that I think matters are progressing reasonably and that is all we can hope for but the real issue of a readjusted life and strong and actual demonstration of the influences at work for a long time will come soon now I think.

I have no directions to you other than to proceed as you are now doing without allowing too many influences to get at the girl from outside. I mean in your world.

(I understand. I have to be in New York on Saturday for a Board Meeting and wish to know your pleasure for next week.)

What can you arrange for next week. how many days can you give me [?]

(I can give all week if you desire.)

I think it would be better if it is not too much for you to give up time for [last two words not read] time for.

(No, I can do it.)

Better so.

(When will it be right for the sitter to go home, as she cannot return when she once goes, but we want to finish all that is necessary before she goes.)

That is why I say come all next week for it is the continuous work that helps the friends who are working on her case. We understand the distance and trouble entailed [N. R.] i n... en-

319. The attempt at a name here may be to give that of a living brother of the sitter. His name was apparently referred to earlier. Cf. Note 137; p. 328.

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tailed in getting her here but also we know the importance of it. It is already a remarkable case and has been wonderfully [N. R.] illuminating ... wonderfully illuminating.

(Yes that is true.)

and it must not be allowed [N. R.] allowed to go unfinished.

(We will stay till it is finished.)

Yes I know you will. The Indian [N. R.] is at my elbow. [N. R.] The Indian is is at ... ["elbow" read] and so I drop the pencil but I say in leaving that I am glad for the evening [read 'coming'] evening [N. R.] Evening work. also it is beginning to show the result of the contact here.

(I understand.)

you know what I refer to.

(Yes, perfectly.)

[Pencil fell, or rather laid down and a groan.]

[Change of Control.]

[The control began speaking and for a moment I thought it was the subliminal, but it soon showed some characteristics of Starlight, tho it was not she in her ordinary manner. There was evidently an interfusion with some one else.]

[Oral.]

Who stole things.

(You tell.)

Wasn't that awful. [Pause.] You know don't you.

(Yes, but it would be well for you to tell so that it will be evidence.)

You mean to tell you who ... just to tell ... I know, I know that. I know it wasn't her. [All said in jerky manner and half stammering.]

That is what you mean isn't it?

(Yes.)

Just a mischief, wasn't it. (Yes.) Mischief maker. You don't know I know things got stolen, did you?

(No.)

I [pause] I didn't till now. [Pause.] She isn't a thief you know.

(I know.)

It's for tricks and mischief. [Pause] and you know the E.

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(Yes, who is that?)

Her you know. Her E. (Whose E.?) Her E. [Pause.] She knows, don't she?

(Yes.) [Pause.] Funny place. (Yes.) [Pause.] Funny man. (Who is?) You. [Pause.] You are better than the other one aint you?

(Yes.) [Long pause.] [320]

[Change of Control.]

[This soon showed that it was a double control, one speaking and the other writing.]

M ... [pause] M ... [letter unfinished. Speaking began.]

[Spoken.] Take her hand off that pencil. I don't want her writing. I don't want her writing.

[Writing.] I will write and I will say

[Spoken.] Take her hand off that pencil. I don't want her writing.

[Written.] want to [Pause.]

[Spoken.] Who is Margery any way?

(You tell.)

[Spoken.] Margery. I said you know Margery.

(That is not quite right.)

[Spoken.] It is near enough, isn't it?

[Written.] Isn't she a saucy [N. R.] thing.

[Spoken.] It is near enough. I will not go.

[Written.] saucy thing. I did not know that two of us could be at once.

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320. The communicator here is not indicated, but my note prior to the message in the record suggests that possibly the personality of Starlight was interfused with the results. At any rate Dr. Prince makes the following comments:

"There is a correct sizing up of Margaret's habit of occasionally 'swiping' things, generally food and things of small account. It was 'just a mischief'. There was nothing really heinous about it. I am inclined to think, in view of the context, that the expression, 'Wasn't that awful', is satirical."

The phrases "Wasn't that awful" and "Wasn't that funny" are characteristic of Mrs. Chenoweth in both her normal and subliminal states.

E. is the initial of the name of Mrs. F. and the full name Emma had been given before.

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[Spoken.] Who are you talking to. You are not talking to me. [I was reading the automatic writing.]

[Written.] of us could be here at once. Send her away.

[Spoken.] You are not talking to me.

[Written.] Send her away.

[Spoken.] You are not talking to me. [Pencil fell.]

[Sometimes the talking was simultaneous with the writing and no pause occurred. [321]

[Change of Control.]

Minnehaha.

(All right.)

Some one got hold before I did.

(Yes I noticed that.)

but I am here.

(Yes, do you know who it was that got hold before you did?)

I saw a man writing and he was cross as a bear because I talked while he was trying to write but he had no bu ... [pause] I can't spell bisiness [business] here and that is the way he used to bother Baby sometimes but I held on and she could not do it when she got bothered. I was trying to tell you about the things she used to do before she came here when folks thought she did it herself but folks don't see other hands right on top of her hands sometimes but I do and I know she did not know when they did things and so she did not lie and she could not understand it any beter [better] than they did.

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321. This contest for control was an interesting phenomenon. It is evidently between Minnehaha and the man referred to later and who shows no traces of himself in the Daily Record. The man may have been Frank Morse. Possibly the contest was premeditatedly arranged to show who would prevail. But that is conjecture, tho it coincides with what we observe in other cases. At any rate there was here a struggle between two personalities for control.

The important thing which the contest illustrates is the effect of such conditions upon a person that is psychic. In other words, the phenomenon repeated in the person of Mrs. Chenoweth the confusion and dissociation which had occurred so many years in Doris, owing to the struggle between different agencies for control. The result was only the loss of control of the organism, or the lack of it. It is possible that the whole phenomenon was engineered on the other side to give an exhibition of just what had occurred with Doris and of what occurs in all such inharmonious action on the part of spirits.

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(Reference was made to stealing things. Do you know who did that?)

That is what I said. She don't steal herself.

(I understand. Can you tell any of the things that were taken and who did it?)

I think I can but you will go and blame me if I tell you too much.

(No, I shall not.)

I did not do it but it was done and some of the things were hid hid [read each time] and no one knew where they were but they watched her in the dark and they watched her in the light too and they found things afterwards. One thing was small and s h i n ...spell shiny [slowly written] yes [to reading] made of gold. You know what it was don't you.

(I do not, and she does not now recall it.) [322]

[Groan.] I know something was put in a drawer [written slowly and with difficulty] with somethings under [?] some things but I did not do it honest to God I did not do it.

(Do you know who did do it?)

What do you want to know for.

(Just that we may understand what influence acted on Baby. It will help us to convince the world of such influences and that is the important thing.)

[Pause.] She can not be made do it now and the one who did it was here writing a few minutes ago and told you to send me off.

(Was that Margaret?)

No Margaret had a man telling her to do things and when she owns up to things she does not tell you why she did things but just that she did them.

(I understand.) [323]

you know when she comes in bed she gets good and trys [tries]

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322. Dr. Prince writes: "Reference to 'stealing' has been commented on earlier (Cf. p. 401). It is correct as explained. It is true that whenever Real Doris said she had not taken an article she 'did not lie' and 'she could not understand it any better than they did', at least until she grew to suspect that Margaret was at the bottom of it. It is very likely that they watched her in the dark and in the light.

323. In regard to the allusion to the drawer, Dr. Prince writes: "This looks like an allusion to Margaret's drawer which plays such a part in the Daily Record, and in which she was accustomed to store her treasures."

It should be noted that Minnehaha does not implicate "Margaret" in the

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to talk good to you because you talk good but when she gets hold of baby when you are not there she is not so strong for good because the man over here tells her you are no good and will drive her away.

(Is the Margaret that comes in sleep the same as the other Margaret?)

I think the Margaret you know is a better one and less influenced by the man. There is a whole tribe of folks around but when Babby [Baby] sleeps the mother squaw can keep some of them away.

(What is the Margaret that comes in sleep?)

You mean the talker (Yes) or the walker.

(I mean the talker.)

I don't know what you mean.

(Well, the other day you said it was Baby's spirit.)

Yes and that is what I mean now but it is not her spirit like it is now.

---

deeds, but the "man" who evidently confesses later. Cf. p. 527. This is interesting because previous communications and questions might well have suggested an affirmative reply here, merely as a guess, if we were dealing only with the subconscious. At the same time "Margaret" is admittedly connected with the phenomena, with the man behind her instigating her, tho this "Margaret" is not the one of the Daily Record most probably, at least so far as the incidents superficially indicate it.

Dr. Prince continues: "'When she owns up to a thing, she does not tell you', etc., is a statement that sounds as tho Margaret were still doing things, but if regarded as pictures from the past and if 'you' does not necessarily refer to Dr. Hyslop, the description continues to be true, so far as it is possible to test it without knowledge of 'the man' who is supposed to have instigated her. Margaret would own up to me and she certainly did not give any account of why she took things, etc."

The failure of Margaret to give a reason for taking things is an interesting phenomenon, more so than would appear on the surface. In mediumship I have noticed always that, in the subliminal stage of a trance, which Margaret was more or less, the medium does not know the source of the message or influence, but just knows that he or she has the mental state and but for prior knowledge that he or she is mediumistic would not suspect an external origin of the mental state. The subject acts on the impression as he or she would in a normal state. Hence assuming here that the Margaret personality had back of it a discarnate spirit, but was a subliminal state of Doris, we may well understand that she would give no reason for her tricks. The trick was due to an influence whose source and reasons were unknown and there was no reason on the part of the subliminal for doing the things. The thoughts and acts were more or less automatic.

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(What is it like now?) [I wanted to see if the difference would be indicated.]

you ask so much at once I can't tell.

(Well I ...) [Writing went on.]

You asked her that too when she talked.

(Yes, for one person thought this Margaret was a spirit that was some one else than Baby, and we want to have all the light we can get on it.)

I will tell you al ... [all] I know. I think that you don't know that there is two [read, but written scrawly] two Margarets.

(Yes I know that there are two and I understand that one is a spirit on your side.)

Yes.

(And the other is the Margaret that comes in sleep and is not dead.)

Just Baby.

(I understand.)

I know both of them one good one devil [read 'dead'] d e v i l.

(I understand.)

[Smile on Mrs. C.'s face.] Baby good but made to say Margaret. [Pencil fell.] [324]

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324. This long passage about the two Margarets whose identity I wanted cleared up cannot be understood until Dr. Prince's notes are read. He comments as follows, beginning with the reference to the good and the bad Margaret and to the man controlling at least one of them. The record of automatic writing elsewhere shows that "Margaret" was afraid I would drive her way. Cf. p. 350. Now for the comments of Dr. Prince:

"The reference to her getting 'good and trying to talk good to you because you talk good', etc., seems rather a weak statement, but it is correct so far as it goes, regarding it as a picture from the past. Margaret, when I was not there, was sometimes more unjust and cruel to Sick Doris in 1910-11 than she ever was in my presence and that is saying much. 'The man over here tells her that you are no good and will drive her away'; it is a part of the history of the case that Margaret became impressed—I never knew why—with the idea that I would drive both her and Sick Doris away, if they continued to go to my house, and endeavored to keep Sick Doris at home in consequence. All this was set down nearly four years ago.

"'I think the Margaret you know is a better one and less influenced by the man' is correct. Certainly Sleeping Margaret, the Margaret 2 with whom Dr. Hyslop had talked, was a better one. The 'Margaret you know', as distinguished from the other Margaret, about whom she had just been talking, indicates that the previous use of 'you' did not imply Dr. Hyslop personally.

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[Subliminal.]

[Rubbed neck with left hand.] Oh my head! [Pause.] Do you [pause and hand reached for mine] anybody name Caroline?

(No.) [Sitter shook head.]

Sure? (Yes, sure.) [Pause.] I see somebody by that name. [Pause.] Goodbye.

"In the reference and distinction between Margaret the 'talker' and Margaret the 'walker', there dawned upon me for the first time that, by 'sleep', in statements referring to the Real Doris, Laughing Water may not always mean the sleep of consciousness, the cessation from consciousness of the primary personality; that is, the periods when another personality was out. 'The talker' and 'the walker' are very significant and descriptive expressions. 'Sleeping Margaret' is emphatically 'the talker'. That is her main, but by no means her only manner of manifestation. Margaret was, before the death of the mother, emphatically 'the walker', and tho after that event, when Sick Doris came, Margaret preferred to have Sick Doris perform the greater part of the long pedestrian journeys, it was usually Margaret, according to what used to be told me, who spurred her on, in the meantime being intensely conscious underneath and, as it were, enjoying her ride. The record narrates how I took the girl to her home in the winter of 1910-11 in a somnambulic condition, conversing with her on the way, while she seemed to think she was still in the rectory. As it is set down, Sleeping Margaret told me that it was Margaret subliminally talking, but Sick Doris walking.

"'I know both of them, one good, one devil', as it is the one whom Dr. Hyslop knows that is good, that is, Sleeping Margaret, it must be the one known in the Daily Record simply as Margaret who is here called a devil. She certainly was an imp in the days when she tore out hair, grubbed out nails, etc., in efforts to torment Sick Doris, which recoiled upon herself. But she was a very amiable and charming 'devil' later."

Now if later sittings are to be accepted it is true that there were "a whole tribe of folks around", and the fact that Margaret at one time was a perfect imp or "devil", as indicated by the things done, and afterward appeared to be very amiable, would seem to indicate just where the confusion about this Margaret lies. Before Laughing Water came Margaret may be supposed to have been a tricky personality, but that her influence was modified by that of Laughing Water, who never indicated clearly her own personality or showed any marked physiological or psychological changes in obtaining her control. Margaret began gradually to be snuffed out and the condition of Doris remained the same while the influence of Laughing Water was developing. We can quite understand, on this hypothesis, why Laughing Water knows so much about Margaret's conduct and at the same time fears being blamed for it.

Or take another possible view. Assume that Margaret was a control whom others used as a medium for effecting their ends. When these were driven

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(Goodbye.) [325]
[Sitter left.] Funny, funny sitting, wasn't it.
(Yes.)
What makes them fight?

---

away Margaret might be better than she was under the influence of those using her and then become subject to the better influence of Minnehaha. All this is conjecture, but it is conjecture supported by the record and by what we know of the subject in general.

This identification of Margaret and Sleeping Margaret is perhaps a hint of what came later; namely, that Margaret was a dual personality on "the other side". This hypothesis will explain Margaret's ignorance of Sleeping Margaret and Sleeping Margaret's knowledge of Margaret, after the analogy of Sally and the other personalities in the Beauchamp case. It will also explain Laughing Water's apparent identification with both of them, as she tells facts which are characteristic of both and being a guide might well know more than her own experiences.

The statement that "the Margaret you [I] know is a better one and less influenced by the man" consists exactly with the earlier statement by Mr. Myers that there was "one back of Margaret that fused with her well". (Cf. p. 399 and Note 223.) Sleeping Margaret's limitations, accepting her own statements, which we are not obliged to do, would consist with the statement about her being less influenced by the man, and the whole with the idea that even the bad characteristics of Margaret were the transmitted influence of the man back of her.

But this hypothesis is somewhat disturbed by the clear distinction between Margaret, the spirit, and Margaret, the "spirit" of Baby. But on the view which I hold; namely, that the subconscious is always involved in the relation between spirits and mediumship, there would be no contradiction. The change of personality on the part of Margaret in the spiritual world might give rise to or be accompanied by a corresponding change in the personality of Doris, as this phenomenon occurs every time a communicator changes in the work of Mrs. Chenoweth.

All this will seem very complicated, but it consists exactly with the recognition of Minnehaha and other communicators that the subconscious may take the form of an apparently independent personality, and if it is in a state for receiving outside influences without knowing the source of the information conveyed and being ignorant of its own body, it might well assume the conviction that it was a spirit, while reflecting the fused influence of foreign agencies and its own activities and ideas, since it would not be able to distinguish them. The complication is not in the spiritistic interpretation, but in the phenomena involving dual personality on both sides, more or less corresponding with each other and at the same time more or less correlated with the personality of Minnehaha, whose knowledge covers all of them without being manifested in them.

325. "The only person by the name of Caroline connected with Doris is

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(I don't know.)
[Sigh and awakened.]

Mrs. C. J. H. H. and Miss F. January 1st, 1915. 10 A. M.

[Subliminal.]

[Sigh. Pause. Sigh. Long pause. Groan caused by my moving pad. Pause and sitter admitted. Rubbed mouth with handkerchief. Long pause. Reached for pencil and sighed.]

[Automatic Writing.]

Imperator [written very slowly.]
(Hail, Imperator.)
and with joy we give you greeting and a promise of all glorious and mighty import to the children of the earth sphere. A star in the dark night of doubt and materialism the voice of the master pure and clear and sweet above the babel and clamor of the world and unrestrained excesses [N. R.] of * * [scraw] ex ... [read] the powerful blatant crowd. Blessed be he who hears and heeds and fares not forth alone to seek the shrine of Truth but always gives to the weaker brother an arm on which to lean as on and up he treads the path made glorious with the Presence of God. The least of those who faint and fall is of great moment to the Wise One. Your blessing is your opportunity to serve and such [N. R.] service ... such ... reaches to the far parts of the universe and time and space are swept away in the limitless spheres of spirit activities. No effort lost even though the whistling bullets hiss despair into the hearts of the builders of the artificial civilization of kingdoms. [Sheet torn off.] [Cross and circle drawn, and circle not deciphered.]
(What is that?)
[Cross and circle drawn again clearly.] [Pencil fell, and re-inserted. Distress.] [326]

Carrie, a daughter of the cousin Frank mentioned before. Cf. p. 476. She is supposed to be living."

326. The significance of the appearance of Imperator was not apparent until Minnehaha came the next day and explained that the communicator who followed him did not dare to tell what was false in his presence. Nothing was said by him of an evidential character and he seems to have come primarily to prepare the way for Margaret to communicate.

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[Change of Control.]

* * [Part of letter 'M' made, but not read. P. F. R. Sigh.] Margaret, what do you want with me. [327]

(I would be happy for you to tell me all you can about yourself and your work with the person present.)

[Pause] I will not do the old tricks again.

(Thank you.) [328]

I did not think it would do so much harm. It was so easy to fool them before you waked her up. [Pause.]

(I understand. Go ahead.) [329]

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327. The communicator who follows Imperator purports to be Margaret and the question is how far she proves her identity with the phenomena that pass under her personality in the phenomena of the sitter. Many incidents belonging to the personality of Margaret were told by Minnehaha and hence we might expect specific evidence of the difference between the two, or an identification of them. Minnehaha has insisted that she is not Margaret, but this might be true from her side and not true from ours. Consequently we shall have to rely upon the facts to decide such a question.

328. Of the statement by the communicator that she would "not do the old tricks again", Dr. Prince says: "I do not think that I ever heard Margaret call any of her performances 'tricks'. Of course, one picks up new words, but while an instance of uncharacteristic locution like this may be nugatory as an objection, it certainly is not confirmatory."

329. Dr. Prince comments on the reference to fooling them: "As much may be said concerning this expression, as was said about the term 'tricks'. It would be conceivable for Margaret, if she were a spirit, to return and say this. But it does not represent the ordinary spirit in which she acted. In a sense, living was serious business to her also. If she 'swiped' candy it was not usually for the fun of seeing people hurt for it, but because she hankered to eat the candy. When she warned Real Doris to keep out of her drawer it was not to enjoy Real Doris's discomfiture or to 'fool' her into thinking that some very wonderful articles were concealed there, but because Margaret felt that she had the same right to a private drawer that the mother had. Of course, she indulged in mystifications and played jokes on others as it is not rare for children to do. But many of her most astonishing utterances which convulsed hearers, after which she would herself laugh and even take pride in what she had said were originally made in all seriousness, because her thoughts were, in some respects, almost incredibly naïve. And she did love to torment Sick Doris and make her writhe, and 'fooled' her, I think more than she did all others put together.

"So much for the first part of the statement. In regard to the latter part of it, 'before you waked her up', if 'them' means Dr. and Mrs. Prince, and

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I do not like to tell you how I made my coming so easy but I will. I found I could put her to sleep and then I could do anything I wanted. Only part of her went to sleep and then I began to do it anytime and anywhere. She don't have to be in bed to be asleep. I can do it sitting up or walking or in church or anywhere. Church does not hinder it helps me for it is quiet and * * ['nice'?] and everybody looks at the minister. [330]

I did have fun but now I don't. I will go away if you will let me. I have not disorganized her.

(I understand.)

they said I had but I have not. I know when the other Margaret state comes. I made her do that too. Yes I did but I can't [read 'and'] cannot stay in that state. I can send other[s] into it with the idea that I am there and she thinks so and that makes it so to you people. Is that enough.

(Yes, that is clear.)

'you' means Dr. Hyslop, all the comment necessary is that Margaret had ceased to alternate more than eight months before this, and no further sign of her was seen, except for a while some tonal or facial expression would make one suspect that Margaret had not altogether become extinct as a subliminal personality. But for months before the sittings, no external sign was left from which one could infer that a trace of her existed.

"But perhaps 'you' does not mean Dr. Hyslop personally and I have suggested under Notes 323 and 324 (p. 481) that this may sometimes be the case. It may be that 'you' is used indefinitely for the responsible party. When she was 'alive' Margaret would have said 'brought her' and not 'waked her up.'"

The expression "waked her up" does not correspond to "brought her". It implies that "Margaret", until she was made to "confess", was an earth-bound spirit. This meant that she was "asleep" in the parlance of a spiritual world, in a condition which prevented her from properly realizing the situation. "Waking her up" was simply a process of restoring her to a normal condition in the spiritual world, not necessarily "bringing" her to a psychic, tho this might be the method of "waking her up". It should be remembered that she was said to have been a dual personality in the spiritual world.

330. "The going to 'sleep' of Real Doris, meaning her lapses from consciousness and Margaret's emergence upon the threshold, were usually produced mechanically, by weariness, fright, grief, worry and miscellaneous minor shocks. But it is true that throughout the most of her history Margaret could voluntarily 'come out' and with the foregoing understood the whole paragraph is true of her. But Margaret's power to come out voluntarily ceased more than a year before the sittings began. 'I can do it' sounds as tho no time had elapsed."

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for me to say. [331]

(Yes, that is clear, and if you can tell more I would be pleased.)

You mean about the school and the books and all the things I used to do back home.

(Yes.)

The things she got sorry for afterwards.

(Yes.)

and got scolded for too.

---

331. "'I did have fun but now I don't' seems to imply that some change has taken place, which would be exactly true, for she has disappeared. But if the expression means that she is still performing 'tricks' but now gets no pleasure out of them, it is not correct. Probably the former is her meaning, for a little later she says, 'I am all right now'."

It is perhaps true enough that she had not "disorganized" her, because there were no apparent indications of the worst forms of hysteria, if any but the slightest, in her later days. Dr. Prince remarks of this reference, "What they said was that Margaret was a result of the disorganization."

In regard to the claim that Margaret had caused the state named Sleeping Margaret, Dr. Prince writes as follows:—

"It is quite against the evidence to say that Margaret caused 'the other Margaret state', namely that of Sleeping Margaret. And she did stay when Sleeping Margaret was there. If she means that the Sleeping Margaret state of manifestation could not continue indefinitely, her statement is a mere truism. But all the evidence was that Margaret was ignorant of the very existence of Sleeping Margaret until a late period, when she merely suspected it, and that she had no control or least influence over Sleeping Margaret, except in the use of the bodily organism, but that on the contrary Sleeping Margaret repeatedly checked and punished Margaret. If she 'sent' others they were indistinguishable from herself, unless she allude to Sick Real Doris, the inchoate somnambulic personality, and there was not the slightest indication that Margaret had any relation to her whatever, but rather that Sick Real Doris drew exclusively from Real Doris and Sick Doris without their cognizance."

The statement that she made "the other Margaret state" is consistent with what Minnehaha said about the identification of Margaret and Sleeping Margaret and in fact confirms it, if we do not insist on its being a subconscious product of Mrs. Chenoweth. But the other statements represent so much supernormal in them that it is improbable the subconscious of Mrs. Chenoweth figures in the assertions. Mrs. Chenoweth had no normal knowledge about the case. There is no confusion in the statements as given here, but they would not appear to be consistent with the idea that Margaret was a dual personality on "the other side", if it implied that she had no memory of the

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(Yes.)

Wasn't that mean.

(Yes, I think it was.)

but it was darned good fun sometimes to see them get fooled.

(I understand that.)

When folks know so much it is fun to fool them if they don't catch you and they couldn't catch me. [332]

(No, they caught poor Baby and she had to suffer for other folks' acts.)

Why didn't she run away. I tried to make her do it lots of times but she just stayed and took it like a niny [not read at first, but then read doubtfully.] Yes [to reading] poor little

---

separate states, a supposition consistent with the apparent fact that Margaret, in the experiences of Doris, knew nothing about Sleeping Margaret's existence. On the other hand, just because "Margaret" is supposed to be a dual personality in the spirit, she might well not know anything about Sleeping Margaret when she was "out"; that is, manifesting as Margaret, especially that Sleeping Margaret did not exist in the waking state. The statement that she "can send others" into that state "with the idea that I am there" confirms a theory that many facts in my experience with psychics have suggested; namely, that the subconscious state may become obsessed with the idea that it is another personality simply because the thoughts have been transmitted to it from another person with the conviction of independent personality also conveyed and which the other person has. The fact that Sleeping Margaret has the same name as Margaret suggests the possibility that the statement here made is correct. It is true that Sleeping Margaret thinks that she gets thoughts from other spirits and also that she knows Margaret is a personality.

332. The sitter told me after the sitting that Margaret used to hide the school books so that the normal self, Doris, could not get them. Dr. Prince remarks also that the same would apply to food, dress and almost anything else. She got sorry for such things afterward and was scolded. As to the use of the word "darned" Dr. Prince says: "Margaret did often use this common expression." As to not being caught, he also says: "Margaret got caught but could disappear, in which case Real Doris was the one to be blamed."

This ready disappearance of Margaret is so much in favor of her being an independent personality, as she could escape the physical penalty which she would feel for her misdeeds, if she remained in the organism.

It should be remarked that "Margaret" frankly says that she cannot stay in the Sleeping Margaret state, which she claims to have caused. This helps to sustain the consistency of the claim made.

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thing I mean. I am pretty sorry now not very but some. I ought to cry. I will not cry for she is all right now.

(Did any one ask you to go away?)

Yes some people over on this side did and some people on your side. They said I was an evil an evil [N. R.] influence ... an Evil yes [to reading] am I evil.

(That depends on one's conception of it. It was not very nice to make others suffer for your acts.)

She knew she did not do it. [333]

(But she could not convince others on this side who thought it was the bad in her.)

[Pause] But she was a good little thing sometimes.

(Yes, but when she acted otherwise the people did not think that a spirit did it and so thought she did it in a bad mood and punished her.)

I know it but it didn't hurt me much and she ought to have

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333. In regard to the confession of sorrow, Dr. Prince remarks: "Before Margaret ceased to torment Sick Doris, if asked whether she was not sorry, she would vehemently assert that she was not. After Sick Doris disappeared, the same question would be answered, 'What's the use being sorry? It's all over now'. Her characteristic attitude was that of not being sorry for anything. During her last year or so she would sometimes express regret for something done by her which hindered the progress of Real Doris, but often in a lukewarm manner. So the remark of the alleged Margaret sounds like her in her last period."

At the time of the sitting my interpretation of the confession of sorrow was that it was not a statement about any past feelings, but a confession of her present state when she had come to realize what she had done. I supposed the confession of sorrow was due to the pressure brought to bear upon her on the "other side", and this supposition was made without regard to the question of her identity with the Margaret of the sitter.

Of the alleged attempt to make her run away, Dr. Prince says: "True, 'some people' did ask her to do all she could to facilitate her departure and she promised to do so, and generally appeared to try to do so. They did say, in the early part of 1911 only, that it was an evil influence. Real Doris certainly did know that she did not do it."

I think the allusion to Doris's running away is to her habits before Margaret was induced to leave. Doris used often to run away from home, as the Daily Record shows, but she returned always to its sufferings and did "take them like a ninny". Besides readers should notice that the sorrow expressed is not far from the absence of it which Dr. Prince remarks.

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known. and she was all right and it was fun to fool them. [334]

(I undersand that. Do you remember how you were asked to go away?)

Oh Lord yes they thought all they had to do was to say prayers and ask the name of Jesus to act like magic ... act [not read first time] to ... on me. I laughed like anything to see that performance. Then they tried to frighten me [so read but possibly 'her'] [pause] her and tell her to use her w i l l. They kept that W i l l going on double time but she [N. R.] she could not use it. I had it. [Struggle and almost lost control.]

I am good now. I have confessed.

(Yes, I understand.) [335]

are you a priest.

(No.)

I know you are not. You could not say a Hail [N. R.] Mary ... Hail [read 'Hurt'] Mary ... H a i l Mary to save your little soul.

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334. It is not like the subconscious of Mrs. Chenoweth to say that "she ought to have known", referring to the normal Doris; for she knows enough of secondary personality to understand the cleavage between the primary and secondary personality. Normally, of course, Mrs. Chenoweth did not know anything about the nature of this case and hence would not say anything based upon what she did not know. It is quite as curious to see the ignorance of "Margaret", assuming that it is she, regarding the real status of the sitter's mind at the period of the obsession. It is a confession that she knew nothing about the amnesia that accompanied the invasion of herself.

335. I had happened to know something of the ceremony of making a will by Margaret preparatory to her leaving, as I had been the subject of a gift bequeathed to me in that way, and I wished to see if I would get an account of it. But the allusion is to prayers, which probably refer to that means of exorcism already commented upon. Cf. Notes 209, 216, pp. 382, 391.

Of the allusion Dr. Prince says: "It is true about the prayers (1911) and the name of Jesus, but not as to asking it to 'act like magic'. Still that might have been her interpretation. She did not 'laugh' at the time. The first time that the trial was made she showed fright and went into a comatose condition ('ducked under', as she called it) and at the following attempts was angry and vindictive. She may have laughed afterward and very likely did."

"As to telling her 'to use her will', this was done, especially by Mrs. Prince and sometimes myself, tho my method of strengthening her will was generally by indirect means, as that of suggesting to her in her sleep that she could and would do this and that. Telling her to use her will had the effect of grieving and discouraging her in the first stages of her cure."

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(That's right.) [336]

Then you are not a father besides you wear whiskers. I don't care for their [N. R.] prayers ... their ... prayers but I feel sorry sometimes when I see her feel sorry. She ought to have got some fun out of it. I don't like that Indian booby no she knows too much and puts herself in my way. I know a whole lot more and say I think it's fun to come this way and say sassy [N. R.] things to you ... sassy ... If I let her alone can I come here.

(Yes, you can always.)

What game have you got on me.

(None.)

You are going to trap me Mr. Smart.

(No, that is not my object. I would be glad to have you give full expression to yourself here just for the good it will do both you and the world.)

I might steal [read 'send'] your ... steal [yes to reading] pencils.

(Oh, no, I don't think you will. I would get new ones.)

yes but you will you would make me give up these. [337]

(No.)

Give me one for my own and I promise not to steal a single little bit of one.

(All right. What one do you want?)

the longest one you have.

[I picked up the longest pencil I had and gave it to the hand. Immediately it was put under the dress next to the bare breast, holding it in the hand there, and face smiling. Then it was taken out and held to me.]

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336. This use of a Catholic expression coincides with later communications associated with such an influence. Dr. Prince remarks of it: "Doris had Roman Catholic friends and Margaret knew they said 'Hail Marys' and could say it herself." But Mrs. Chenoweth's subconscious ought to know well enough that I was not a priest. The question is absurd from that point of view. I wear whiskers.

337. Of several terms in this passage Dr. Prince remarks: "'Sassy' is the way Margaret pronounced the word. She often said 'Smarty', but used the word 'swipe' instead of 'steal'."

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Put it away for me. I can't hold it. [338]

(All right, I shall.) Put something on it so I will know it's mine [read 'name' doubtfully] mine.

[I started to get a string and there was some difficulty and delay in getting it so I could tie it on the pencil. The hand was holding it for me.]

you lied [N. R.] l i e d [read 'tied'] L i e d.

(I got a string to put on it.)

do it now [heavy writing.] [339]

[I then carefully tied the string on the pencil.]

Must I thank you.

(If you wish.)

I don't want to but I'm glad you did not l i e. [Pencil fell and distress, with groans.] [340]

[Subliminal.]

[Pause, shivers and groans. Pause and then both hands put on her neck as if in distress. Sitter left. Opened her eyes and closed them again.]

Oh, the devil! [Awakened almost immediately and had no memory of what she had said.]

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338. Regarding the choice of the longest pencil, Dr. Prince remarks: "Margaret always chose the biggest from a number of articles offered her, such as oranges, pieces of candy, etc. Regarding the act of putting the pencil under the dress, it is interesting to note that Margaret often deposited articles under her dress, as women and girls often do. But Margaret would sometimes drop it down her neck. As to the phrase 'Put it away for me', Margaret, having received a little present and admired it sufficiently, would often say, 'Put it in my drawer, papa'."

339. "The phrase 'Do it now' is quite like Margaret. Often after I had promised to carry out an order of hers, she would say: 'Do it now. Let me see you do it, then I'll know it's done.' Margaret never hesitated to tell any one that he lied under similar circumstances."

The readiness to say that I lied is like Minnehaha and the fact that she later assumed the pencil to be her own and reached or called for it when she wanted it suggests her instead of Margaret, or her identity with Margaret. But the communicator is not Minnehaha, unless we assume her identity with Margaret, which is inconsistent with the rest of the record.

340. "Margaret would thank one for a favor or not, just as she felt disposed. Once when several visitors who had come to view the case were on the point of departure, she shook hands with all but the last who offered, but

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Mrs. C. J. H. H. January 4th, 1915. 10 A. M.

[Subliminal.]

[I was late this morning, owing to illness, and did not see the sitter who had not waited for me.]

[Long pause. Groans. Pause, distress, rolling of head. Long pause and groans.]

Everything is so red, red, red. It makes me sick.

[Long pause. Groans. Long pause.] Hm. [Reached for pencil.]

[Automatic Writing.]

Mother and * * [scrawl] I am not detained you see but have come to help the appointment made for us and hope to be able to do something at this end while others are working at the other end with my Baby.

(Yes I understand.)

I am not disturbed as you might think I would be for I am where I see the advance which has been made and I have a faith and courage which I could not have before. She is with me now as never before since I left the earthly life.

[Struggle and violent coughing began. Pencil fell and reinserted. Pause and coughing again.]

[Change of Control.]

coming [same handwriting as previous] Minnehaha. [Two pencils rejected.] You are scared because you do not look right.

[I had been very ill the night before.]

and she is not here.

(Yes, we missed making connections.)

I know it but she will be all right and I will help her just the same. I rushed here and pushed the mother squaw out so I could [read 'would'] tell you what I am about ... could tell you When I pushed her she tried to hold on and then she coughed

---

refused to shake hands with him, saying that she had done enough hand-shaking for one night."

The expression in the subliminal after Margaret left, "Oh the devil", may be an indication of Minnehaha, who held just such an opinion of Margaret, and it may help to explain the later claim which Minnehaha made on the pencil.

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[read 'laughed'] and ... coughed and lost her pencil and I got it. She always coughs when she gets excited and that makes her lose hold.

(What is the reason she coughs?) [Died of lung trouble.]

Her breather is bad. she had a bad one when she died out.

(I understand.) [341]

I did not mean to hurt her and she is laughing now but I knew you expected the other Margaret today and I had to hurry to tell you about the accident.

(I understand.) [342]

so I came. I did it. I do not mean a really truly honest to God accident. I will tell you that we all feel better now that Margaret has made a message to you. It was funny to see her tell the truth for she is an awful liar but she could not lie before the [pause] great white chief.

(I understand. [343]

You have a heap of work to do if you get her good. She is a bad one worse than Minnehaha and she does not like to come for

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341. The mother died from pneumonia and hence the pertinence of the allusion to her "breather" and coughing. That she died of pneumonia had been spoken aloud earlier (p. 302) by the sitter and so this reference at this point loses its significance. But the violent coughing just before the change of control and while the mother was communicating is a part of the automatic process and, tho it is not so evidential as may be desired, it is a phenomenon that often occurs when it is evidential.

342. It is possible to interpret the expression "the other Margaret" as an unconscious admission that Minnehaha might be considered one of the Margarets, unless we supposed that the reference was to Sleeping Margaret. But Minnehaha has insisted that Sleeping Margaret was "Baby" herself or the subconscious of the sitter, and would not naturally expect her to communicate. Besides Minnehaha had already expressed the fear that she would be blamed for Margaret's actions, if she told about them. Hence the expression here is a more or less tacit admission of her own relation to that personality in the sitter's life.

The reference to the "accident" is to our failure to meet at the station. It was correct to say that it was "not a truly honest to God accident", especially if later accounts of my illness be correct.

343. It is possible that Minnehaha's strong characterization of "Margaret" is too strong and unfair. But it now appears why she makes a frank confession. Imperator had overawed her into submission or induced her with some promise of reward to tell the truth.

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she likes to hold Baby's mind best. She does not have everything her own way any more for we watch her. Did you give her something.

(Yes, I gave her a pencil which she asked for.)

You never gave me one. it pays to be bad. (Cf. page 430.)

(I can give you one if you want it.)

You can keep your pencils. I do not have to be coaxed with an old pencil to tell what I know. She will only come when Baby is here and I think some one wanted Baby to keep away today.

(No, I was late, and I think she did not wait for me.)

No if she had not been impressed she would have stayed for you but I could not do what I wanted with the confusion in her mind but someone wants M—— to keep away from here [read 'her'] here not her but here.

(All right.)

and I think it is fun to come here. I like it. I will come tomorrow.

(All right.)

[Pencil fell. Distress and long pause.]

[Subliminal.]

[Groans. Pause.]. C-A-L-I-F-O-R-N-I-A [Spelled.]

(Why mention California?) [344]

[Long pause.] Oh dear. [Pause, sigh, and hand reached for mine. Pause and awakened.]

[After awakening Mrs. C. remarked that she kept seeing a big G., and it sounded like Gertie.] [345]

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344. California is the state in which the sitter lives at present. It had been referred to once before.

Later Minnehaha claimed this pencil and used it during the remainder of the experiments.

345. Of the name Gertie, Dr. Prince writes: "Doris failed to remember any Gertrude or Gertie whom she had known, tho I do not think she put much effort on the attempt. But on the evening of February 7th, Sleeping Margaret told me that there was a Gertrude A., commonly known as Gertie, whom Real Doris knew very well before her mother's death. She became acquainted with Gertie A. through going home with a classmate, her sister V. Altho Gertie was about six years older than Doris, she seemed to take a fancy to her and the two often met. Gertrude A. died perhaps eight years ago. The next day I asked Doris if she had succeeded in identifying Gertie. She

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Feb. 8th, 1915.

I was unable on account of illness to go on with the sittings and returned to New York after that of Jan. 4th. I learned, while ill, through another psychic in New York, that I had been the subject of an attack by "spirits" and I resolved to test the matter with Mrs. Chenoweth, tho I could not make the matter a scientific test, as Mrs. Chenoweth knew what I thought the attack was. I had told her on the day of my last sitting that it was kidney trouble and made no hint of other influences. I had not suspected such a thing. But after learning the statement made in New York I wrote her the following letter for information:

Jan. 13th, 1915.

My dear Mrs. Chenoweth:

I am considerably better today, and I would be glad if you would have Starlight call up Dr. Hodgson and Imperator and ask them if there are two spirits fooling around me in a way to affect my condition. That has been stated to be the fact. If there are such I would be glad to know what they can say about it, and what can be done to limit their influence.

Very sincerely,

JAMES H. HYSLOP.

I resolved to make no secret of matters and wanted to see the reaction. Mrs. Chenoweth held a sitting and had the following by automatic writing:

January 16th, 1915.

(Will Dr. Hodgson or Imperator try and write a message for Dr. Hyslop? Tell him something about his illness.)

R. H. I will try and write a word this morning for there is need of it. The case is most important and epoch making and must be handled with the utmost care. It is far reaching and yet very simply explained by the knowledge which we have of the positive opposition of a group of spirits to the unfoldment of the Baby and the consequent knowledge of the workings of spirits in other spheres.

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said 'No' and went on unconcernedly about her task. I asked if she had known a girl V. A. Her face lighted up and she said, 'Yes, and she had a sister named Gertie. I had forgotten about her. I knew her very well.' She thus corroborated Sleeping Margaret's statements."

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The attack was made when the efforts we had made were about to bring results of a most important nature and reveal the nature of the past contact between Baby and the band. J. H. H. cannot be permanently affected and if we could have gone on for the few weeks we had planned the gigantic errors of past conceptions [?] would have come to light. •

It is possible that when the work is begun again an effort will be made to attack again but the forces have been strengthened and particular guards placed near J. H. H. to make resisting power stronger for him.

We beg to be able to go on with this case as it is of tremendous import. Try and make some arrangements to keep our connections in some way. If you cannot come send some one to us as soon as possible. Do not be alarmed for we are watching. R. H. [346]

[Change of Control.]

Imperator sends assurance of care and affectionate protection and will watch over the friend of faithful perseverance. Eat lightly rest quietly keep warm but have air and exercise gentle and frequent. [sign of the cross made.] Imperator. [347]

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346. It is apparent that the claim here made is that my illness was either caused or affected by an obsessing influence about the girl. The nature of the difficulty, apparently kidney stones, would be against such an influence, at least to orthodox medicine, and I have no evidence to combat such a view. I thought at one time that I had obtained evidence that it was caused by taking too many phosphates in some medicine, but this view has been strenuously controverted by all the physicians I have talked to about it. It is true that there were not all the proper symptoms of kidney stones so that such a fact leaves the cause indeterminate, especially that no stones were passed. But the chief incident of interest is that the view expressed in the automatic writing and in the statement of Starlight to Mr. Chenoweth was directly opposed to the normal views of Mrs. Chenoweth. She told me herself that it overthrew her theories about such things. Later, however, the explanation came that it was not intended by those who caused it, but that it was the unconscious effect of the contest between opposing personalities about the girl, and this view coincided more clearly with the normal theories of Mrs. Chenoweth.

347. The advice of Imperator to "keep warm" was remarkably pertinent, as the chief difficulty from which I was suffering and had been suffering all fall and winter was the difficulty in keeping warm. Mrs. Chenoweth had not been told it by myself or any one else. Indeed no one knew it but myself and

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[The automatic writing in this message of Imperator is the same as that which has characterized him before.]

Mrs. Chenoweth accompanied the report of this to me with the following letter which has its interest in connection with the facts:

Jan. 16th, 1915.

Dear Dr. Hyslop:

I received this writing and am mailing at once by special delivery. I have not read it, so do not know whether you can or not, but I took your pencils and pad, thinking it might help, and this is the result.

I hope you are much better. I want to tell you that Starlight told Mr. Chenoweth when you first went back to New York, that there was a spirit around you who made you sick and that it was an *obsessing* influence which had been troubling the "little girl". I was afraid to send it to you because it seemed so unsympathetic when you were so ill, but I was going to tell you later. Your letter and questions make it easy now.

M. M. CHENOWETH.

I left Boston for New York on the morning of Jan. 5th, so that the message given Mr. Chenoweth was given to him between that date and the date of the sitting held for me and before Mrs. Chenoweth received my letter asking for information and stating why. My reference to kidney trouble in my statement to her would hardly suggest the diagnosis given to Mr. Chenoweth, and Mrs. Chenoweth has never intimated in the least to me that ordinary organic illness is due to such influences.

Mrs. C. J. H. H. February 8th, 1915. 10 A. M.

During the normal state we talked awhile about my illness and I revealed nothing about it which she did not know before. She knew from my own statement at the last sitting that I had had an attack of kidney trouble, but she knew absolutely nothing

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my physician. I had kept it especially private. The remainder of the advice in all its details is especially characteristic of Imperator and whatever may be said about guessing or chance coincidence based upon its general correctness for any one, Mrs. Chenoweth does not know that it represents the position of Imperator both in regard to myself through both Mrs. Piper and herself and to Dr. Hodgson through Mrs. Piper.

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else and we did not on this occasion even mention that much and nothing about a single one of he concomitants of it. [348]

[Subliminal.]

[Long pause. Sigh. Long pause. Moved body as if in slight distress. Pause and reached for pencil. Long pause.]

[Automatic Writing.]

Omega. [349]

(Good morning.) [Recognized sign of Professor James, but carefully refrained from admitting that fact.]

I am as glad to give you greeting as you are to have me do so.

(Yes, and it is a long time since I heard from you.)

My non-appearance is of no account

(I understand. Why .... ?) [Writing went on.]

for I have been active on this side.

(Yes, why did you come this morning?) [Suspecting connection with the case I had in the previous sittings.]

Because I have been a part of this particular case and the psychological side of the affair is so far reaching that it would be alarming were it not a most beautiful example for our use. [350]

I have been at another center where all this is known and I have been with you and with the child who suffered before you took the case. An added force has been assigned and some of the friends of the child are working for her permanent relief.

I am here today because there is need of the others at another

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348. An illness and a month's absence made it necessary for the lady to return home and hence from this time on she is not present at the sittings conducted for the case.

349. "Omega" is the sign which was adopted as an indication of the presence of Professor James. He had spontaneously adopted it through Mrs. Smead soon after his death and repeated it through Mrs. Chenoweth, without any knowledge on her part until she saw the volume of *Proceedings*, Vol. VI, in which it was printed.

350. The appearance of Professor James in a case like this was very pertinent, as he had been familiar with such phenomena in life. It is quite possible that Mrs. Chenoweth knew his interest in such phenomena and hence I cannot make an evidential point of his appearance.

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task in re-arranging the work. Is it epoch making. I think you will agree with me. [351]

(Yes I do agree with you, and I wish you would compare it with some you knew.)

Yes I know why you wish it and I will refer to one case of much less significance because it was confined to one class of incidents [N. R.] incidents. This case is many sided showing the influence of a group of people which brings complex situations. the one I wish to refer to was a similar case with a more clearly defined and articulated personality. The sex was not the same [stress and slight struggle]. I am not [pause] yet thinking as well as I wish.

(I understand. Take your time.)

We have to overcome some loss of practice. I am not complaining but explaining [struggle before the syllable 'ing' was written].

(Yes I understand. Stick to it.)

You recall a boy who had a set form of phenomena quite definite but with a clearly defined purpose on the part of an unseen participator in the sham to make the case seem remarkably like one phase of this.

(Was this a boy you knew before passing or afterward?)

Afterward.

(What form of phenomena?)

Some physical signs and some mental.

(Yes.) [352]

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351. There is another "center" where we are experimenting in a similar manner, and Mrs. Chenoweth does not know the fact, or did not know it at the time of this sitting. There was some evidence, not amounting to proof, that there was an "added force" to those about the girl for her mediumistic development. She was unable to do automatic writing at my home, but it very soon developed after her return to her own home.

352. The incidents mentioned identify the case as one which occurred after the death of Professor James and through which he gave the pink pajama incident that was discussed in the *Journal*, Vol. VII, pp. 1-63. It was the case of a young boy who manifested considerable dissociation and the report was published under the title of dissociation to mark its relation to non-evidential instances. There was only a general resemblance to the present case. The details did not simulate this one. The description of it here is quite accurate.

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And then there is Sidis who has had an experience of which he and I knew before I came here.

(Yes, tell all you possibly can about that case and it will identify you to him.)

Oh yes I see your mental ears prick up now at the scent of good game and a holdup for Boris which will give him a quietus for one half hour .... [353]

[As I tore off sheet I accidentally knocked the pencil out of the fingers and tried to reinsert it, but a pause occurred before the hand would take it, and then writing was labored.]

* * [possibly 'what hit him', tho 'hit' resembles 'he'] * * [more apparently 'what ht (hit) him'. Pencil fell and could not be reinserted. Pause. Indian.]

[Change of Control.]

G. P. Something struck the pencil and it just diverted [N. R.] diverted his mind enough to lose hold but we will resume tomorrow. Glad you are here.

(Thanks.)

Don't worry. You are not knocked out of the game just yet.

(Do you know what the worst part of the trouble was?) [Morphine in mind.]

What do you mean the head trouble or the local inflammation which caused so much pain.

(Anything that you feel was the worst.) [Morphine in mind.]

I had no fear except that the continued [N. R.] continued pressure might really create [N. R.] create a condition [?] and would result in serious congestion.

(Congestion where?)

of the bladder. I was not afraid of any other complication. I mean the old trouble. that was only sympathetic. I [?] * *

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353. It was exceedingly pertinent to mention Dr. Sidis in this connection. He was a warm personal friend of Professor James and had spent much time on cases of secondary personality, publishing an important volume on the subject. Mrs. Chenoweth knew nothing about him except the newspaper talk about his remarkable son. But casual knowledge may have come to her about his interest in abnormal psychology and hence I cannot urge an evidential point in the reference to him. Professor James knew of his work and of the important case published in the volume mentioned.

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[Pencil fell. Indian, pause, Indian, pause and rubbed face, leaning forward.] [354]

[Subliminal.]

Please don't stand around so close. [Pause.] I can't breathe.

[Pause and awakened feeling as if a number of persons were around her.]

Mrs. C. J. H. H. February 9th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] Oh my, everything looks so red. [Pause.] I see a terrible fire.

(Where?)

Why I can ... It is night and I see some ... It looks like the State House was outlined there in this blaze. The fire is in Boston, where the glow falls across the State House. I see the light. It is night. In the light of the fire I see the State House. Just think of the State House burning, but it seems like something lighting up the State House. [Pause.] Yes I see firemen and crowds of people. [Pause.] Hm, the light seems to come from ... [Hand moving in air, and pause.] I see ... I stand in front of it and it is on the right and the flames come from that side of the city. [Pause.] Scollay Square way. [Pause.] I don't like to see it. [Coughs. Long pause. Sigh. Pause and reached for pencil and paused again.] [355]

[Writing.]

+ We give you greeting.

(Thank you. My greeting to you.)

I am not the mighty one but in the group and use his sign in

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354. There is nothing evidential in the reference to congestion of the bladder. Mrs. Chenoweth knew that it was really or apparently kidney affection from which I suffered.

355. This passage probably represents a prediction, but nothing has occurred at the date of making this note (March 25th, 1915) to verify it. Compare allusion to it later when the prediction was said to have been fulfilled, p. 653.

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part that you may know from whom I come and why I have been assigned the place of protector for you during these experiments and have assumed the name of Monitor and may be addressed by you if there is a feeling [telephone rang here down-stairs and hand showed evidence of disturbance in greater deliberation in the writing] of need of specific care.

(Thank you.) [356]

I am to watch the effect of contending influences on you as they are produced here in an effort to bring light to some puzzling situation. The present understanding of what has happened to break the continuity of the work is not complete and must be better understood and explained. To feel that through carelessness or impotence [read 'imprudence', pause and then correctly read] you [spontaneously erased before read] on the part of the spirit people you were allowed to suffer is quite erroneous. One cannot breathe foul air and have no effect on heart and lungs, and an atmosphere of spiritual inharmony produces the effect on the body that bad air would. [Distress.]

The long continued conflict between ignorance and superstition and wisdom and knowledge produced a condition of poisoned magnetic currents which impeded the processes of normal functionings of your body. The light was protected by the trance being thus raised to a higher vibration but you were not thus protected.

(A question.)

Yes.

(Was there any previous weakness in my kidneys that exposed me?)

A slight indication of weakness but no serious difficulty. The idea of a physical attack upon you by spirits of evil design is ludicrous but spirits of a different type wilfully or ignorantly persisting with stubborn blindness and an opposing force made

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356. It is noticeable that the name given here as that of a protector over me against a recurrent attack assumes the same general form as one of the Imperator group who uses the sign of the cross, explaining why he does so. It is a new personality in this group so far as the knowledge of the cases of Stainton Moses and Mrs. Piper are concerned. Mrs. Chenoweth could not know of such a personality, tho we may imagine the name and incident to be an invention of her subconscious.

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frantic with fear for the future of the victim the child produced inharmony which produce[d] inharmony in your physical body. The statement is true that spirits caused the trouble and that they were undeveloped minds is a better term than evil.

(I understand. Was there any one especially responsible for it?)

No it was the contest not over you but the child and your body was caught in the current.

(I understand.) [357]

This may help you and will explain Imperator's desire to have you keep contact here.

(I understand. Was there anything done to me to relieve pain that should not have been done?)

Yes of this later but you had to know what I have written. Come as long as you can.

(You mean for continuous sittings?)

Yes. It is very bad to have the breaks but we must do what we can and we do not like the new plan for outside work.

(Shall I tell the light?)

It must wait a little.

(All right.)

[Pause. Pencil fell. Pause and distress. Groan and rubbed face. Pause.]

[Subliminal.]

Whose peacock is that?

(I don't know.) [358]

[Pause and awakened.]

Mrs. C. knew that I desired to learn whether sittings should

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357. This explanation of the attack upon me is more in harmony with the belief of Mrs. Chenoweth in her normal state. She thinks that such things may occur as unconscious effects on the part of spirits and this is the undoubted interpretation of the phenomena here. It is not inconsistent with the statements of Dr. Hodgson and Starlight (Cf. p. 499), tho their use of the term "attack" naturally implies purpose, but is reconcilable with the position here taken. There is no proof that the statements made here are correct.

358. The reference to a peacock has no importance that can be determined in connection with this case.

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be continuous this week. She has been doing some outside work on her own responsibility. This objection to it is interesting.

Mrs. C. J. H. H. February 11th, 1915. 10 A. M.

Before the sitting I asked Mrs. C. if she knew the meaning of the name "Mentor" and she did not. She has not read Stainton Moses and has also not read anything else that might mention it. I could obtain no evidence that the name had any meaning to her.

[In the sitting of November 10th, which is omitted from this record because it relates wholly to other matters, the subliminal referred to the name Mentor, who was one of the trance personalities of Stainton Moses. Mrs. Chenoweth never read the works of Stainton Moses and hence her ignorance of the name makes the mention of it evidential. This is the first time that he has been alluded to through Mrs. Chenoweth, all the other Stainton Moses personalities having purported to communicate through her.]

[Subliminal.]

[Long pause. Cough, rolled head over. Long pause. Coughed and stopped the effort to speak. [Pause.]

Do you know any one named Andy?

(Not sure, say more.)

[Pause.] Of course, the name would always suggest Carnegie, wouldn't it?

(Yes.)

So I don't know. Immediately after I heard it I could see him, but there is so much in the papers about him, it may be association with that. But still I don't know why I hear Andy. [Pause.] Hm. [Long pause.] Oh [with sigh. Rolled head over. Pause.] [359]

I can't seem to get far away. [Pause.] Put your hand on my forehead and send me away. [I placed my left hand on her forehead. Long pause and then reached for the pencil. Pause.]

[Automatic Writing.]

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359. The reference to Mr. Carnegie has no special significance, tho it involves an interesting coincidence with the crisis through which the Society had just begun to pass.

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Omega.

(Good morning. Glad you are here.)

I am glad to return to the work.

(Yes I believe it.)

I did not intend to run away the other day.

(No, I know that.)

It looks like a sneak but it was not.

(I understand.)

The other problems took the time yesterday so I was out of it. I hope I have grown in patience. one may be painstaking and yet be lacking in patience. My old comrades will see what I mean by that for I think I never allowed minutia[e] to hinder my research for effects and causes but I often left them a long time and returned when I was in the mood.

It is one of the hard things about these experiments that one must not be too dependent on the mood but grasp the opportunity and follow a suggestion with quick references to the past and kep [keep] as clear a hold on memory as possible. To one who constantly referred to notes on important matters and had little trust in recollection you can see that an entirely new cast of mind is required. The scholastic and scientific training is of a nature that the general information only is available for spontaneous use and memory is not cultivated as a handmaiden [N. R.] hand ... [read] for expression. Do you see what I am trying to tell you.

(Yes, I do. Go ahead.)

If we come prepared with a certain incident or case there is often something in the atmosphere which prevents our using that particular case and then we flounder or hit on a point or two that seems as remote from what we are trying to say as light from darkness.

(It is well then, when that occurs, to help the communicator to get the right track.)

Yes if you know how but often the thing we would say is not a thing that any living [N. R.] person ... living person can help about. The untrained mind that is the mind used to relying on its memories and never questioning its veracity or authority often makes a better communicator than some of us who are so alve [alive] to the possibilities of psychological action. We are overtrained in certain ways.

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All this is in explanation of what must seem stupid blunders. say Hyslop did you ever hear a boy recite page after page of oration or exercise [N. R.] exercise and wonder how he ever he ever remembered so much.

(Yes, I have.)

That is it. I would not dare insert a quotation in a book or article without looking up the authority. My reputation would be at stake as well as my own sense of exactness. [360]

To return to Sidis now that I have written so much about this matter.

(All right.)

I knew his method of reasoning and his kind of work and am farly [fairly] sure that he knew and understood me. He believed in some supernormal powers which were not to be used as precedent or comparison as they were produced through an exhileration induced by outside means. But we had some cases of dual personality which were puzzling to us. at first they presented no unusual features but as we proceeded there were evidences of an outside extraneous power. My recollection is of a man who had some dual experiences but they were not interchangeable as the trance state is but were more fixed and stable, the personality being held for some time and establishing independent relations and life and not returning to the original state of mind for some time.

(What case was that?)

you recall a case of this sort do you not.

(Yes, but I do not know whether you have that in mind or not.) [361]

Yes as one reference which we used. B. S. and I referred to that case which we were more closely associated in. You recall a case of a girl [pause] a servant and another of a lad. I do and

360. All this is psychologically relevant and the illustration about the schoolboy characteristic, but it is not evidential.

361. The statement about Dr. Sidis and his belief in "some supernormal powers" is true in the sense defined, but he probably does not accept the supernormal in the sense which psychic researchers give the term. The man referred to with "dual experiences", I conjecture, is the Hanna Case, tho the evidence for this is not at all conclusive. The statements so far as they go fit it and Professor James knew of it before his death. It is possible that Mrs. Chenoweth may have heard about it casually.

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I have been as interested to see if I could produce some [pause and distress] effect since I came here. I went to a house where such a case was and reported on my finding but I have never seen a case any more to the point than the one you have been working on here and I have a great desire to see that finished. [362]

(Do you remember anything about Ansel Bourne?)

Yes that is one of the cases I referred to the one that I used so many times as an authority for reference to displaced personality.

(Who helped you in it?)

R. H.

(Right.)

and he is here to back me up. It baffled us. We thought there must be a loop hole somewhere but there was nothing we could discover except [read 'until'] a ... except a literal transplanting of personality without confusion or lapse [so read] lapses as is more common in the * * types. [Pencil fell and the hand seized mine.] [363]

[Subliminal.]

T-e-l-l S-i-d-i-s [read 'sitter' when spelled] t-h-a-t t-h-e b-o-y i-s a-l-l r-i-g-h-t.

(What boy?) [Pause.] (Is that word 'sitter'?)

Sidis.

(What boy?) [364]

Oh my goodness. [Put both her own hands on her chin, paused, and then removed them to her neck. Pause, opened eyes and closed them again.] Is anybody around you going to get married?

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362. Dr. Sidis informs me that he never had such cases as the lad and servant girl mentioned and that he and Professor James never worked together on any case.

363. The connection of Professor James and Dr. Hodgson with the case of Ansel Bourne is too well known to make a point of evidence out of it, tho questioning Mrs. Chenoweth about it she had only a vague idea of the case itself, never having read the report about it, but thinks she might have seen some newspaper account of it.

364. It is not clear to what boy the reference is here. It might be to the son of Dr. Sidis, whose striking mental qualities were a matter of interest to Professor James before his death. But there is no assurance that he is meant here.

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(I don't know. Who is it?)

I see a great big bouquet [note undecipherable] like a bride and long white ribbons. [Pause and awakened without memory of what was being said.] [365]

Mrs. C. J. H. H. February 12th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] Did the little girl go away?

(Yes.)

[Pause.] I can see some of the people who belong to her.

(All right. I want them.)

Hm. [Pause.] You didn't know they were coming, did you?

(No.)

She is better.

(Glad to know it.) [366]

Are you going to have her back some time?

(I don't know yet.)

[Long pause. Hand then tightened and evidently suffered from tendencies to catalepsy, tho I did not suspect it at once. Head shaken in distress and apparent anger, with groans. Then I discovered the catalepsy and spent some time getting the hand and arm out of it.]

Oh I can't. [Rolled head and groaned. I saw hand trying to reach for pencil and gave it and it began to write with great difficulty.]

[Automatic Writing.]

* * [scrawls. Pencil stabbed pad.] [Pause.] M you d ... [pause and P. F. R.] M o ... [apparently attempt to erase.] [Pause.] * * [scrawls. Long pause P. F. R.] * * [scrawls in form of vertical straight lines. Distress and groans] * * * * [scrawls, among which 'M' is a possible letter. Distress.]

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365. This allusion to a bride, apparently a prediction, has no meaning so far as I know.

366. Dr. Prince writes regarding the statement, 'She is better': "She was not ill during the sittings, but it is true that her health and energy were found improved on her return. Little things which sometimes caused her to worry or get a little blue before now passed by almost unheeded."

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(Who is this?) [367]

[Distress and groans. Pause and P. F. R. Pause and pencil quietly laid down and I gave a new one.]

[Change of Control.]

Monitor.

(Good morning. What is the matter?)

the group from the child has been asked to establish relations here again and the cessation of their efforts when you were taken ill makes the active wok [work] quite impossible without some pain and exhaustion [writing almost illegible] to the light but we are taking extra precautions and will work slowly. Have no fear [Groans and distress.]

[Change of Control.]

Mother.

(All right. Take your time. Keep calm.)

[Distress and groans.] God bless you. [Distress. Pause and P. F. R. Pause.] Mother.

(Yes I know.)

[Distress and half crying as if in pain, with rolling of head.] My little one. [Pause.] My Baby.

(Yes.) [368]

[Pause.] I have some light on the ... [P. F. R. and groans. Pause.]

[Mrs. C. dropped pencil and put her hands to her face, then

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367. It is curious to see the difficulty in the effort to get the word "Mother" through, as there had been no difficulty at previous sittings, after it once came. But my absence for a month altered the conditions affecting the results. But there seems to be a similar difficulty in getting the mother's name through the girl herself in her own automatic writing. Dr. Prince makes the following comment:

"We are having difficulties here, by the way, in getting the name, parallel with those in your former sitting, which I commented upon. This communicator apparently tries to write 'Emma' and it becomes M. M. M. Then she abandons the attempt and writes E."

368. I can only reiterate here that the mother always called her child "Baby" or "My Baby".

The meaning of the name "Monitor" is explained in Note 356, as the one said to be a new protector for myself.

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folded them. Opened her eyes in a staring manner and began talking.]

[Subliminal.]

What happened? What are you afraid of? Something is wrong.

[Eyes closed and head put back on chair and in a few moments awakened without memory of what had occurred.]

The sitting is an evidence of the disturbance caused by the acceptance of outside work and the vacation due to my illness, the vacation, however, not being the cause of the trouble, but the lecturing and public work of Mrs. C.

Mrs. C. J. H. H. February 13th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Sigh. Pause. Distress with violent shaking of head and making ugly faces. Pause and then distress again. Long pause, and then movement of hand across the pad toward me with jerky steps and distress, followed by catalepsy which I had to relieve by rubbing the arm and hand for some time. Cries of pain in the meanwhile. Pause and then relaxing of muscles, followed by another pause and then reaching with difficulty for the pencil. Pause.]

[Automatic Writing.]

[Pencil point broken by pressure.] m a ... [not read at time. Struggle to write. Pause and P. F. R.] Mar ... [Long pause and distress.] M ... M a r g a r e t.

(Good morning Margaret. Glad to see you again.)

You did not stay to help and you said you would make ... [pause and signs of a struggle.]

(Do you mean ....?)

[Mrs. C. apparently choked and showed great distress in face and head, dashing her head about violently and grunting somewhat.]

(I was sick and could not stay. Didn't you know that?)

[Pause.] Somebody said so but I did not think it was true.

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(Yes it was true and I was as sorry as could be that I could not return at once.)

I do not know any news to tell you. we are all together just the same as before only some new ones come sometime[s] [pencil ran off pad] and talk with the mother and some of the folks you sent come and try to boss us but the little Margaret is not so scared as she was.

(Is little Margaret some one else than you?) [Thinking of Sleeping Margaret.]

I am little Margaret.

(All right. Thank you. I was not sure on account of the word you used.)

I don't stay as long at night.

(All right.) [369]

Are you looking for me next week.

(Yes I am, and if you can tell what you did through Baby it will help to prove that you are a spirit. This is the main thing I want of you.)

You mean a long time back.

(Yes, exactly.)

You want to whip me.

(No, not at all. I won't do that.)

You can't I get away.

(I understand. That's right.) [370]

[Pause.] Perhaps I will tell something perhaps I won't.

(I hope you will be kind enough to help me prove that you are a spirit, because the acts done through Baby did not prove it.)

[Pause.] I see but why do you care.

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369. Of the name "little Margaret" Dr. Prince writes: "I do not recall that she ever called herself this or *little* anything. She would say 'your Margaret' or 'your baby', or simply 'Margaret'. But toward the last she always did speak of herself in the third person."

It should, perhaps, be remarked, however, that "little Margaret" might refer to the child character which Margaret represented in the life of Doris. She did not appear to be a mature person, tho this may have been due to the limitations of Doris's subconscious in reflecting her influence.

It is Sleeping Margaret that comes at night generally, tho the Margaret personality might be present, if a spirit, and not manifest.

370. Respecting the word "whip" Dr. Prince says: "Margaret never used the word 'whip' but 'smack', 'hit', and in relation to others 'beat'.

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(I care because I want to prove that spirits can influence the living when they do not know it and when others misunderstand them and whip them for other acts than their own.)

Is it mean.

(It is mean to whip a person for doing what he did not do, and if we can show that you are a spirit people would not whip you when you did that sort of thing.)

Those people would whip me if I fibbed just as they whipped her. It was the fib they whipped because somebody did it and she ran away.

(Did she ever run away?)

Yes I told her to hide and run away yes [to delayed reading of 'run'] but not far enough to get off and get free [N. R.] free. They are bad to whip a fib till they know what it was.

(Yes, I think so.)

I do not do it now.

(Yes, I know that. Was there anything else you did?)

Oh course I did not fib all the time. [Distress and pencil fell. Pause.] [371]

[Subliminal.]

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371. Dr. Prince says: "I never heard her use the word 'fib'. She always used the term 'lie'. Real Doris was never whipped by any one. Sick Doris was 'beaten' by her father only, but not for 'fibs' or because 'she ran away'. Doris knows nothing about being told to 'hide and run away'. As she has left Doris, of course, she does not do it now and does not do anything else.

"The language of this sitting is uncharacteristic of Margaret and the allegations, in the form in which they are made, are not authentic."

I may add that Doris would not know anything about being told to run away. The instigation would come to the subconscious and the normal self would probably either be wholly unaware of its presence or assume that it was a normal state of consciousness and carry it or not do so according as it felt like it, or if unaware of it, carry it out automatically. As the girl did run away many times, it is the fact that is important, indicating the impulse, and not the statement about being told to do it. Being told is only mediumistic parlance for inspiration.

The language of communicators is not always characteristic of their terrestrial life. The subconscious of the medium determines that in most instances, and the subconscious of Doris would have as much, perhaps more influence in this direction than that of Mrs. Chenoweth. I happen to know that Mrs. Chenoweth, for instance, would use the word "fib" rather than lie. She is normally carefully about that.

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Oh dear! [Pause and hands put to face.] Oh! [Sigh and long pause. Rubbed face with both hands and opened eyes and stared about.]

Where did she go? [Closed eyes and in a moment awakened without any knowledge of what had happened.]

Ms. C. J. H. H. February 15th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and twitching of muscles about the mouth with a cry of resentment. Pause.]

I won't do it.

(What?) [Thought it a subliminal refusal.]

[Long pause. Distress shown in face by twisting of mouth and muscles and a slight cry of pain, followed by catalepsy in hand and arm, but this was soon relieved in the usual way. Reached for pencil and as I was expecting Margaret I gave the pencil she used at the last sitting. It was rejected and I gave a new one. Pause, groan and pause.]

[Automatic Writing.]

* * [scrawl, and distress with resentment. Hand struck pad. Pause.] * * [scrawl and pause.]

3 Ms Mother Margaret Minnehaha

(Yes.)

and a lot of folks more that you do not know. I will make Margaret work because she is lazy and will not do anything she is told to. I want my pencil.

(What pencil is that?) [I knew what was wanted, but wished the communicator to tell. I had left the pencil with the string on it, put there at a much earlier sitting, with the expectation that it might be asked for some time.]

with the string.

(All right.) [Pencil with string on given, but hand held tightly to the other at the same time and paused and then tried to drop the smaller and old one but also dropped the new one at the same time. I reinserted it.]

[Change of Control.]

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[Long pause. Pencil fell.] * * [scrawl.] Good God I lost it.

(Here it is.) [372]

[Pencil reinserted and long pause.] * * [line drawn.] you ... [Pencil dropped and picked up again and pulls off the string.] Now she will not know her pencil. I fixed it.

(All right.)

[Pause.] She cannot make me work just because I have her old pencil. [Pause.] You told me to come and then she came.

(I understand, but I did not have anything to do with it.)

You should tell her to mind her own business.

(I did not know that she was present. I thought it was you.) [I did not wish to say who I thought was present.]

I do not know whether you tell fibs or not.

(I can never tell who comes here unless they write their names. Indeed I have no evidence now who is writing. Who is it?)

Margaret.

(Which Margaret.)

Margaret talk in her sleep. [373]

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372. "As to the expression 'Good God'", Dr. Prince says, "neither this nor any similar expression ever was used by Margaret during the three years and four months during which I knew her and took note of her talk."

373. The statement that she is "Margaret talk in her sleep" appears to be a clear assertion that she is Sleeping Margaret. If this could be taken as true it would explain the uncharacteristic language which a previous note of Dr. Prince mentions as not Margaret's. But a present note on this passage both proves the truth of the statement and shows that we do not require to suppose that it is intended for Sleeping Margaret. Dr. Prince says: "The 'Margaret' of the sittings persistently associates herself with Doris's sleep, erroneously. Margaret did sometimes subliminally speak with the lips of Real Doris when the latter was asleep, but both when Real Doris was awake and when she was asleep."

We must be careful not to be perfectly sure that the word "sleep" here in the mouth of "Margaret" refers to the normal sleep of Doris. "Margaret" may mean the trance which represented her own control. She had previously claimed to put her to sleep and then do as she pleased with her. Cf. p. 488. On that ground the statement would also be true about her talking in her sleep, tho not identifying her any more with Sleeping Margaret than the facts which Dr. Prince narrates.

Another point which proves the consistency of this identification of Margaret and Sleeping Margaret is what Minnehaha said about her earlier and

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(I was told that the Margaret who talked in her sleep was the spirit of Baby herself and you claimed before to be some one else.)

Yes that is so but I had to make you see who I belonged with by those words. Who told you that I was some one else. that darn Minnehaha Indian squaw did and I will kill her. [374]

(I do not remember just now but my record will tell, and I wish to know if the two Margarets are the same person.)

What do you mean.

(Why, I thought that Margaret was a spirit that used to make Baby do all kinds of tricks, and I was told that Margaret talking in her sleep was Baby's spirit, while the other Margaret was another spirit and not Baby.)

That's right but when Baby gets half way over she takes some ideas from me and no one can help it. I do not make her do that. She just does it herself but when she does not go to sleep I have more power to do what I want to do. When she goes to sleep her [distress] mother helps her and that dam[n] Indian helps her and I do not do much. She will not do much for me when she gets out of her body. now you know the whole business and I want to go to hell and stay there and never see you again you dam[n] old fool. Margaret. [375]

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what Margaret said in her confession. Compare pages 483 and 489, and Notes 324 and 331. We must remember, also, that Dr. Prince distinguished between Margaret asleep and Sleeping Margaret. If we knew more about that fact we might unravel some perplexities.

The episode about the pencil is interesting. Before Margaret came it was Minnehaha that was writing and called for the pencil. We must remember that it was Margaret that first suggested having it and wanted a string tied on it. Cf. Note 340, p. 494. But Minnehaha claimed it here and "Margaret" admitted that it was Minnehaha's and would not use it. Evidently Minnehaha was a decoy to get "Margaret" into the "witness box" and the quarrel which the record shows took place was the consequence.

374. "Margaret did two or three times threaten to kill *Doris*, when she was very angry, but it was to frighten her."

At the sitting I interpreted the reference to "Margaret" talking in her sleep as meaning Sleeping Margaret, and so I purposely made my statement about what we had previously been told, to see what the reaction would be, and the outburst of anger was a tacit confession that she was trying to deceive me, tho virtually conceding now that the previous statement about Sleeping Margaret was different.

375. This paragraph continues the angry mood of "Margaret", tho the explanation of it a little later as caused by Minnehaha is not clearly the one

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[Pencil fell, and hand seized mine a moment, but let it go and jerked away as if resenting the touch. A grunting noise made with mouth as if trying to swear. Long pause.]

[Change of Control.]

[Pencil inserted and new one sought, which was given.]

It's all right. let it rest.

(Yes.)

[Pause.] Minnehaha did it. The fuller [N. R.] fuller confession will come.

I have suggested. But the allusion to Doris being "half way over and getting ideas from me ["Margaret"] and no one can help it" is a correct conception of what takes place in subliminal work of a medium. It would be true that "Margaret" would not do that and that the medium herself would do the work. It was also true that Margaret had more power when Doris was not asleep, if we take the history and record of the case for the witness. The conception of the situation, so far as mediumship in general represents it, is perfectly accurate here.

The view advanced here by "Margaret" again is exactly what she had said twice before. Compare pages 483 and 489 and Notes 324, 331 and 374. It is noticeable that she reiterates that she unconsciously gets information from others in sleep and implies that she does not so readily get it when they are awake, tho Doris is better controlled awake than asleep. The whole passage is perfectly correct as to the facts.

As to the way of characterizing me, Dr. Prince writes: "Just once in all the time I knew her she said 'Damn' and astonished Sleeping Margaret by doing so. After writing a letter, one of the last which she wrote, she said with most innocent child-like intonation, 'I'm damned tired'. She never spoke of going to 'hell'. When asked where she would go when Doris got well, she would laugh and say: 'Up in the air'. Once or twice she said she would go up like the steam from the tea-kettle. Earlier she would sometimes say that she would go to some one else."

The incident mentioned by Dr. Prince of Margaret saying she "would go to some one else" is good evidence that she is a discarnate spirit and an obsessing agent, since it is exactly what we are constantly taught by incidents and statements in this and other mediumistic records; namely, that obsessing agents, when exorcized, unless reformed, simply take possession of another person. Had this been said by Mrs. Chenoweth it would not have had any weight, but coming through Doris, who knew absolutely nothing about this subject, its coincidence with other and independent instances justifies calling attention to it.

"Going up in the air" is characteristic of Sleeping Margaret also, and saying that she would "go to some one else" if Doris got well is just what would be said if Margaret were a spirit.

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(What do you mean when you say Minnehaha did it?)

She got Margaret mad by making her take the pencil with the string on it, and then she forgot to play her part and showed [N. R.] her ... showed her true self in a degree. [Pencil fell.]

[Subliminal.]

[Hands placed at throat and great distress shown in face.] Devils, Devils. [Hands clutch at throat and teeth shown.]

Oh dear. [Both hands placed at back of head, by herself.] Oh I wish my own people would come. [Long pause and opened eyes.]

What is it? [Closed eyes. Pause.] Somebody fighting me?

(No.) [376]

[Awakened and complained of being sick. I placed my hand on her forehead and in a moment Starlight came, as I told from the childish laugh.]

I'll take care of her.

(All right.)

I'll take care of her and will tell the others.

[Awakened and at once said she felt better.]

The first of the automatic writing was in the style of Minnehaha

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376. The expression "Somebody fighting me?" is a relic of the sense of conflict during the automatic writing.

Just before the subliminal some one came in to control the writing and explained what made "Margaret" angry. The pencil with the string on had been asked for previously and I supposed Minnehaha wanted it and gave it. The communication of "Margaret" made it seem that she and Minnehaha were the same person. But it is here explained that Minnehaha had made her take the pencil and she did not want it. There is real or apparent confusion in the passage connected with the control of "Margaret" when she first asked for the pencil and asked me to put a string on it so that I would know it was hers. But at the end of the communication the manner of Minnehaha was apparent, and here it is frankly confessed that Minnehaha was at the bottom of the present act. Minnehaha had all along claimed the pencil as her own. She may have inspired the original phenomenon in the personality of "Margaret", possibly to show that one spirit can transmit an influence through another and thus impersonate him or her, as was practically intimated by Mr. Myers when he said there was "some one back of Minnehaha who fused well with her". At any rate the present passage does something to remove the apparent confusion of the former one and to explain why Minnehaha claimed the pencil subsequently. Cf. p. 494 and Note 339.

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and it remained in this style until after the pencil with the string on it was given and then an entirely new style of writing began.

Mrs. C. J. H. H. February 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh and rolling head over. Long pause and then a sudden jerk of the hand away from the pad and a slight cry of resentment. Long pause and sigh and reached for pencil and pause.]

[Automatic Writing.]

* * [scrawl and pause for perhaps five minutes.] She swore didn't she.

(Yes.)

[Pause] and lied and stole and ran off and she most killed the baby there.

(What did she steal?) [Thinking of horses.]

she stole things that belonged to the folks and she took money to buy stuff to eat. Sometimes she was so hungry and M [read 'we' to have corrected] made her hungry. M not me Laughing Water but the bad Margaret. Do you know that she [read 'the'] she wanted to kill herself once.

(No I did not, but I wish you would tell the specific things she stole.)

You mean the jewelry (Yes) the ring to wear and the other thing she hid and swore she did not know anything about it and then they found it out after all.

(Yes.)

And then she said she did not do it and they knew she lied. You would think so too but I know Margaret shut up her box her think box and she could not remember anything about it. I wish I could have told the old fellar [fellow] what I thought about it but I had to wait till you helped me. They called her a bad name kep [pause] to ... [pause] stealer ... klep [pause] o [pause] maniac that means crazy stealer.

(Yes it does.) [377]

377 On the characterization of "Margaret" here Dr. Prince writes at much length:

"In a former note I conceded the possibility that Margaret may have been

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It was a good name for Margaret but not for Baby. [Distress.] I know about the long gold thing she took one time and put it in between cloth things and [pause] hid something in a corner of the closet.

(Let us change pencil.) [Pencil worn down. I inserted another, but hand held the old one tight for a few moments and then tried to drop it, but I had to help and there was a pause to prevent losing control.]

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watched at some time or other, and admitted that she sometimes took things. I am strongly inclined to think that I seemed to concede too much, that I allowed too easily a much exaggerated idea of Margaret's propensities to pass. I want to say here plainly what the *evidence* is.

"During the three years and four months during which I knew Margaret as such, and the ten months during which the girl frequented our house earlier, the evidence for the picture here presented was very slight. Not until Margaret was known as Margaret was anything ever taken in our house without asking, except oranges and other food, and then without any concealment. After this period Margaret would sometimes take small objects, never valuable ones, and put them in her drawer, such as a spoon, the stubs of a check book, a bit of ribbon. She would tell of it at the time or afterward, without any embarrassment whatever. Once she 'swiped' some stamps of 'the mother', [Mrs. Prince] and put them in my desk drawer for me. From all I can learn of Real Doris or Sleeping Margaret or formerly of Margaret herself, she was always like that. She was never a sneak thief, says Sleeping Margaret. She would take food often before the eyes of people for whom Real Doris worked, sometimes not, but she would afterward merrily own up, and all that Real Doris ever heard would be such remarks as, 'Why didn't you tell me that you were hungry, child?' Thus Real Doris would learn what had been done. Hardly ever did any one seem offended. Margaret was a charming child in the houses where the girl was employed, sewing, etc., and generally a favorite and Real Doris when out would hear such questions as, 'Why aren't you jolly as you were this morning?'

"Never did Real Doris hear of jewelry or other articles of value being missed, and never was she called a 'kleptomaniac'. Sleeping Margaret indignantly says that there is no foundation whatever for the statement that Margaret stole a ring or any other jewelry and hid them. She had nothing to 'confess' and she always told things without any embarrassment: she was a primitive creature, that is, child-like, who saw no reason why she should not help herself to candy, nuts, etc., which she saw lying about and had no feelings of guilt about it. She was so open about everything that no one could attribute evil to her.

"Sometimes clothing was given her to wear at her work where she was employed and she took it home and put it in her drawer, and objection was naturally made, but since these articles had been given her, she regarded them

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and once somebody watched her you know how they watched her and saw her do something she was way off in another place.

(Tell just what it was.)

I don't know what you mean.

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as her own to do what she pleased with. And when she treasured a thing she was quite likely to store it away in her drawer.

"If, for example, the sentence, 'You mean the jewelry, the ring to wear and the other thing she hid and swore she did not know anything about it and then they found out after all', means that Margaret stole something and afterwards Real Doris 'swore she did not know anything about it', such an accusation would have left an indelible impression on the mind of one so sensitive and scrupulous as Real Doris, but she has no memory of anything of the kind, and does not believe that any such incident ever happened. If it means that Margaret swore that she did not know, then I have only to say that both act and denial were unlike Margaret, and even in that case Real Doris would have heard some echo of it.

"Margaret would take a horse from a stable in the neighborhood to ride on for awhile, but always brought it back, so that several owners got so that they did not mind it, while others (as Real Doris knows, because Margaret would go and leave *her* to hear the scolding) would tell her to keep out of the stable, but they never accused her of stealing the horse.

"And Margaret was not a cowardly or guilty liar. Her lies were romantic fabrications or told in mere fun. I found that I could invariably detect when she was not telling the truth by her dancing, laughing eyes.

"In short the whole picture of Margaret as a sneak thief of jewelry, etc., who stealthily hid her plunder, and lied to conceal her acts, is very far from representing the historical Margaret, the Margaret whom Mrs. Prince and I knew by many thousands of incidents, the Margaret of whom Real Doris had knowledge through various sources, the Margaret of Sleeping Margaret's memory, the Margaret revealed by Margaret's own rehearsals—for she told her doings with gusto including the worst, and the worst was her treatment of Sick Doris, which I suppose must be regarded in one aspect, altho Margaret's will was in operation, as an automatic reaction of overwrought nerves, caused by the overwork of the abnormal character set down in my Daily Record."

This note makes clear that the statement in the communications rather exaggerates the character of "Margaret's" alleged conduct, but it should be noted that the same note admits that "things were taken" which any person who wished to so characterize the act might well speak of as stealing, and Minnehaha has a very strong bias against "Margaret". She wants to discredit her all she can. Besides, I have always remarked that things of this kind are exaggerated in the process of communication, if any but the coolest personality undertakes to write, and it is possible that the subconscious of Mrs. Chenoweth would affect the result in this way. But taking Minnehaha, or the subconscious of Mrs. Chenoweth, the facts, and especially the strong

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(I ...) [Writing went on.]
the gold thing you mean.
(Yes, if you can tell that.)
I have told you enough. [378]

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prejudice of Minnehaha against the "Margaret" personality, would enable us to understand why acts that are harmless, when the conditions are understood, might be represented in such strong terms.

We cannot attach any weight to statements made by Sleeping Margaret or the normal Doris, when the gravity of the idea of stealing and lying in any such terms as this record implies once is realized. The subconscious would revolt against the indictment, tho the facts have all the superficial appearance of being as described.

Moreover, no value can be attached to conjectural views of the facts as based upon later knowledge of Margaret and Doris. There is no evidence anywhere that Doris, normal Doris, was ever accused of the stealing of a ring or other things. The accusation might have been made to Sick Doris and the denial justly made. It is not even clear whether the "she" refers to Margaret when saying "she swore she did not know anything about it". All that we are told definitely is that a ring was taken and the taking of it denied. Whether it was Margaret, or Sick Doris or Real Doris that denied it we are not told. The main question is whether the ring was taken or not, and as Real Doris does not remember anything about it the probability is that she was not accused of it, assuming that the story is true, as it has often been here where Doris did not remember the facts. Also the fact that the other main incidents are correct is so much in favor of the probability that this one also is.

I do not believe that it was Minnehaha who referred to kleptomania, assuming from the character of the message that it was she communicating, but the control who was helping her, as is usually the case. The control possibly seized the opportunity to use the term to hint at the relation of kleptomania generally to obsession, and no better hint could be made in this situation. Margaret's thefts were exactly kleptomania, and the suggestion should be a lesson to those who have to deal with such phenomena.

In regard to the statement, or rather question, respecting the attempt to kill herself, Dr. Prince writes:

"Sick Doris, at a time when the vital forces were very low, so that we expected her early death, her crippled faculties still further confused by abusive treatment from her father, fired a revolver at herself. The bullet grazed her temple and shattered something in the room—I forget what—I think Sleeping Margaret said it was a mirror. Real Doris has a dim memory of the act, coming back from the memories of Sick Doris which she has absorbed; also of the fact that something in the room broke. I knew of the incident soon after it occurred, tho I failed to note it in my record, which was then just beginning to be made. But I remember it very distinctly. So does Mrs. Prince remember Sick Doris telling about it."

378. I have not been able to verify the incident of taking "the long gold

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(All right, I wanted you to tell what she did away off when she was watched.)

Devil things you mean.

(Yes.)

I know but I can't tell yet.

(All right. Take you time.) [379]

I am helping her now for I kep [keep] Margaret here when I am here.

(I understand.)

She might sneak off and send a thought to baby if some body did not keep her busy here..

(Good, I understand.)

[Pencil fell, and Mrs. C. leaned forward in chair and rubbed her face vigorously with both hands and groaned.]

[Subliminal.]

I'll come tomorrow.

(All right.)

[Mrs. C. fell back in chair and showed signs of much distress.

---

thing" and hiding something in the corner of the closet. If it occurred in the Margaret personality the normal self would probably never have heard of it.

379. Of the reference to "Devil things" Dr. Prince says: "This is unintelligible unless it is construed to refer to the auto-tortures. Remember that the *malevolence* of Margaret was almost wholly limited to the treatment of *one of the personalities*, Sick Doris. It was the latter who gave Margaret her title of 'The Imp', which Margaret used to use sometimes with amusement. A number of times Margaret got very angry with me, but never tried to injure me in any way. Her excitement at such times discharged itself in attempts to tear her clothes, scratch her own face, etc. And in proportion as the factors which mainly disturbed her health; that is, loss of sleep, abnormal work, dread of her father, etc., passed away, Margaret became the amiable, tho mischievous, and highly charming child that she had always been before the death of her mother."

We must remember the hyperbole in which Minnehaha indulges when speaking of the character and doings of "Margaret". Whatever that personality did that gave trouble to either Doris or others would be regarded as "devil things" by Minnehaha, and she did not specially refer to the incidents that Dr. Prince mentions, tho these illustrate the point to some extent. Besides, we must not forget that the amiability that Margaret showed finally may have been due as much to the fusion of her personality with that of Minnehaha in the process of eliminating the "Margaret" of the present record.

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Rubbed her eyes, paused, then opened her eyes and looked apparently at something out of the window, then closed her eyes and sighed.]

Oh dear.

[Mrs. C. rubbed her hands and smiled half asleep, and awakened with a dazed and disturbed consciousness for a few moments.]

Mrs. C. J. H. H. February 17th, 1915. 9. A. M.

[Subliminal.]

[Long pause. I then moved pad slightly and a groan followed. Pause. Rolled head over, Indian, and suddenly reached hand for pencil and jerked it back. When I offerd to insert pencil hand would not seize it. Long pause and reached for pencil.]

[Automatic Writing.]

* * [scrawl. Pause.] M M a r g a r e t.

(Good morning Margaret. Glad to hear from you.)

[Pause.] Why.

(Because I welcome all you can say to prove you are a spirit.)

[Pause] minnehaha wrote you that I lied and stole and murdered. Do you believe her.

(Baby told me some things were stolen when you put her to sleep, so I do not have to rely on Minnehaha.)

Then why do you try to welcome me you hypocrite.

(Why just this. When Baby did it there was no reason to suppose that it was a spirit. Every one thought it was only the bad in her own nature, and I can believe it was a spirit only when the same things are told here through the light with whom you write. That is why I welcome you.)

You expect me to confess to a sin just to please you and I will not do it.

(You admit then that such things are a sin.)

You think so and so does the baby but I don't think what I did was a sin.

(Well then, it would not be wrong to confess the facts.)

You can't catch me that way for you and baby and the rest

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think I am a devil and you just want me to say so and I will not I will not. [Pencil broke from heavy pressure and new one inserted.] [380]

I did not steal the pin. I did not and I could have done it just as well as take the big thing.

(What did you do with the pin?)

I intended to put it back after awhile.

(I understand, and do you know anything about horses?)

[Pause.] Yes I do and I like them and am not afraid of them and if I want to run away I would use one quick as anything.

(Did you ever do it?)

stop it you are trying to make me confess and that was not all me.

(All right. Make that clear.)

If some one told you to take a ride on a horse and he said it was his horse and you could take it just as well as not would you call it stealing to take it.

(That depends on who said the horse was his.)

If you did not know the difference between a spirit man and a [distress, pause and slight struggle] flesh one you would think the spirit man knew the best. [381]

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380. It was Minnehaha that accused "Margaret" of the stealing and lying, and Dr. Prince's note was designed to exculpate "Margaret". The present messages by "Margaret" tend to represent herself much as Dr. Prince indicated in his note; namely, that Margaret never thought she was doing anything wrong when she "took things". The general spirit of the passage confirms my statement in the previous long note; namely, that the superficial intimations in the message about "Margaret" might have the bias of Minnehaha's hostility to "Margaret", and this was apparent in the struggle between them for control. It appears here again in the enmity of "Margaret" to Minnehaha.

Of the statement that "baby and the rest think I am a devil", Dr. Prince says: "As I have said in former notes, for a brief space in the early part of 1911, I thought that Margaret *might be* a devil. Real Doris never had any such conception of her, nor did Sleeping Margaret. Sick Doris, at the period, was punishing her, was an imp and may have said that she was a devil."

Sleeping Margaret may not have distinguished between Margaret and Minnehaha, and indeed might not have known the *real* Margaret at all.

381. The answer to my question about horses was a cunning one. It implies that horses were taken, but it endeavors to excuse the action in a way to escape both the impeachment and the confession of theft.

D. Prince says: "As to the horse incidents, see Note 377, p. 521, Mar-

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(Yes I agree to that and I would not insist on the word 'steal' about it. All I want to know is how much influence your thought had on Baby.)

She goes to sleep so darned easy you can't think where she is but what she drops off and does [read 'alas' to have corrected]

---

garet did not borrow horses for the purpose of running away, but to ride on. Margaret knew perfectly well to whom the horses belonged and did not feel the need of seeking apologies. Nor do I believe a word about Margaret having heard or thought she heard a 'spirit man'. Margaret thought as a small child thinks, not of spirits but of fairies. Margaret was deeply in my confidence, because I treated all her notions with gravity and respect, and told me her former adventures with fairies, but never a word about spirits. All is down in the daily record. And what the supposititious Margaret says about horses here is under suspicion of having been suggested."

Dr. Prince apparently misunderstands the reference to a "spirit man". The idea is that the horse stealing was suggested to her by a "spirit man" and that she could not distinguish between a living and a dead man in her perceptions, a view which has come to us in other cases quite often when dealing with obsession. Of course all this is beyond verification, but it is consistent with communications from other sources. Besides, Dr. Prince forgets that we have been told that behind Margaret was another influence and this turned out to be a "man", so that the incident here is self-consistent.

Moreover Dr. Prince forgets that we do not require the "Margaret" of this record to represent all the characteristics of the daily record, or even some of the most important ones. The subliminal of Doris was a larger factor in her actions than is recognized in this objection to the "Margaret" of these experiments. There is no reason why the main characteristics of "Margaret" should be dominant in the life of that personality in Doris. The main point is whether the incidents told are found in that personality. The incidents might be induced in her motor system while the thoughts and characteristics might not be transferred at all. "Margaret's" *will* might be the main influence and not her mental states or their characteristics. You cannot suppose Mrs. Chenoweth's subconscious as the cause of all this without having such a supposition act with double force in the thought and actions of Doris, especially when you assume that Margaret is only a case of secondary personality. Now Margaret *in the contents* of Doris's life might be a subconscious personality, but as a cause acting on the subconscious of Doris she might be a spirit without transferring her character to it. There is abundant evidence of this in the work of Mrs. Chenoweth. Even where the subconscious is largely eliminated it colors an influence, and in Doris it might reflect nothing but its own experiences instigated by an outside agency that does not transfer its thoughts and character to it. Hence there is no necessity for a complete resemblance between the Margaret of the daily record and "Margaret" of the present record. All that we require is evidence of supernormal

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just what you think ... does [new pencil given] does just ... [Pencil fell and pause.] [382]

[Subliminal.]

[Mrs. C. put both hands to her neck and showed signs of distress, and then reached her hand for mine, with further distress. Pause and opened her eyes. When she began speaking it was with great difficulty as if speech was half paralyzed.]

Dear, I don't know why * * [Could not decipher my note.]

(What?)

I don't know why rivers, rivers and rivers and horses and horses and everything ... [Pause. Closed her eyes.] [383]

---

information regarding the actual deeds of the Margaret personality. The form in which they are cast may well be that of the subconscious through which they come, whether in Doris or Mrs. Chenoweth.

We cannot ignore also the statement that "Margaret" asserts that it was not all herself in the phenomena attributed to her. She was evidently loth to betray her colleague, but she was induced to refer vaguely to a man that had influenced her to take the horses and remarked her inability to distinguish between the dead and the living, as an explanation or excuse. Then she intimated that Doris went into the trance, "sleep", so easily that she carried out the thoughts of one who was in rapport with her at any distance. All this must be reckoned with in understanding the phenomena and estimating the real nature of Margaret. She was evidently the intermediary through whom other discarnate spirits acted, just as Starlight is in the phenomena of Mrs. Chenoweth, or Phinuit and Rector in those of Mrs. Piper. She was the "medium", in the strict scientific and etymological sense of that word, for the transmission of influence and not necessarily the originator of it.

382. Of the statement, 'She goes to sleep so darned easy', Dr. Prince writes: "It is true that Doris goes to sleep with the greatest ease and expedition imaginable."

383. The allusion to "rivers" in connection with "horses" has considerable pertinence. Earlier (p. 319) hints of the mother's fear of the child's drowning indicated what was in mind and to have "rivers" mentioned, which recall the escapades of the girl in the river, and this in connection with the taking of horses suggests that the same personality was involved, which is true enough, tho other personalities were also associated with the river. Dr. Prince comments on the allusion:

"Doris's home was at the confluence of the two rivers that form the Ohio, and I recollect Margaret telling that she once made Sick Doris go down to the river, intending to make her fall in, that Sick Doris turned back before she got to the bank, was subliminally induced by Margaret to return several times, but as often came away. Real Doris and Margaret swam a great deal in the river."

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Tell mother not to fret. I'll tell mother not to fret, Baby's mother. [Awakened without memory of what was said.]

Mrs. C. J. H. H. February 22nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress, rolling head. Pause, groan and long pause. Moved hand with a jerk across the pad. Indian, pause and reached for pencil.]

[Automatic Writing.]

Nothing to say about the horse stealing affair [read 'after'] affair. you think you are smart [N. R.] you think you are smart putting the pencils into her hand. [Pause.]

(Well.)

but [threw pencil down and jerked hand away. Pause and reached for pencil which I reinserted.] you cannot make me tell about the kid taking the things. * * [read 'are' doubtfully] you ... you need not believe all she told you. of course she would not tell on herself any more than I would or you would or anybody else would and besides that was before you knew her.

(Yes, that's all right.)

and besides she wanted to get away from them and there was no other way and she would not walk [writing scrawly in word 'walk', pause and pencil fell and pause again. Hand pulled back, then reached for pencil, which I gave.]

you never knew her father [N. R.] did you. father.

(No I did not.)

Do you know what he did before he went away. [Pause.]

(Went away where?)

from them.

(What do you mean by away from them?)

died [written in larger script from this on.]

(I understand that he is not dead.)

he died to them for he had to [pause] you know right well what I mean.

(No I do not. I have no idea what you mean.)

I thought you did. you are not as smart as I thought you were.

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(Good, glad to know that.) [384]

[Pencil fell, pause, and distress. Pencil reinserted, but laid down quietly and I gave a new one, seeing that a new communicator was coming.]

[Change of Control.]

Minnehaha.

(Good morning.)

Trouble again.

(Yes, why?)

because we are helping to free baby from the influence of some pale faces which haunt the place where she lived. [Pause.]

(Yes, go on.)

The pale faces are not free and they try to get free but baby's Mama and [rolled head about] Minnehaha fight for baby and then they trouble us. they [distress and cry] are not in baby's head as much as they used to be [writing became heavy].

(I understand.)

[Subliminal.]

[Distress.] Somebody is fighting me. [Groan.] Jesus, save me, Jesus. [Folded hands, distress, groans and Indian.] Jesus. [Distress, rolling head. Pause and groans, and then pause with calm.] Oh! [Hand on breast as if in pain.] Oh! [Rolling head and reached for pencil.]

[Automatic Writing.]

Some battle but do not be afraid.

(No, I'm not.)

we will work on this side to protect you and the light but it has to be done. G. P.

(Thanks.)

[Subliminal.]

[Breathing hard and put head forward as if in pain.] Oh, Oh!

---

384. There is nothing in this passage from "Margaret" that requires any further comments than have already been made. It only repeats the ideas of the previous sitting and the same recalcitrancy as there. The sitter's father is still living and hence the communicator may be said to be hedging in saying that he "is dead to them", tho this has the truth that the sitter had to leave home to escape brutal treatment and in that sense he is dead to them.

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I won't go. I won't go. [Pause and body fell back limp into the chair. Sigh.] Oh dear. [Opened her eyes and stared about the room. Distress, twisting face. Closed eyes and awakened in a few moments.]

Mrs. C. J. H. H. February 23rd, 1915. 10 A. M.

Before the trance began to come on Mrs. Chenoweth remarked that recently in connection with my sittings she had felt sick in a way never before and that at times she felt greatly depressed and remarked it to her husband. When I told her that I was certain it was not organic she spontaneously remarked that it must be due to "contest", by which she meant some conflict with spirits, and I agreed. She also indicated that Starlight had been consulted and she removed fear and anxiety about the matter. [385]

[Subliminal.]

[Sigh. Long pause. Rolling head from side to side with much distress. Long pause.]

Oh dear! [Pause and catalepsy which it took some time to relieve by rubbing.]

Oh! [distress. Pause.] Oh! [Distress and pause, and then relaxing of the catalepsy, and a pause.]

What church is this?

(Describe.)

[Pause.] Oh can you see that figure of Christ?

(No, where is this?)

Oh, I don't know I see Christ. [Pause.] Oh with a ... [pause.] Oh it is in color, a long white robe and a red one over it, red red as blood. [Pause.] And a little lamb in his arms and a shepherd's crook and underneath it says: "Lo I am the good Shepherd", and who is this man?

---

385. This remark of Mrs. Chenoweth indicates a normal knowledge of the general nature of the work, derived from her own feelings which had been unusual and somewhat disconcerting. I gave her no further information about it and she knew only that some sort of contest was going on between communicators. I learned later from her that Starlight refused to tell her anything about the nature of the work. What she got she inferred from her sensations.

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(Tell.) [386]

Oh! [pause] Oh! [distress.] He wears a robe. [Pause.] He is a [pause] pr ... [stammering slightly.] I don't know whether he is a ... Oh, I don't know [pause] priest or ... [pause] priest priest or ... [pause] pastor. I don't know but he brings peace to me and yet I feel so squirmy. Who is he talking to? Who is he talking to? [Pause.]

(Do you see?)

Hm. [pause] Looks like a Mary Magdalene. I don't mean that, honest, but a woman bowed weeping. [Long pause. Groan.] Oh, I don't like this. [Pause.] I feel like an eavesdropper.

(Why?) [Seeing that the confession was coming.]

It don't seem to be right looking on. It is such an interview.

(Perhaps they want you to report it to me.)

[Distress and half crying.] I feel wicked. I feel like a devil. [Pause and crying.] Am I wicked?

(I don't think so.)

[Pause.] You ought to know. You see my soul.

(I don't. I think some one is transferring his mind to you.)

[Distress and pause.] I think it is a lame person.

(Find out who it is.)

[Pause and distress.] It is sister Margaret.

(Go on, I thought so.)

[Pause and distress.] She must have been a nun, don't you think?

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386. In regard to the reference to Christ and the figure described, Dr. Prince remarks: "I will say, not because it has any relevance, that Doris used to pass, on the way to and from the sittings, perhaps ten minutes' ride from Mrs. Chenoweth's, an institution which displayed very prominently a figure of Christ as the Good Shepherd, bearing a lamb and crook. She was considerably attracted by it, and used to look at it very often. But it was not in colors, and the inscription which she remembers was not as stated. Also, there is in Pittsburgh, on the same side of the river where she lived, a 'House of the Good Shepherd', the doings in which she has heard described, but she never saw the interior and I think there is no exterior statue."

There is at least something of a coincidence here and that suffices to justify the mention of the incident, as we have to be on the alert for chance coincidences quite as well as for anything else. The only circumstance that gives it any special interest is the attraction which Doris had for the figure, because it is clear that, in a moment, the Catholic influence in the case is alluded to or indicated in the reference to a priest and "Mary Magdalene".

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(I don't know.)

She looks like it. She looks just like a nun. Always wanting to run away, always wanting to run away. [Distress.] Always held in bondage by the other [N. R.] other person, father priest and hating every other religious leader. [Pause.] How can a [pause] child be made to suffer because of the hatred of one who has found the people around it? That is vicarious suffering, isn't it?

(Yes.) [387]

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387. It is clear that we are now having a continuation of the Catholic influence to which a brief allusion has been made before. Cf. p. 492. But the apparent indication of "Margaret" as "Sister Margaret" and a nun introduces confusion into the case, unless we regard "Sister Margaret" as a mistake of the control or the subconscious of Mrs. Chenoweth, who is the medium for this message. The general pertinence of the passage is evident from the comment of Dr. Prince.

"'She must have been a nun, don't you think' apparently means Margaret. Margaret was certainly never a nun, nor any of the other personalities. But Sick Doris did think of becoming a nun. It came about in the following manner.

"One of her intimate friends was a young Catholic woman. Perhaps it was through her—the memory of the beginning did not come back to Real Doris—that she conceived the idea of learning lace-making of the sisters in a certain convent in Pittsburgh. For about three months she spent the greater part of a day every week there, and went thereafter now and then for the rest of two years, whenever she felt like it. She liked the quiet of the place, after the bickerings in her home. The sisters talked to her considerably, first and last, about becoming a sister and she got to thinking considerably of doing so. The quiet, the release from the load of carrying on the expenses of the house, etc., were attractive to her. But at last she attended a service for young women, held as a part of a 'mission', and heard such abominable language addressed by a priest to the girls that it disgusted her, and once and for all cured her of any inclination to enter the convent. As Real Doris says, from her recovered memories, 'Phase B (Sick Doris) did not understand many things, but she had intuitions that some things were right and some wrong', and she knew that some things said in that service were such as ought never to have been uttered."

The reference to being held in bondage may refer to events and conditions on the "other side" in which case they are unverifiable. If it means to assert anything in the life of Doris it seems to have no relevance.

"It is true that there were many prayers within the convent which Sick Doris heard. It seems that *Margaret* never came out when Sick Doris was within the convent walls. Margaret did not so much hate them as she was amused by them, tho she never did care for religious exercises of any kind. Sick Doris did not hate the sisters or the prayers, after she ceased to go to

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[Distress and pause.] They just held Margaret [spoken indistinctly] by the overzealous prayers, forms, and ceremonies and threw exhaustion over the child. It only made her hate them more and work hard. Do you know the Doctor?

(What Doctor? [Thinking of Dr. Prince.]

The one they call the Doctor.

(Give more about him.)

One, two, three Doctors.

(Who is the one you have in mind now?)

The first one, where she lived.

(What relation is he to her?)

[Pause and reached for pencil.] [388]

[Automatic Writing.]

* * [scrawl.] Grand [pause] parent and g ... [?] the guardian of the little girl when Margaret set her will against the form. [P. F. R. Then the pencil was thrown across the room and the body leaned forward, and apparent determination in the face.] [389]

[Oral Control.]

Margaret I won't do it. You got to go to hell. Go to hell. [Then folded arms across her breast and remained calm for some

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the convent; she simply ceased to think anything about them. She worked hard, but not on that account."

There is evidently some confusion of Margaret with Sick Doris by the subconscious of Mrs. Chenoweth. The incidents and characteristics are of Sick Doris and not of Margaret as known in the daily record. The Margaret personality had no Catholic inclinations and sympathies. She was a little Pagan, as Dr. Prince observes.

388. The reference to "the one they call Doctor" is not intelligible. There were two physicians that knew the case well, and if "Dr. Prince" be regarded from his title, he would make the third. But there is no indication that any of them are meant.

389. It is possible that "grandparent" in the automatic writing is the answer to my question put in the subliminal, but if so it is a mistake, as Dr. Prince says that it would have to refer to the maternal grandmother. But there may have been an entire change of subject in the assumption of the writing. In that case the passage is not intelligible farther than to refer to the period when "Margaret set her will against the form", possibly meaning the Catholic forms which had been witnessed by Sick Doris.

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time. Head fell back in limp condition. Long pause and reached for pencil and when I offered it she put it between first and second fingers.] [390]

[Automatic Writing and Change of Control.]

It is a terrible task but patience and kindness may open the way. I am writing in as unostentatious a manner as I can that I may attract [N. R.] no ... attract no attention by my movement. [Exclamation of anger: "Jah" and cry.] [Pause.] I am not afraid now but feel that my baby will be looked after and be understood. God bless you for your continued effort.

(Thank you.) [391]

[Pencil thrown across the room and defiance shown in face. Fist thrust out at me, but withdrawn before striking me, just as it was in New York many years ago when a case of obsession was under attention.]

Fool! [Pause.] Heretic. [Shouted quite loud. Pause, and then pounding pad several times with the fist. Pause, distress and cry, followed by a long pause again.]

Oh dear me! [Long pause. Groan and long pause.] Do you know what out by the corn crib means?

(No.) [While the above was spoken Mrs. C.'s dog came into the room and after remaining a few moments had to be motioned out. Long pause probably caused by the episode.]

Do you know anything about a barn?

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390. The reader should notice again that it is evident that the mother is present: for in life she had always held the pen or pencil between the first and second fingers, as here.

391. Dr. Prince remarks that this paragraph seems to indicate that Doris had not been well treated until the sittings began. That might be a possible interpretation of the statement, but it probably refers to facts and conditions on the "other side" which came about from the intervention of the Imperator group and which were necessary to protect the child against a possible recurrence of her troubles in some form. There is no proof of this, but it is just what occurs in other and similar cases. Besides it is probable, as the mother confesses later, (Cf. p. 608) that she did not learn the true condition of things until these experiments began. The fact that influences on the living may be unconsciously exercized by the dead and that other spirits around any given living person that is psychic may not even know that another spirit is influencing the special case or be able to prevent it, would make the mother's statement true here without in the least implying anything bad in the treatment of the case from the terrestrial side.

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(Whose barn?) [Pause.] (What about the barn?)
Do you know anything about [pause] an uncle?
(Whose uncle?) Baby's. [What about him?)
I mean alive. [392]
(I don't, but I may find out if you will tell me who he is.)
I can't see anything. My head goes around like a top. Somebody is trying to say something, but I can't do it. I see Dr. Hodgson and I see a whole lot of people. [Pause.] Oh. [Mrs. C. rubs face with both hands, with groans of distress. Hand seized mine and held it tightly.] Oh don't let ... [Pause.] I won't do it any more if you let me go and not confess any more. [Pause and sigh.] Oh! [Opened eyes and looked back toward the door, staring wildly and choking somewhat.]
Let's run away. [Opened eyes, stared again and choked, closed eyes, paused and opened them again, and awakened.]

[Normal.]

Didn't you begin? [Said in half dazed manner, as she did not see the sheets of paper on the table.]

Mrs. C. J. H. H. February 24th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head over.]
Do you know anybody named ... sounds like Bon .... B-o-h-n [spelled.] Whether it is Bohn or Bonelli.
(No, you will have to say more.)
Hm. [Pause.] I see some one I take to be Mr. Myers. [Sigh] and then I hear sounds like Professor Bonelli or Bonelli or I think it is a foreign name, you know. I think it is Italian and I see a

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392. There seems to be nothing verifiable in the reference to a corn crib, a barn and an uncle. Doris never saw a corn crib but once and there were only stables in the locality where she originally lived. But Dr. Prince says nothing about the uncle in this connection and that may be the clue to the interpretation of the reference.

393. "Let's run away" might be an unconscious repetition of the thought in "Margaret's" mind indicating the recurrence of the suggestion that she says she made to Doris in her troubles years ago.

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... [pause] small carved box [pause] dark, somewhat like ebony or teakwood. You know that dark wood like the Chinese use so much of in carving, and it is beautifully carved and there are bits of pearl and it [pause] opens [pause] the other man opens it and there are [pause] compartments as if it were used [pause] for writing materials E-S-C [pause] S-T-O-I-R-E. What does that mean?

(I think I know, but will find out.)

and [pause] the man takes out a very thin paper, thin as a wafer [pause] and a bit of something wrapped in it like a [pause] medal [pause] a medal [said in surprise. Pause.] Hm [pause] with a head on it. [pause] Hm [pause] Do you know if there is a Professor Bonelli?

(No, I never heard of him. What is he doing here?)

I don't know, but if I haven't got the name right ... It is Italian and he is of some note and capacity who knew Mr. Myers and who had this carved box in which he kept a medal presented by the King and which he shows to Mr. Myers and it's ... Do you know Humbert, King Humbert?

(Yes.)

Well, it looks ... I get that name. Isn't it funny? [Pause.] Count, Count C-O-U-N-T Bonelli. [Pause.] Has Mr. Myers been communicating with you?

(No.)

[Long pause.] He will.

(All right.) [394]

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394. I knew nothing of any Count Bonelli and could not imagine any way of making inquiries about him, but to write to Professor Ernesto Bozzano, of the University of Genoa, for information. The following is his reply to my inquiry:

Genoa, May 14th, 1915.

Dear Professor Hyslop:

I beg to inform you that the difficulty of ascertaining whether there was a Count Bonelli or Professor Bonelli, answering to the particulars you gave me, consists in the great number of persons that bear this name in Italy: the more so that there are among them many eminent men.

From my personal inquiries, the names that would seem the nearest to the case are the following:

Count Cesare Bonelli, Lieutenant General and Senator of the Kingdom of Italy. He was minister of war from 1878 to 1880, and died in 1900. He had honors, grand cross and medals from King Humbert, but no acquaintance with Myers.

Marquis Raffaele Bonelli, from Naples. He was a Senator of the Kingdom

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[Pause.] You get rid of this [pause] superposed personality ... [pause] What does that mean?

(I understand.)

[Long pause. Rolled head over, pause, and reached for pencil.]

[Automatic Writing.]

Laughing Water. [Scrawly and delay in reading.]

(Good morning.)

I I did not steal the things and I did not fib.

(I understand.)

and if you don't hang that Margaret spirit I will.

(Who was it that communicated yesterday?)

She did. She is such a liar you cannot do anything with her.

(It was indicated yesterday that she was a nun. Is that true?)

[Pause.] She wears something funny on her sometimes and she prays to the Virgin Mary sometimes sometimes when she says Mary you might think it was a person but it is a prayer. You know the old bad man way off that made her bother Miss Baby. Well he is dressed funny too like a woman they are all Catholics [N. R.] Catholics and hate you folks like everything.

(Was it Margaret that caused the religious personality in Baby?)

You mean the play religious.

(Yes.) [395]

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of Italy, and died in 1899. He had honors, grand cross and medals from King Humbert, but no acquaintance with Myers.

Rev. Carlo Bonomelli, Bishop of Cremona, died in the month of August of 1914. He was a man of great learning, and an eminent author. He was intimate with the Royal Court of Italy, and had honors, grand cross and medals from King Humbert. He also knew Myers at Rome. Here are united all the requisites, except the name, which is not correct, but phonetically similar.

Very sincerely yours,

ERNESTO BOZZANO.

395. The most significant circumstance in this paragraph about prayer is the peculiar form of statement. The narrative purports to describe a scene and the realism of it is impressive and compelling. The important statement is that "sometimes, when she says Mary, you might think it was a person but it is a prayer". This is a tacit admission that the personality seen is an apparition or hallucination of the mind making the prayer. The subject does not see the Virgin Mary, but thinking of her produces an hallucination and the subject takes the apparition for reality. This is the condition of the earth-bound. But for the peculiar form of expression by Laughing Water, this view of the situation would not have been discoverable in the passage. This throws

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Sometimes pray and sometimes steal.

(I understand.)

hypocrite [written very heavily and with difficulty.] [396]

[Here the left hand with a handkerchief was put on her mouth —her own hand—and she made noises like half groans and choking for some moments.] Oh, Oh.

[Oral.] Don't believe her. Don't believe her. [Said very vigorously.]

[Written.] You better believe me.

[Oral.] Don't believe her. Don't believe her. Don't believe her.

[Written.] You will.

(Yes.)

[Oral.] Don't believe her. Don't believe her. Don't believe her.

You trust me Minnehaha. [Written heavily and with difficulty.]

---

light on the whole process and all the accompaniments of the incident. The nun's clothes represent a similar product and a statement made later about the coloring effect on the influence exercized by a communicator from his beliefs, tho he is not trying to communicate them, shows why we get this Catholic appearance about the influence on the child. Cf. p. 601.

The explanation of the incident about the prayer should be compared with a later reference by Laughing Water in which she gives, in other terms, the same explanation of an allusion to Solomon in connection with the Masonic sign. Cf. Note 768, p. 827.

As to "play religious" and its implications, Dr. Prince says: "Margaret used to make fun of Sick Doris at the period at which the latter went to the convent. She would sometimes come and dress herself like a nun and let Sick Doris find herself so dressed, make Sick Doris fold her hands as in prayer, use Sick Doris's lips to go through some sort of litany used in the convent, altering her voice for the alternating parts, etc. This was perhaps a 'play religious'."

396. What Dr. Prince has said about the stealing would seem to nullify what is said here, but what he now says of the reference to prayers will show what kind of truth there may be in the whole matter when we eliminate the bad color from the word "steal".

"During the time that Sick Doris was going to the convent, she did join in the prayers to the Virgin, etc., with the sisters. She did not use them at home, nor did she pray at all, at home, as a rule. The inconsistency hardly struck her, for Sick Doris did not reason things out or try to harmonize them. *Her* intellect was sluggish. She had a rosary for a time, but did not wear it."

The fact that Sick Doris did not continue at home what she did at the con-

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(Yes.) [397]

[Pencil fell and Mrs. C. began to strike her head with her left hand and very vigorously. I held it and she at once began the same thing with the right hand and I held both until she calmed down. Long pause.]

[Subliminal.]

[Sigh. Rubbed her face with left hand and groaned. Pause and groans.] Oh, Oh. [Pause.] Contest is on. [pause] for God is on our side. [Said slowly and solemnly. Pause.] Oh, I want to go home. [Pause. Opened and closed eyes, staring behind her.] Oh dear. [Smiled and awakened.]

Mrs. C. J. H. H. February 25th, 1915. 10 A. M.

[Subliminal.]

[Long pause, distress.] Please don't make me do it any more. [Pause.] I like to tell the truth but I am afraid.

(Don't be afraid.)

[Pause.] I might be sent to Hell. [Distress and crying.]

(No, you won't. You'll get out of it.)

[Pause and distress.] Oh dear! [Pause and distress.] If you were not a heretic.

(I am not so much of a heretic as you suppose.)

[Pause and groan.] You couldn't understand.

(Understand what?)

Oh you couldn't understand how they have to do it.

---

vent suggests an interesting resemblance of the case to other cases of obsession which are profoundly affected by environment. They often manifest when in one environment, but have no power in another. Her home life was so affected by the character and habits of her father that religious personalities would have little power to affect her, while nothing else would be in her mind at the convent.

Minnehaha does not distinguish here between Margaret and Sick Doris, nor does she identify them, tho superficial reading of the record a little before this would suggest that they were confused. Later, near the end of the experiments, the distinction was perhaps cylearly implied. Cf. Note 774, p. 831.

397. The conflict between Minnehaha and "Margaret" was probably a part of the process of releasing "Margaret" from her mental bondage.

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(Do what?)

Oh! [Pause.] Get near to all the young girls I can. [Pause.]

(Do you know how it happens?)

[Pause.] It doesn't happen. I do it.

(What for?)

[Long pause.] For him. [almost shouted, but indistinct nevertheless.]

("For him"?) [398]

[Pause and a noise like a mixed grunt and shout. Head turned over and face showed defiance.] She lies. [said very vigorously.] [Pause and hand put down on pad and reached for pencil.]

[Automatic Writing.]

Minnehaha.

(Good morning.)

Margaret talked truth.

(All right. I understand.)

and the man tried to scare her but she is safe with the big White Christian chief you call Master [pause] perator [Imperator].

(Yes, I understand.)

She [read 'the' and hand paused and pointed till corrected] is sorry she told lies.

(Thank you. I understand.)

the baby will not lie herself but if the black sister stood at her side she got sleepy and did things. [399]

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398. There is no clear indication as to who this communicator is. The context suggests "Margaret" and that she is beginning to yield. But this view has no other evidence than the passage itself until Minnehaha comes in and tells who it is.

399. It should be remembered that Imperator preceded "Margaret" in the communications and the statement of Minnehaha here implies that he knew the facts and that there was no use to conceal them. It is interesting to note that the name is incompletely spelled, the first two letters 'Im' being omitted, probably owing to the pause in which the thought of them was taken for the reality.

From previous notes it will be apparent to readers that Dr. Prince questions the correctness of the impeachment of Margaret for lying. But we have no assurance that his Margaret is the same as the "Margaret" of this part of the record. Compare Note 381 for solution of this apparent paradox. The "lying" in the case is a complex affair. Minnehaha would take the position that the falsity of the statement at any time would be "lying", and this with-

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(Why do you speak of 'black sister'? Who is the black sister?)

all the squaws wear black bonnets. I told you I wanted Baby to wear a red red blanket because I knew it would keep them away.

(I understand and remember.)

You did not know why.

(That is correct.)

you thought it was because I was a savage and liked devil colors but it was to keep off that sly old ... [pause] may I call her what I want to.

(Yes, certainly.)

You will not think I am bad if I call her sly old lying N u n bird.

(No, that's all right.)

She hated the ministers and the people who tried to help baby and was glad when they punished her for she thought it would make her run off to stay forever.

(I understand.) [400]

---

out necessarily impeaching the integrity of the Real Doris. That is actually implied in the record at this point. It is probable that Minnehaha does not fully understand the situation exactly as we do or even as it was at the time of the control and amnesia of Doris. Her conception of the situation on the "other side" would not necessarily coincide with ours on this side. Margaret's leaving Doris to face the consequences of her, Margaret's, acts when Doris would have to deny them on account of her amnesia is equivalent to lying and Minnehaha might well characterize the acts so.

Moreover we should compare this with the statements of Dr. Prince in Notes 231 and 306, pp. 404 and 467.

400. The expression that "Baby", when "the black sister stood at her side, got sleepy and did things" is a correct account of the conditions when Margaret was in control, and this on any theory of her. It is a statement that absolves Doris from responsibility while implying the falsity of some things said by Doris, who could not possibly know the facts. It is interesting to note the reason assigned for the interest in "a red blanket". Margaret's interest in red clothing was a marked incident in the life of the girl, and indication had previously been given of it. The chief interest in the circumstance here, however, is its apparent identification of Minnehaha or Laughing Water with the Margaret of Dr. Prince, or at least with certain manifestations in the condition which passed for that name. I had thought that the reference to it was a mark of savage taste and so an indication that Minnehaha was an Indian as claimed. Apparently there is little indication in the Margaret personality, otherwise than in the taste for red clothing, of an

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she was discouraged enough to jump in the river.
(Did she ever do that?) [I had the swimming in mind.]
She did try to kill herself you know.
(No, I did not know it. Tell all about it.) [401]
You know she tried to run away.
(No, I did not.)
Did they.
(I don't know. I shall have to find out. Tell me all about it.)
keep everything away from you. [402]

Indian, but this one circumstance with many other incidents point to the influence of Minnehaha in the state known as Margaret.

But it should be remarked that Minnehaha does not claim here to like red clothing, but to have used it to keep the "nuns" away. Later she claims to like yellow. Cf. Note 775, p. 832.

Certain ministers the girl did dislike, as previous notes show (Cf. p. 392), but certainly not the one who cured her. The temptation to run away is not verifiable by the normal memory in any such sense as here implied. The next note explains this.

401. Dr. Prince says of the reference to her trying to kill herself: "I have already reported the attempt by Sick Doris to kill herself (p. 524) and the attempt said to have been made by Margaret (Margaret herself told me about it) to make Sick Doris fall into the river. I have no knowledge that Margaret meant that she should actually drown. She probably gave no particular heed to how she was going to get out, tho she was safe enough, as she swam like a duck. Sick Doris was certainly very much discouraged at times, tho I can get no statements tending to show that the convent had anything to do with it."

We have here an indication of the distinction between Dr. Prince's Margaret and the "Margaret" of Minnehaha. The latter actually accepts responsibility for the taste for red clothing, but disavows this of the effort to make the girl kill or drown herself. Both, however, occurred in the condition known by Dr. Prince as Margaret.

402. Regarding the alleged running away, Dr. Prince writes: "There was nothing corresponding to this, in any such sense as would naturally be thought as implied. Sick Doris would flee from the house when threatened by her drunken father, and walk out into the suburbs, but with no intention of staying away. Once, after a specially brutal scene, she started out to walk into the country and to seek a place to lie down and die in. This I have related in the daily record. But there was never any recollected attempt to run away and live elsewhere. Sick Doris, even in her desire to become a 'sister', never got so far in her thoughts, as to consider how she was to accomplish it, and this was characteristic of her."

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(Yes, so that if it were told here through this light it would be better evidence.)

I did not know that. [Writing became heavy and difficult and was accompanied by a struggle. The head leaned forward and Mrs. C. groaned some time. The pencil fell, after which, a pause.]

[Subliminal.]

She shan't tell. She shan't tell. She shan't tell. [Vigorously uttered.] [Long pause. Sigh.] Oh! [Distress and rubbing face, with exclamations of 'Oh'.] [Leaned head forward and uttered groans, paused and fell back on chair. Distress and groans. Pause and groans.]

What's the use of telling everything?

(The real use is only to help you and especially to prove that you are a spirit. No one would believe that the things done through or by Baby were caused by a spirit, and if we can prove it was a spirit, it will help others in the same condition as you and also help us to treat and help living people who act like Baby.)

[Distress and groans.] Send 'em to prison. [Pause.]

(That would do no good.)

[Pause.] You want to turn the world upside down.

(No, I want to help it and to make it better.)

Go work among your own kind of people.

(That is what I am doing.) [403]

[Distress and sigh.] Oh dear! Oh! [Hand placed on breast as if suffering.] Too many people in one head. [Pause. Rubbed face with right hand.] Oh dear! [Opened and closed eyes, rubbed face and awakened complaining she was sick. I held my hand on her forehead a few moments and she said she felt better, and then as in half trance said:]

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403. The subliminal began with a conflict between "Margaret" and Minnehaha, or rather, perhaps, the conflict began while Minnehaha was writing and continued into the subliminal with "Margaret" in control of that. Her attitude must explain itself. She was not yet ready to "confess", and it was my plan to answer her in a way to perplex her in the argument.

Notice the analogy of this invasion by Margaret and the exclusion of Minnehaha with the changes of personality in cases described as only secondary personality. There is duplicated here just what takes place in such instances, but it has in the phenomena of Mrs. Chenoweth evidence of spiritistic influence.

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Getting ahead. [Pause and awakened without remembering the utterance.]

Mrs. C. J. H. H. February 26th, 1915. 10 A. M.

Before starting into the trance Mrs. Chenoweth told me that after the sitting yesterday she had a strong feeling of happiness and freedom. Always before this during the work on this case she had a feeling of depression. She said she could have gone out yesterday, singing.

[Borderland.]

[Closed eyes and pause.] I'm not gone yet, but I see a great big light room with light colored walls and a table in the middle of the room. It looks like an institution room. [Pause.] Hm. [Pause.] [404]

[Subliminal.]

Oh, Oh! [Distress, and face tense. Long pause and distress again.] You haven't had a sitter from California, have you?

(Yes.)

Connected with this work?

(Yes.)

Well, I'm in California. [Pause.] Oh yes and I just seem to be near one of those old Spanish Missions. [Pause and distress.] It's all ... Oh priests, priests, priests and ... [pause] Hm, just like a glimpse of monastic life. [Pause and distress.] Do you know if that sitter wanted to be a sister?

(Yes.) [405]

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404. Dr. Prince writes that the description of the room is not recognized. It is possible that it is intended for the convent, but there is not enough detail to distinguish it from most rooms.

405. California is the home of the girl. It has been mentioned before and so is not evidential here. Of the allusion to Spanish Missions, Dr. Prince writes: "We are not near any of the old Spanish Missions, except the site of one some six miles distant. Doris has never visited any of the Missions, nor seen any of the priests, except two, in this city. I mean in California."

I have remarked in previous sittings with Mrs. Chenoweth that, when she refers to California, there is a tendency to refer to the "Spanish Missions", as if it were a tendency of the subconscious to reproduce some memory of pictures she has seen. She has never been in California.

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She wanted to run away and be a sister.

(Yes.)

Hm, it seems I want to be a sister, I want to be a sister. [Pause and exclamation of distress. Left hand placed on the neck and head rolled about.] Won't let them, will you?

(No.)

That is a Jesuitical influence [pause] possessing, possessing [tensely uttered] her, you know.

(Yes.) [406]

It's dreadful. [Pause and distress.] The air is full of it, just full of it all around. Poor child. She couldn't help catching it. It is like a great big maw stretched to take in [pause] young, innocent ... Thank God for the Research Society. [Long pause.] Have you known this all the time?

(Yes.)

Why didn't you tell me?

(I must not give away things that would be evidence when you told them.)

I see. [Long pause.] That's what all this sense of running away, running away, running away. I got to go on but I got such a pain in my neck. [Distress and placing left hand on neck.] They don't like it, do they.

(No.) [407]

They're defeated. That's what it is. [Long pause and reached for pencil and pause again.]

[Automatic Writing.]

Minnehaha.

(Good morning.)

Minnehaha Minnehaha.

(Yes.)

---

406. The talk about running away and the Catholic influence is very much exaggerated, so far as memories and conduct of the normal self are concerned. We know just enough to say that Catholic influences had been tried on the girl, but possibly the subliminal of Mrs. Chenoweth colors it largely, tho she told me that she had no special prejudice against the Catholics, and later this fact comes out in her own subliminal statement. Cf. p. 561.

407. This reference to pain in the neck is the first indication of another influence and it figures more definitely later on. Indeed, it begins more clearly in the automatic writing that immediately follows.

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It is a fight to the end now brave. [Distress and groans.] The cheifs [chiefs] are working [read 'with my' as the word was divided owing to end of line] working to keep off an army of priests who would make trouble for us.

[Groans began and pencil fell. The head came forward and there were many exclamations of pain and cries, with "Oh, Oh!" for some time. Then a pause and several exclamations of "Rah" and gnashing of the teeth, and defiance and fierceness in the face. Her knotted fist struck my hand three times and Mrs. C. cried "Beast". Then after another pause the head fell back on the pillow and remained limp a few moments. After a long pause I found catalepsy in the right arm and hand and it took some minutes to relax them. After recovery from this there was a pause and then there began a lot of Indian gibberish, which I could not take down and finally the fingers began gesturing with it and the hand then moved down to the pad and signified a desire for the pencil. [408]

[Change of Control.]

It is hard to explain to you in these moments of decisive work what is going on but we know you will trust us to do all that is possible.

(Yes.)

and as quickly as possible, but this is a matter [read 'mother' doubtfully] of tremendous ... matter tremendous magnitude and even we would not and could not have believed it to be a part of a system to reduce the world to one authority but it points that way. I must not tarry [N. R.] tarry. R. H. [Pencil fell.]

(I understand.)

[Subliminal.]

[Indian gibberish and exclamations of "Oh, Oh" as in distress.]

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408. It is evident from the use of the term "Beast" that the man whom G. P. so characterized is present. Later developments indicate it more clearly. This is indicated in the sensations of strangling which finally terminated in the confession that the man had been hung. The incidents have no meaning to Dr. Prince. He also says that the allusion to a cell and grapes has no meaning to him. But he says of Sick Doris: "She went into the nuns' cells, but they were not dark or specially cold." It is apparent, however, that the reference is not to the convent cells, as the personality involved is now the man, probably "behind" the "Margaret" of Minnehaha. The reference to Mary Mother of God is a Catholic association, and pertinent.

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Please don't hang me. Oh, Oh. [Uttered as in pain. Left hand held on her neck.] Oh, somebody has got a hand on my neck strangling me. Don't.

(I won't.)

Oh it hurts, Oh it hurts. Please don't do it. Oh, Oh.

(You are all right.)

Oh, if I could only see my own people once. [Pause.] Oh, Oh, Oh, it hurts, Oh. Oh, why do I see all these things?

(What are they?)

[Pause.] A cell [Not caught.] (A what?) A cell. [Pause.] Oh so dark, so cold. [Pause and distress.] I smell, smell grapes. [Pause and relaxed muscles of the right hand which I was holding. Pause.]

[Suddenly the two hands were put in the attitude of prayer. Paused as if in prayer.]

Oh, Hail Mary, Mother of God. [Jerked hands down suddenly and held them in her lap. Pause, sigh and smile.]

[Starlight Control.]

Hello, Dr. Hyslop.

(Yes, all right.)

I had to come.

(Yes.)

They told me to [smile.] change things and—[smile again.] [Pause and then a cough and awakened not knowing Starlight had been there.]

Mrs. C. J. H. H. February 27th, 1915. 10 A. M.

Mrs. C. told me of some interesting phenomena that occurred last night in which both she and her dog were concerned. In the evening they noticed that he was trembling and frightened apparently. He was taken out of doors awhile. Then after she had gone to bed she thought he might wish to be in the same room with her and he was called and admitted. He behaved himself in an unusual manner, as if specially grateful for it. [409]

409. This incident appears in a fuller account by Mrs. Chenoweth written out at my request and embodied in this record at the beginning of the next sitting.

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She also told me that during the day yesterday, after the sitting, there were recurrent feelings like those she had when she came out of the trance, and that finally she felt pain in the neck and a feeling as if somebody had been hanged, and as if she herself were being strangled. Starlight was called in and she told her some things that evidently bore on the importance of the sittings and that she need have no concern about the sensations. I asked her to write out an account of the incidents.

She also told me that Starlight had not told her anything about the sittings except about their importance, not intimating their character, and that she had done this only soon after we began them in the fall. She added the statement that Starlight made about them with a sort of disgust that they took so much trouble with them; namely, "I could tell them in fifteen minutes, but they will take fifteen weeks."

[Subliminal.]

[Long pause, distress and long pause again.] Oh dear! [Distress and groans with interruptions for some moments and then scratched the pad, but ignored the pencil when I offered it. Pause and reached for pencil with another pause.]

[Automatic Writing.]

* * [scrawl as if beginning 'M' for Minnehaha. Then pencil fell and Mrs. C: began groaning. Soon I remarked catalepsy and while I was relieving her of that by rubbing, she exclaimed vigorously in terms like Indian gibberish, and I spell the words as near the phonetic form as I can.]

[Oral.]

Zabaka. Zabaka, Zabaka. [Face tense and defiant.] Zabaka [Long pause and the hand then relaxed. Distress with hand placed on her neck, pause and reached for pencil after calming down.] [410]

[Automatic Writing.]

410. This word which I have spelled phonetically has no meaning to me. As Imperator follows, the word might have come from him.

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Imperator.

(Hail, Imperator.) [411]

I greet thee and give assurance of a great uplift to humanity through these trying experiences. Not alone to the people of your spere [sphere] is this work important but to the dwellers [read 'doubters' and hand paused till corrected]- in darkness ignorance and superstition over here those whose lives have been untouched by the divine fires of love they who unhindered and unrecognized have played the part of vampire feeding on souls and making the lives of others subservient to wishes and desires whether definitely expresed [expressed] toward an objective point or sent aimless into a center of sentriz ... [pause and spontaneously erased] senti ... [pause and spontaneously erased] sensitized [very slowly written] matter [pause] to such this lesson of detected and arrested power malignant power will serve as a deterent [deterrent].

I but feebly express the importance but know that you will comprehend and will continue to the end.

(Yes, why say that? Is there any danger I should not?) [I thought perhaps there was some consciousness of what was in my mind as a result of a letter I had received just as I started to the sitting. The sequel or immediate answer seems to show that there was no perception of what I was thinking.]

No danger.

(All right. I thought you might have something in mind that I did not intend to mention here.)

No only the long drawn [pause] time because of the advisability of the constant contact which makes it imperative to have only short séances.

(I understand.)

You will have no return of previous difficulties.

(Thank you.)

The young woman in the case is better and I will see that the light is protected. [412]

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411. I used the Piper form of greeting purposely to see what the reaction would be. No attention was paid to it.

412. Dr. Prince replies that the girl is better, but that it represents only what has been going on for a long time and is not evidentially important in the case.

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(What light?)

this light.

(All right. I understand.)

You have in mind the other one.

(Yes, exactly.)

Yes the cross reference one [pause] so much of the play of secondary personality there.

(Yes, I understand.)

and a feeling of doubt as to your acceptance of all the minutia that comes through. Do not be troubled over them.

(No, I am not.) [413]

Many things are very clear and we are glad of the added opportunity but there are characteristics to overcome and a sense of self importance to be subdued which you already understand.

(Yes.)

There is no room for egoistic [pause] sense [written very slowly] of value in this work. + [sign of the cross.] [Pencil fell and distress appeared.]

[Subliminal.]

[Head leaned forward with groans of distress. Pause and then struck the pad with her doubled fist. Pause and then made faces at me for some time. Pause and opened her eyes and uttered some Indian gibberish. Put her head back on the pillow, closing her eyes, rubbed her face and awakened.]

In accordance with my request Mrs. Chenoweth wrote out for me her own account of the experience which she narrated to me last Saturday before the sitting. This report follows:

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413. It is not clear which "other light" Imperator has in mind. I was thinking of the girl, but apparently his thought is of the one in New York connected with this same kind of work and in which there is considerable play of secondary personality, and there have been cross references with this work. It is the allusion to cross reference that makes it probable that the New York case is in mind. Mrs. Chenoweth knows nothing about it or about the special work we are doing there.

The allusion to self-importance and egotism is clear evidence of the New York case. This characteristic was noticeable there and developments took the form of a situation to eradicate it.

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On Friday, February 26th, I felt a very unpleasant sensation in the head combined with a very bad [pain] in the neck after the sitting in the morning, but Dr. Hyslop sat with me a few minutes and I was better. Still I felt it at intervals in the afternoon.

In the evening I went out, and had no trouble. When I returned, I felt a slight pain in the neck but made no mention of it and was preparing for the night as usual, when I noticed that my dog Lucky was looking at me very intently, as if frightened. He was lying on the foot of my bed, where he always sleeps, and I went to him and spoke as usual, but he avoided me and looked so strangely at me that I was quite alarmed. Then he jumped down from the bed and crouched in the corner, trembling violently. I could not get him to come to me, but he watched every movement I made, as if he were in mortal terror.

I called Mr. Chenoweth and told him I believed Lucky was going to have a spasm, altho he has never had a bad spell of any kind in all his life. When Mr. Chenoweth came into the room, Lucky rushed toward him and put his paws up on him and still had that dreadfully frightened look in his eyes and manner. We both talked to him and Mr. Chenoweth finally took him out of doors, but he never moved a foot away from him and when they came back, no amount of coaxing would induce him to come into my room again.

It was some time before he stopped trembling and then lay down in the corner of Mr. Chenoweth's room on the floor. Mr. Chenoweth threw a cover over him and suggested that we let him alone.

I was partly ready for bed and the pain in my neck was terrific. I could not seem to make a move to do anything more, altho I felt as if I ought to go to bed, as it was very late and I felt anxious to be in good condition for the morning sitting.

I was so quiet that Mr. Chenoweth called and asked me if there was anything the matter and I told him how I felt and he asked me if he might not come and try to relieve my head.

It seemed as if the conversation started up a new and more severe pain, and finally I said that I was sure that some spirit was around me and that Lucky had seen it and was frightened.

At this the pain grew worse, if possible, and I put my hand up beside my left ear and found the cords of the neck swollen and throbbing. I asked Mr. Chenoweth if he supposed it could possibly be a spirit of some one who had been hung and he said, "Why, yes, I suppose it might be. Why, what makes you ask that?"

I told him I felt as if I had suddenly been jerked into the air and strangled, and that a big hard knot of something was right behind my ear. And then I added "But I don't believe Dr. Hyslop would have anybody come to him who was hung, I must have picked it up while I was out."

He [Mr. Chenoweth] reminded me that it was the same pain I had felt before I went out and told me to try to forget it,

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Just then Starlight came in and controlled my voice, leaving me conscious, and she told Mr. Chenoweth that she would take care of me and for me not to be afraid. She said she could tell him a good deal about who was around, but she guessed she had better not. She also said that she knew that the dog had seen the spirit. After she [Starlight] left I was much relieved and went to bed and to sleep.

In the early morning I woke thinking of Lucky and, wondering if he were sick, I went in where he was and when I spoke to him he got right up and followed me to his usual sleeping place at the foot of my bed, wagging his tail and showing every sign of gladness to be with me once more. This was probably about four o'clock in the morning. He was not sick Saturday nor has he been today, and I have never seen him with the wild frightened look in his eyes which was there on the night when I was suffering with the pain in my head."

MINNIE M. CHENOWETH.

This experience is true, so far as I am able to verify it.

CHARLES L. CHENOWETH. [414]

Sunday, February 28th, 1915.

Mrs. Chenoweth told me this morning before the sitting that yesterday while she was writing out the above account, the pain returned and she asked Mr. Chenoweth to hold her foot, as is often done to relieve such a distress, and finally he got the pain himself in the neck. He put his hand to his neck while he was reading and complained of pain. Mrs. Chenoweth then remarked to me that she could not understand the experience unless they were releasing some spirit. She added that Starlight would not tell them a word about its meaning, saying, "It isn't my business". [415]

Mrs. C. J. H. H. March 1st, 1915. 10 A. M.

[Subliminal.]

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414. These incidents were evidently connected with the effort to "release" a certain personality who gave Mrs. Chenoweth much pain and distress between sittings in her normal state and during her sleep. Apparently the dog, for the first time in their conversation, was affected by some of the same conditions.

415. This experience had given Mrs. Chenoweth a clearer idea of what I was working at, but it contained no details. It represented only that I was working with a case of obsession.

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[Pause. Distress and raised head and put it back, followed by a long pause.] Oh. [Expression of surprise and not distress. Pause and a smile.]

I see some of your people.

(Who particularly?)

I think it is G. P.

(All right.)

He seems so awfully busy. [Pause.] He has a table with the end of it up between two windows and a chair on each side, so that a person has light from the window to work by. It seems to be a place where he used to work. Hm. Eh. [Pause.] There are all kinds of things around the room like fossils and charts and— [Pause.] It seems sort of a ... [long pause] place where students go. [Pause.] And he speaks of some one named H [pause] wait a minute [pause] A R R Y K [long pause] wait a minute [pause] K I T T R E D G E. [Spelled slowly.]

(Harry Kittredge.)

Yes yes [pause] and [pause]. Funny, when he began the name I wanted to call it something else K N E I S E L. Do you know that name?

(Yes.) [Kneisel Quartette.]

And I couldn't get away from it and I saw this other and that name suggested to me concerts, you know.

(Yes.)

And because I've seen it in connection with concerts and I had a picture which G. P. didn't give me intentionally, but which included him with a group of people [pause] and I saw him with a violin in his hand examining it, speaking of it as if he played himself. [Pause.] That's rather involved but it is the way I reasoned it out. [416]

(All right. Who is this Harry Kittredge?)

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416. Why the name "Kneisel" should be confused with Kittredge is not ordinarily intelligible. But the fact shows what strange errors may occur in attempts to give proper names or unfamiliar words. The reader will remark the indications of subconscious influences in the incident.

I do not know whether G. P. ever played the violin or not. It is not necessarily implied by the mental picture which Mrs. Chenoweth received. It can as well apply to the person named and be mistaken by the interpreting processes of the subconscious itself.

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A friend of G. P.'s who must have been with him in this room where these fossils and maps and these things were. [Pause and sigh of weariness and a slight groan.] Did you ever go to the Agazziz Museum

(No.)

Well, it looks like that. He says No. The S E N E T I C [spelled].

(S-E-N-E-T-I-C?)

Yes, is that another one.

(I don't know what that means.)

Well, M U S E U M [spelled]. Archæology. [Pause.] T R A C I N G S O N S T O N E S O F A P R E H I S T O R I C R A C E A R E N O T H A R D E R T O C L A S S I F Y T H A N T H E T R A C I N G S [all spelled out].

(T-R-A-C-I-N-G-S?)

Yes. T H E A F F I R S [affairs, but spelled this way twice] O f L I F E.

(A-f-f-i-r-s?)

Affairs [not spelled] I lost it. O F T H E P R E [Pause] P S Y C H I C U N D E R S T A N D. [417]

[Long pause and catalepsy followed. I relieved it and a pause occurred to be followed by slight cataleptic conditions and groans, with the fingers pointing out toward me. I thought a pencil was wanted, but it was ignored.]

Oh [pause] I curse you. [Vigorously uttered.]

(Why?)

[Pause.] Oh. [Distress and catalepsy, with groans, and on relief of this reached for a pencil.] [Pause.]

[Automatic Writing.]

[Groans. M a [pause and distress] g g i e is gone. [Groans and distress] and [groan and struggle to write] I will not write for you. I will not. we are not obliged to. [All very heavy writing.] [Pause, and fumbled the pencil, and pause.]

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417. Inquiry of Harvard University authorities does not reveal anything pertinent regarding this name. No trace of a graduate by that name was found that would be connected with George Pelham. The word "Senetic" is evidently a mistake for "Semitic".

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[Change of Control.]

Yes you are for I am the mother and I demand release for baby and you will give up now. [Small writing and easy.]

[Change of Control.]

No. [Heavy writing.]

[Change of Control.]

Yes. [Fine writing.]

[Change of Control.]

No. [Heavy writing.]

[Change of Control.]

[Fine writing again.] Yes, help me angels of God to bring light to this soul.

(Yes.) [418]

[Change of Control.]

[Pencil fell and reinserted, when it was thrown violently across the room with a shout of defiance. Pause and pencil reinserted. Pause.] * * [apparently an attempt at 'M'].

(What letter is that?)

[Pause. Cry of distress.]

[Change of Control.]

* * [scrawl.] Minnehaha.

(Good morning, Minnehaha.)

You are glad to see my name.

(Yes.)

They have the one who kept Margaret going that way so long and now I think it will be better for baby. I have come from Baby to you. she is beter [better] not so much sleep as used to be and the old habit is broken the habit of responding to ther [their]

---

418. The name Maggie is probably for "Margaret", the personality whom they intended to have released by a confession. The reader will observe the interesting conflict manifested by the alternative changes of control, and corresponding changes in style of writing. No special evidential point can be made of the phenomena. It is simply a most interesting psychological incident.

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influence. She is awaking to a personal sense of a responsibility for some things before done an ... [pencil changed] and will not be so easy controlled. her mother and Minnehaha that's me.

(Yes I know.) [419]

work for that. we do not want her to think she can put everything on to Margaret. That makes her most easy to slip under their thumb. She thought she cud [could] not help it and we tell her she can. [420]

Did you get the letter from her folks out West.

(I got a letter. Do you know anything about ...?) ['it' in mind, but writing began and I ceased.]

---

419. It is apparent that the name Margaret here is for the girl and indicates that the previous personality was the one that caused the Margaret phase in the girl. Of the reference to the girl's being better the statement does not mean anything especially noticeable in an evidential way, and regarding the reference to her sleeping less, Dr. Prince says:

"If this means normal sleep, the statement is not correct. Doris is sleepier than ever, and the 'guards' explain this by saying that her practice in automatic writing takes energy which she must thus restore. She sleeps on an average ten hours out of the twenty-four, more than ever before. There is no longer any 'sleep', that is, submerging of the primary personality."

That is, if "sleep" means what Minnehaha has meant by it several times in her communications, the secondary state or waking trance of which there is complete amnesia by Doris, the statement is correct.

There seems to be no special pertinence in the statements about her "awaking to a personal sense of responsibility for some things before done". She has no memory of any of those done by the Margaret personality and of only a part of those by Sick Doris. But it is possible to misinterpret the meaning of the passage. It may mean nothing more than that she is growing into a maturer sense of her ability to prevent the recurrence of such things. The latter part of the sentence must be taken in connection with the first part, and the whole may apply to the subconscious, not to the primary personality.

420. Dr. Prince's note on the reference to putting things on Margaret would be the same as was said in the previous note. The normal girl, Doris, would not put anything on Margaret, except what she knew Margaret had done, having learned from Dr. Prince about this personality. The statement is a natural consequence of the previous one about the growing sense of "personal responsibility for some things done", and Dr. Prince comments as follows on this "not wanting her to put everything on Margaret".

"I think you had better tell Laughing Water that Margaret is *non est*, at least so far as any manifestations or recognizable influence is concerned."

This note does not represent the full import of the statement in the message. A necessary part of its meaning is in the last statement: "She

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Yes and another one is coming but baby is beter [better] better and they told you so.

(Yes.) [421]

and she will get all right and make a good woman and not be a C a t h o l i c [heavily and slowly written] fool any more.

(I understand.) [422]

Come all you can till we get stronger.

(Do you mean that the sittings next week should be continuous?)

Yes sir I do. I don't care if you come Sundays. I want to make a good job [new pencil given] and get these pople [people] fixed right but I do not want to hurt a fly. [Pencil fell.]

(I understand.)

[Subliminal.]

[Indian gibberish and head raised, staring backward with eyes open. Pause.] Go back. Go right back. [Pause.] Don't you go up-stairs. You go down. [Shouted. Pause, sigh and suddenly awakened.]

Mrs. C. J. H. H. March 2nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Twisting face slightly. Pause, and distress with twisting face. Pause.]

Are they going to send that girl to school?

(What girl?) [Pause.] (What girl?)

I don't know the name. [Pause.] I keep trying to get it.

---

thought she could not help it and we tell her she can." This purports to describe conditions on the "other side" in which the subconscious is concerned, not the normal consciousness. The subconscious may have succumbed to outside influence, for example, that of "Margaret", where it could have resisted it. Apparently this is what Minnehaha is talking about and we have no means of either verifying or contradicting this.

421. I had just received a letter from Dr. Prince from California, but there is no reason to make the allusion an evidential hit. The prediction of another one coming was probable on *a priori* grounds, but it was some time before it came. It was not on the way at the time.

422. Dr. Prince says he "cheerfully agrees to her becoming a good woman and not a Catholic!"

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They call her all kinds of names not hers, that don't belong to her, do you know?

(Yes.) [423]

[Pause.] Does her real name begin with M?

(No.)

Well, there is another name that begins with M. I thought it was hers. It sounds like ... [pause] at first I thought it was Mabel. It may be Mary. It isn't the Margaret name. The first syllable is Ma. I guess that is what it is. May, some one * * [few words not caught] some one alive, in your world, do you know what I mean?

(Yes.) [424]

[Pause.] Oh dear. It's an awful hard thing, isn't it? [Pause.] If people would only understand that girls never never get such wild desires unless somebody kept putting them in their heads. They would be simpler. [Pause.]

[Change of Control.]

[Fist began pounding the pad. Pause and then scratched the pad as if trying to tear it, and then began trying to tear off the sheet. I prevented it by holding the hand. Then began alternative efforts to take the pad or to tear it, jerking the hand away and then suddenly trying to seize the pad again. Pauses interrupted whenever I prevented, but if I relaxed hold of the hand a moment the effort was resumed. At times she tried to tear the cloth cover from the table, or to brush off the sheets of paper where I usually placed them, tho none were there yet. After one violent effort to strike me and to take the pad I opened my knife and pricked her hand

---

423. There is no special meaning intelligible in the reference to "sending that girl to school". Her education like other girls was quite impossible, owing to her alternating personalities, and hence for a long time her mind remained that of a child. It has many traces of this condition still. If the statement grows out of a knowledge of this fact it is relevant, tho not evidential in any other sense.

She was called a number of names by her mother. Margaret used various names for herself in her caprices. This was indicated before. Cf. p. 354.

424. The name Mabel is not intelligible to Dr. Prince. There is a Mary known to both the girl and to Dr. Prince, but the mention of the name without other associations prevents giving it significance. But it is evident from the text that Mary is not intended, but May, and this name was mentioned before where it had some significance. Cf. Note 202, p. 377.

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sharply while it was trying to tear the cloth. But there was no reaction whatever. After a pause the hand was torn from mine and held below the rest of the table and in a moment she seized her hair with both hands and began to tear out her combs, throwing one across the room. After a pause she seized another comb and tried to break it. I prevented. Finally the hand was pulled away and the face assumed a defiant look.]

Damn fool! [uttered loudly and with passion.] [Pause.] Heretic! [uttered in same manner as first expression.]

(Who says that?)

[Long pause. Distress and pain in face, and then placed her left hand on her neck, twisting her face as if in pain.]

It makes no difference to me. * * one of another.

(What's that?)

Hist! [vigorous hissing noise, and long pause, face twisted and distress.] Oh dear. Ah! [uttered loudly and in disgust. Again twisted face in contempt, and tried to tear the pad, which I had removed, and only scratched the table. Pause and distress with crying. Both hands folded a minute and then began to tear her hair, which I prevented. Tried to get another comb. Facial expression changing at various times. Then paused and calmed down.]

Oh dear. [sigh] Oh dear. Who is that priest?

(Find out.)

[Pause and groans of distress.] Please take him away. I haven't got anything against the Catholics.

(No.) [425]

Why should they fight me?

(I don't know.)

I never did anything to them. [Pause.]

(Do they know who he is?)

[Pause.] I can't hear you speak today.

---

425. This conflict with a "priest" will have to explain itself as a part of the psychological problem in the case. It purports to be an attempt to bring one of the most obstinate of the obsessing personalities to terms. Nothing is verifiable in it, save the fact that Catholic influences did act on the mind of the girl, as previous notes indicate.

Mrs. Chenoweth told me in her normal state that she has no prejudices against the Catholics.

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(Do they know who he is?)

Do you know I am losing my ears. I can't hear. [Crying.] [Pause and reached for the pencil. Pause.]

[Automatic Writing.]

Do not dare to press it further now.

(I understand.)

Regret that any break must come in work.

(What break?)

the absence for few days. [I had to return to New York.]

Too bad we cannot control the time even though [through] the absence but will do the best we can.

(I understand.)

R. H. [Pause.] * * [possibly 'I', but pencil paused.]

[Subliminal.]

How lovely. [smile and pause.] It is so quiet and holy. [Pause and sigh of relief. Long pause.]

Oh my goodness! [Put left hand on neck as if in pain. Distress and groans. Pause and I then placed my left hand on her neck to help relieve it. Distress.] Oh it makes me sick.

(I'll help it.)

[Groans.] You won't let them make you sick will you?

(No.)

I can stand it better than you. Spirits come in and clarify it, don't they?

(Yes.)

But it takes a long time. Was I gone all day?

(No.)

[Pause and suddenly awakened without any memory of what had happened and without any remains of pain or distress.]

Mrs. C. J. H. H. March 3rd, 1915. 9 A. M.

Before sitting Mrs. Chenoweth remarked that during this case she often felt a sensation in the left hand and arm like worms, very small worms, crawling over the skin.

[Subliminal.]

[Long pause. Groans, pause and distress.] Oh dear. [Long pause. Rubbed hand apparently to scratch it on corner of pad.

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Pause and groans.] Oh. [Left hand pulled at right shoulder. Pause and calmed down without sense of distress.]

The Lord is my Shepherd. [Pause.] I shall not want. [Last sentence whispered. Long pause.] He restoreth my soul. [Long pause and groan and pause.]

Hilary. [Not distinctly uttered.]

(What?)

H-I-L-A-R-Y [spelled. Pause and groan.] What demons lurk beneath a cowl. [uttered fiercely. Pause face and mouth twisted. Long pause, groans, and face showing signs of distress.]

S-A-I-N-T H-I-L-A-I-R-E [spelled. Pause and distress.] Oh I ... [seized neck with left hand and showed much distress and signs of pain. Pause and reached for pencil. Pause.] [426]

[Automatic Writing.]

Richard Hogson [Hodgson] comes to tell you that you need not have another séance here as long as you live. this is a very bad woman and she is working for the holy Catholic church and hopes to be canonized for a Saint ['t' crossed] after ['t' crossed] she dies but the ['t' crossed in both instances] devil has her soul and will make frogs of it. I am a good friend. Trust ['t' crossed] me and go to some other ['t' crossed] place. You can go to Farmington ['t' crossed] and I will help you but ['t' crossed] you must ['t' crossed] never set ['t' crossed] your foot ['t' crossed] in this ['t' crossed] house again. Those Indians are fit to ['t' crossed in both instances] in front ['t' crossed] of a cigar [read 'larger' doubtfully and pencil paused till corrected] shop. They are wood not human at ['t' crossed] all. You would hate ['t' crossed]and despise Sunbeam [Starlight] and Minnehaha if you could see the ['t' crossed] way they ['t' crossed] lie and steal ['t' crossed, and pencil suddenly fell out of fingers. I tried to reinsert it, but hand refused to take it. In a few moments hand reached for it and I tried to insert it, but hand laid it down and rejected a second one I offered, but accepted the third one.] [427]

426. Dr. Prince states that the allusion to Saint Hilaire has no known relevance. Its textual meaning is probably that the priest referred to in the previous sitting was from St. Hilaire. But there is no way to verify this.

427. This enforced expression of himself, evidently by the priest, must explain itself. There is nothing verifiable in it. His obstinate determination

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[Change of Control.]

Laughing Water. [Writing began very heavy.]
(All right.)
You know what he is trying don't you.
(I think so, but it would be well to tell all you know.)
Will you believe me.
(Yes.)

[Pause.] I did not like to have him to say I lied and stole for that is what Baby did and I was afraid you might think I did it though ['through' and so read] her but I knew you would not believe the other suff [stuff] because you have proved Sunbeam [Starlight] and the folks here but when he said that about me I knocked the pencil out of his hand. He wants you to keep away from here because he has got to do some things here.

(I understand and you need not worry about what he says.) [428]

You see he would not have to say things here and no one would have any right to hold him here if he had not injured Baby. When he kept at it and made her life so hard her friends said he must do the right thing to make her future better. as long as her life is so full of pain he must answer for his part in it and as long as he stays here he loses power over her and over those who have been working for [read 'on'] for him on Baby. Come again soon as you can.

(Yes.)

Minnehaha. [Pencil fell, put head forward and showed distress, with some fierceness.]

[Oral.]

Oh My God! She is a damn liar, a damn liar. If I can't write

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to stop this work is apparent in the passage and his lying also. The mention of Farmington is a curious incident. Its meaning is explained later. But it is the place in which two persons interested in this work were living, and the wife of one of them was psychic. The January and February *Journals* (1915) contained specimens of her work. Mrs. Chenoweth knew nothing about the facts or about the place.

428. Dr. Prince objects to the allegation that "Baby lied and stole", and from his understanding of the passage he is correct enough. But Minnehaha really says or implies nothing more than the statement that this influence induced acts which could be called these, and she adequately apologized for them earlier in saying that "Baby" did not know it.

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I can talk. [Dashed papers off table with left hand and also pad. I picked them up.]

[Subliminal.]

[Pause.] Oh dear. Peace, peace, peace, peace. [Pause. Eyes opened, stared behind her and gibbered something I could not understand.] Oh. [Sigh, pause and opened eyes and closed them again.] Oh Mary, Mother of God. Oh. [pause.] Dr. Hodgson! [Pause.] Why do you smile? I see Dr. Hodgson.

(Does he want to write?)

No, he is smiling. He says it's all right. You understand? (Yes.) The futility of his effort to prove his case will do more to show him his true position than anything else.

(Why did he refer to Farmington?)

I don't know. Wait if I can see. [Pause.] He has been there.

(Why?)

He has been there.

(Why?)

I don't mean Hodgson. I mean the spirit. I guess both have been there. They have some work to do.

(What work?) [429]

[Right hand began to move fingers across the table as in the act of writing.]

Mrs. C. then suddenly awakened without memory of what had happened.

Mrs. C. J. H. H. March 8th, 1915. 10 A. M.

Before she started into the trance Mrs. C. told me that the pain in her neck came back last night and she "nearly died" with it. It came in the night and awakened her. It had not occurred to her since the last week's sittings, until last night. [430]

---

429. The allegation here is that this "priest" has been at Farmington. I have not been able to verify this and probably it could not be done. But I can well understand that such a thing might have occurred in the interval to help along the process of releasing this personality from all connection with the girl.

430. This pain is evidently an incident associated with the personality who confesses to having been hung. This will be apparent later.

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[Subliminal.]

[Sigh. Pause, distress. Long pause, distress and reached for pencil and pause.]

[Automatic Writing.]

My Baby is better and I cannot say enough to prove my gratitude. I know the difficulties in the way the almost impossible task of getting the child free from the ideas superimposed on her consciousness and even now the better condition is largely the result of a new influence which takes the place of the old but we hope after a while to be able to let her have a normal growth of intellectuality [written slowly and with difficulty].

I am not worrying about that. I only worried when I saw the absolute dominion over her by unworthy spirits. It was then I cried out and I suppose my own distress added to the difficulties.

(When did you find out that spirits of any kind, and especially unworthy ones, had any dominion over her?)

[I had believed that she never suspected it in life, but did not wish to indicate this belief.]

Sometimes I used to think so when I was here. I do not mean in this spot but when I lived with her [crying as hand wrote] and when she had some peculiar spells and I had no real definite thought of what now I see but the enormity of the influence never impressed me until I came here as a spirit communica ... [Hand pressed pencil hard on paper and struggled to keep control. Then the pencil was thrown away. Hand struck at me, dashed the pad away and I removed papers. After a pause the hand struck at me four times, but inhibited the act at the point of hitting me. Pause and then the fist was held on my hand a few moments and presently reached for the pencil. A new one given.] [431]

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431. It is not possible to verify the mother's statement about her alleged statement prior to her own death. It is quite probable that such thoughts crossed her mind, as she belonged to that class of religious people to whom such an explanation would appeal as simple and easy. There would be no scientific doctrines to arouse resistance to it. But we have no positive evidence that she did think so.

Dr. Prince, however, remarks of the passage: "It is likely enough that the mother may have said to herself, 'I wonder if she is bewitched', but this is conjecture. She is not known to have said anything about spirits in connec-

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[Change of Control.]

I am not afraid [pencil broken and when I offered a new one the hand held the first one tightly for awhile and then relaxed hold and I inserted the new one. Pauses and distress with exclamations of "Oh" alternated a few moments.]

Not scared of you you old fool

(All right. I am not afraid of you either.)

Yes you are you are.

(I did not know it.)

you are you are afraid I [Mrs. C. held her left hand on her face in distress, with groans] will do some dammage to your dammed [damned] old things. [Distress and crying.] I [Pencil fell, pause and pencil reinserted.] My name is Saint Jesus. Now what do you want of me.

(I would be pleased if you would tell me all you desired to do with the child and what you actually accomplished.)

What is that to you.

(It will help to prove to me that you are a spirit.)

Who in hell are you that I should care whether you know or not. You are not any help to me.

(I hope I can help you and if you will tell me all you can about what was done to the child I think I can help you.)

I don't want your help. I don't see what good you can do me.

[Pencil thrown down and a sound like "Chuh" uttered. Head came forward and faces made and head shaken about.]

---

tion with her daughter. What she thought no one knows. But it just now occurred to me that I had heard that she had a desire to spend a night in a 'haunted house'. I called up Doris to inquire if her mother believed that houses were really haunted, and her answer was in the affirmative. So the conjecture is the more probable."

What she says about the cause of the difficulties in the case represents events in the spiritual world and cannot be verified. It is quite conceivable in the light of the literature on the subject, but without the proof necessary to make it certain.

I should infer from the manner in which the new communicator was introduced to the writing, while the mother was communicating, and from my previous observation of the same phenomena initiating a new communicator, that the mother was sent merely to prepare the way for his intromission. That may be the reason that no evidence of the supernormal occurs in her message.

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[Oral.]

Oh my. [Crying, pounding the table with flat of both hands violently. Distress and long pause. Then she placed her left hand on her neck and groaned 'Oh' several times. Twisted face, spoke Indian. Clutched her hand in the air, opened her eyes a moment and closed them again with distress.]

Get away from here. [Fiercely uttered. Opened eyes, distress.] [432.]

[Subliminal.]

Oh dear, Oh dear. [Distress and pause.] Madame. [Long pause and sigh and apparently awakened with a smile, but closed eyes again and went into trance.]

It looks like snow over there with tracks in it. [Staring out of the window with open eyes.] It is in the cross mountain, as if at the top of the mountain you see from the city. Do you know when you look away off you see the mountain from the city. There must be a hotel up there.

[Suddenly awakened with no memory of what had occurred.] [433]

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432. There is no evidence of any cross reference with the girl by this communicator, and hence no evidence of identity. From this point on we shall be dealing with personalities that do little or nothing to prove their relation to the case. The claim, of course, is that they are connected with it, but her recorded experiences do not give such evidence of it as has been given for the identity of the other personalities.

My questions and statements were directed merely, as in all later instances of the same kind, to induce the communicator to express himself as he pleased and at the same time to give hints of what I wanted or of what would be a help to him. The reader will observe a personality of a rather rebellious and unspiritual character. Later events probably identify him with a person who claimed to have been hung.

433. It is not indicated whether the references here are to the locality in which the girl and her adopted father live. But there are snow clad mountains visible from his home and there are lodging places on it.

Dr. Prince writes regarding the statement about the mountains and the "hotel up there":

"If this is a reference to the view from our home in San Bernardino, either our former or our present one, it is partly correct. From our former home in the heart of the city, we could see the highest mountains and a part of the mountain wall. The view from the window took in a large part of the

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Mrs. C. J. H. H. March 9th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight groan and distress. Pause.]

My neck is better.

(Good.) [434]

[Pause.] It wasn't so bad yesterday as it was sometimes last week. [Long pause. Distress and groan.] Do you know a place away from here [pause] and there is a room on the first floor like a sitting room where a lady gets writing from the spirit and in her normal state. I mean she doesn't go into a trance, sleeping trance. Are there two kinds of trances, waking and sleeping?

(Yes.)

Well, this is a waking trance and she writes very fast. I think it is separate sheets of paper. It don't seem like pads. The papers are all loose around. It looks like you were there getting it and there is [sic] several rooms opening into each other because I am sitting in front of one and I can look through into another. They are almost one room, but there are two. [Pause.]

(I don't know it.)

[Pause.] It may be some place you are going to be asked to go and see, you know.

---

mountain wall and there is snow on it half of the year. One could hardly see 'tracks' from the city. There is 'a hotel up there', not on the crest, but at the foot of the mountain wall, perhaps a thousand feet higher than the city, and this is also visible from the windows. I don't know what 'cross mountain' means. The view from our present home is much more extensive."

A mountain in Colorado has snow on it in the shape of a cross. It is called the Mountain of the Holy Cross. Most people in this country know of it from postal cards and pictures of it. Reference to it would not be relevant here, unless the mental picture of a scene near the Prince home might recall it to the subconscious of Mrs. Chenoweth.

Inquiry of Dr. Prince brings out the fact that there is a mountain within sight of his home which has the appearance of an arrow-head on its side and which is a landmark to travelers and to the hotel an advertisement. In a mental picture it might suggest the Mountain of the Holy Cross to the subconscious, but Mrs. Chenoweth would have no knowledge of its relation to the home of Dr. Prince.

434. The pain in the neck, to which allusion was made near the end of the previous sitting, is the symptom of a certain personality who appears later with clearer evidences of his identity, tho not of his previous existence.

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(All right.) [435]

[Long pause and reached for pencil. Pause.]

[Automatic Writing.]

La Petite is at peace Monsieur.

(Thank you.)

I am expressing the gratitude we feel to the friends who brought us to you.

(Thank you, I understand.) [436]

The uncovered [read 'unrecovered' doubtfully] uncovered secret loses its power to hold in thral ... [struggle] thrall dom the friends who brought her security. The skeleton [read 'spectator' doubtfully] in the closet ... [picture of a skeleton drawn, but not recognized and then drawn a second time and I then read the word 'skeleton'] in the closet is not to be feared longer.

(Just what was the skeleton in the closet?)

---

435. The house, psychic, and other incidents here mentioned are not recognized by me. The reference to the future and the communicator that follows suggest that the reference is to the girl's home.

Of the passage Dr. Prince writes: "In the possibility that the first paragraph may refer to the sittings here, I shall describe the surroundings. They are held in the dining-room close to the portières, generally open, separating that room from the living room, with Doris's back toward the latter room. 'They are almost one room, but they are two.' The 'lady gets writing in her normal state', at least up to the time of this sitting of yours. She did not 'go into a trance, sleeping trance'. The room is 'on the first floor'. Often what is written comes 'very fast'. At first we wrote on 'separate sheets of paper', but were not doing so at this date. Often the sheets were allowed to fall around on the floor until the sitting was through."

436. The expressions "La Petite" and "Monsieur" indicate that the communicator is the guide of the girl and the writer on the planchette through her. It is this fact that suggests the interpretation of the place described in the subliminal.

Of the allusion to "La Petite being at peace", Dr. Prince says: "I don't know as it is worth while to comment on this, but if I do I can only say that one would superficially get the idea that some change had taken place, tho I do not know that this would be a necessary implication. It is true that Doris seemed a little more proof against sensitiveness from unintentional slights and careless remarks after her return from Boston, tho I am not sure that her progress in this regard was greater during the three months of her absence than during the previous three months. As time goes on she is less and less inclined to give way to or be afflicted with spells of depression."

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The fear that blood contained [N. R.] contained the essence of crime the blood of the progenitor male [read 'made'] male progenitor in the body of La Petite. Monseur [Monsieur] knows I think what we mean.

(Do you mean the priest that came?)

No no The fear that the sins committed [read connected and pencil tapped till corrected] and the strange desires were but the taint in the blood of La Petite.

(What ....?) [Writing went on.]

and not the result of unseen influences. That fear was the skeleton in the closet for the care takers of La Petite.

(Was the fear in the mind of La Petite?)

No not as much as in the minds of those who were near her. The male progenitor was not all that could be desired as they knew and not having the knowledge of the power unseen [not read at time] spectres [read 'speeches' to have corrected] ghosts ghosts.

(I understand.)

to produce sensations they had to blame somebody and so they blamed the blood.

(Is the progenitor living or dead?)

Yes [written immediately that I wrote the word 'living'.]

(Living?)

Yes and not doing [N. R.] doing [N. R.] doing all he might for La Petite.

(What relation to her is he?)

Pere. [French for father.]

(All right.)

I feel that Monsieur knows what I say is right.

(Yes.)

and now that the skeleton is out of the closet the thing falls to pieces as such things do. Sometimes the fear had its weight [N. R.] 1 lb [circle with '1 lb' written in it and I then read word 'weight'] with the child. She knew some things of the past and at times the suggestion reached her until she felt like a detected criminality criminal I mean.

(I understand.) [437]

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437. All this talk about the "skeleton in the closet" is very pertinent, as the girl's father was an inebriate and her condition, but for the accident or

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[Change of Control.]

[Pencil thrown down, fist doubled up, face drawn in hate and anger, pounded the table. Paused and then grabbed the pad to tear it. I prevented. Pause and then gnashed her teeth and exclaimed "Ah" in disgust. Long pause. Fist pounded the table and then catalepsy came, which I had to relieve. I placed my hand on head.]

[Oral.] To Hell! To Hell! [Almost shouted. French or Indian spoken almost a minute. Pause and sigh.] [438]

[Subliminal.]

Oh why do you make him report here every day?

(To save his soul.)

Oh, I see. Are we saving it?

(Yes.)

[Pause. Groan and sigh, pause and sigh again. Face turned around, opening eyes and stared through the door behind her. Came back into normal position and fell back on cushion of chair. Rubbed her face with her left hand, paused and then rubbed face with both hands.]

Oh, Dr. Hodgson. [Smile and pause.]

(Does he want to say anything?)

---

criminal act of her father in throwing her on the floor, might well be ascribed to hereditary influences, as we know all sorts of abnormalities may be the consequence of alcoholism in a parent.

There is no way of proving that the mother thought her husband's alcoholism was the cause of the child's strange conduct, but that class of people are usually conscious of that possible explanation. The statement is that friends thought this hereditary influence might be the explanation rather than spirit influences, and this fear represents the "skeleton in the closet", which was kept from the public.

The substitution of the expression "1 lb." in a circle to interpret a word that I had not read is an interesting circumlocution, as it indicates the indirect process necessary to express one's self in such situations, and is especially interesting psychologically when we note that the communicator purports to be French. She communicated earlier as one of the guides of the girl and the one writing through the planchette. It is possible that her purpose is to bring and to introduce the communicator who follows and who is evidently to make his confession, so to speak.

438. There is no evidence of this personality in this instance. Whether it was the same one that communicated the day before is not indicated either directly or indirectly.

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[Pause a moment and suddenly awakened.] Did you speak to me?

(Yes.)

[But she did not know what I said. She had only the impression that I had spoken to her.]

Mrs. C. J. H. H. March 10th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and groan. Long pause.]

Bene, Bene, Bene. [pronounced 'Bee-nie'.]

(What is Bene?) [439]

[Oral Control.]

[Long pause and face twisted in distress.] What do you want? [uttered angrily and with a note of defiance.]

(For you to say what you wish.)

To save my soul. [Same tone as before.]

(Yes.)

To save yours. [Defiantly.]

(All right, if you can do it. I have no objection.)

To hers. [Pause.] I I am to save hers.

(All right, if you can do it.)

You thwart me, take her away from me. [Pause.] Make her common and low to mingle with heretics and fools. [Pause.] I would help her as a child of God. [Long pause.] Sacred to the Church.

(What church.)

The Church. There is only one.

(What is that?) [440]

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439. It is probable that the word or syllables "Bene" are the beginning of the name Benetto which came later. What significance it would have in this connection is not determinable, except in so far as the later reference to Catholic associations would make it self-interpreting.

440. This personality is evidently a Catholic and is probably the same personality claiming to be or masquerading as a priest later. He is probably one of the relics of that period in the girl's experiences when she was tempted to become a sister at the convent. Later explanations throw light upon his character and the nature of the communications at the same time.

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[Long pause.] Please don't. [Groans and distress. Subliminal request.]

[Change of Control.]

He is only playing a part. Don't believe him, don't believe him, don't believe him.

(All right.)

[Pause and groans.] He wouldn't save anybody. I know I have been his victim.

(Whose victim?)

I I I There are thousands of us. [Groan.] * * [go?] Oh, Oh, Oh [groans.] He is not holy.

(Who says this?)

I I I

(Who is 'I'?)

Oh, Oh, Oh. [Distress.] Sister Benetto. [Groan.] I will no longer help him. No, no, no. Oh, I serve only those who love truth [pause after each word.] [Long pause.] [441]

[Subliminal.]

Oh please. [Held her right hand on her forehead. Long pause and distress, with 'Oh' whispered twice.]

I don't like all these people who are standing around. They get too near me. They suffocate me. They keep talking about some one whom they call Lizzie.

(Tell about her.)

[Pause.] I can't.

(All right.)

I don't know anything about who she is. Sometimes they say Elizabeth and then they say Lizzie. But I think it is some one living. Do you know who it is?

(No.)

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441. A new personality appears in this change of control. There is nothing to prove who "Sister Benetto" is. It is probable that it was this name that was begun in "Bene" during the subliminal stage of the trance. Later the name Benedictine came and it may be that "Benetto" is not correct. But whatever it is and means there is nothing verifiable in the use of it. The message implies that it was a woman and a dupe of the supposed priest that communicated just previously. There is nothing in the life of the girl to verify the statements made.

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[Pause.] Of course you wouldn't, would you?
(No.) [442]
Why it is like a great court-room here. [Distress, pause and cries of 'Oh' ending with a sigh of relief, distress with left hand over the eyes and groans and half crying. Pause followed by great distress in breathing. Again many cries of 'Oh' and distress. Catching her breath as if dying. Distress and rolling of head.]
I I I I recant.

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442. There is no recognizable meaning in the name Lizzie or Elizabeth, unless it refers to the same person mentioned earlier in the sittings and associated with the name Margaret in the incident that occurred in New York. Cf. p. 378. But it gives no indication of its meaning here.

Later information came through the automatic writing of Doris herself regarding this Elizabeth or Lizzie and I leave the original note as it was written before this information came. It throws light on the original reference to the name. Cf. p. 378 and Note 204. Dr. Prince comments on the present reference as follows:

"Mrs. Fischer had an intimate friend named 'Elizabeth Curley', as I first learned a few days ago, when she, the mother, [purporting to communicate through Doris by automatic writing] told me so. The reason was that the communicator had been saying that 'some of the others' in Boston had said things about Baby which were not true. Then she appeared to refer to what was said about Roman Catholics, and remarked that the friend had never talked that way. She thought that Doris would remember her, and her two daughters Maggie and Annie. But I found that, while Doris knew that her mother, up to a certain date, had a Roman Catholic friend, she did not know her name or the names of her children. When I next talked with Sleeping Margaret, I found that she remembered the name Curley, but could not remember the names of the girls, until I mentioned them, and at first thought the mother's name was Annie, but the right name came to her before I told it. Sleeping Margaret explained what was familiar to me in other connections; namely, that Real Doris did not know the family, simply because Margaret was so fond of them that she always came out when any of them came along; likewise that they were one of Margaret's secrets which she did not allow Real Doris to know, guarding it whenever Mrs. Fischer started to speak about them by saying, 'S-sh'; that is, not allowing her mother to speak about them before Real Doris, and she knew that the mother could not distinguish between Margaret and Real Doris. But this Elizabeth is dead."

Note here that Margaret could intrude herself or invade the normal Doris state, perhaps only half normal, to interpolate this caution. It suggests a closer connection between Doris and Margaret than the ordinary conception of secondary personality implies.

It may be worth calling attention also to the fact that it is Sleeping Mar-

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[Pause for a long time in perfect calm. Hand put on the pad. Long pause and signified desire for pencil. I gave the one used the day before. It was calmly laid down. I gave a fresh one and it was laid down. The third one was accepted.]

[Automatic Writing.]

Mightier works than these shall ye do. I come not to save the righteous but sinners call I to repentance. In the name of our Father may all souls be lifted up devils be cast out death be overcome and sin and sorrow suffering and sickness no more darken the minds of the sons of God until the image of the holy spirit is lost to them.

My peace I give thee but see thou tell it not to them who lift not their hearts to our heavenly father in earnest supplication that the spirit of God become manifest in the world in this hour of its greatest need.

(Do you refer to a special thing or to the work that is being done here with this case?)

[I had in mind the special case of the sitter and also the critical condition of things in the Society.]

[Pause.] I do refer to the world tragedy now being enacted but which could never have been expressed if the pent up passions of unredeemed souls had been directed to fine and holy offices for the coming of the unborn nations. The effort at this point to begin the establishment of soul saving through direct contact with soul energies whether good or bad noble or ignoble [distress] drew me to the centre and give [gave] me kinship with the new disciples.

[In tearing off sheet I struck pencil and loosened hold of fingers on it. The control was lost.] [443]

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garet that reveals the facts more distinctly than the automatic writing, and that the record elsewhere states that Margaret was at the bottom of the "Sleeping Margaret" state. Note this in connection with the fact that Margaret was fond of Mrs. Curley and it would be natural for her to recall the name, assuming that she is the real personality back of the "Sleeping Margaret" state.

443. There was no indication of the personality that delivered this message. Its biblical associations are apparent and there was no indication that it was Imperator, who usually signifies his identity. The subliminal allusions later might suggest that it was an ancient Greek, but the familiarity shown

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[Subliminal.]

[Distress and placed her right hand on her forehead rubbing it with first finger, and then moving the hand and arm out moved them around in the air in the form of a circle. Then she stretched the arm upward and pointed toward the sky with the two front fingers, holding the position for some time. Then came a sigh and a smile.]

Isn't that beautiful.

(Yes, what was it?)

It is such a beautiful clear crystal atmosphere. I was in Hell and then I found myself in Heaven. [Pause.] Tell me, do you know anything about Pythagoras?

(Yes, a little.)

What about him?

(He was a Greek philosopher.)

Long, long, long, long ago.

(Yes.)

Before Christ?

(Yes.) Was he? (Yes.)

Did he have some special ideas about the soul?

(Yes.)

Hm. Was Christ a disciple of him?

(I don't know. It does not appear in the Bible.)

Hm, He might have been influenced by him, don't you think?

(Possibly.)

Well, goodbye.

(Goodbye.) [444]

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with important ideas in the New Testament would rather make this doubtful or evidently false. But the association of Pythagoras with Christ would explain it on any theory.

444. The connection between Christian ideas and the philosophy of Pythagoras is evident, tho I know of no evidence whatever that Christianity was influenced by the doctrines of Pythagoras. Mrs. Chenoweth would have to be very ignorant of this philosopher to suppose that he had influenced Christ, unless she meant that he did so after his death. That we could neither verify nor disprove. But his belief in immortality and general ethics in respect of purity and earnestness suggest Christian ideas. But all this might be too much a matter of general knowledge to attach an evidential value to the allusion to him here.

Inquiry of Mrs. Chenoweth shows that she knows nothing whatever about Pythagoras. She thinks she has heard of the name.

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[Pause and suddenly awakened feeling light and happy, but with no memory of what had occurred a few seconds before.]

The automatic writing was unusually slow this morning. It was my desire to know the personality involved, but possibly the accident with the pencil prevented getting the name.

The voice in the subliminal, in tone, was exactly like that of a priest.

Mrs. C. J. H. H. March 11th, 1915. 10 A. M.

Mrs. C. told me, before she started into the trance, that after the sitting yesterday she went out upon the hill behind the house to see the heights, and took the dogs with her. She said she felt some person behind her almost touching her shoulder and that it reminded her of the statue of Phillips Brooks at Trinity Church. She thought it was a "beautiful influence".

She also remarked that yesterday before going into the trance she kept hearing the word "Benedictine", and did not tell me of it, but as she heard it again this morning as she felt the trance coming on she thought it best to mention it. She asked me if there was not an order by the name and I replied that there was, but did not tell her what it was. [445]

[Subliminal.]

[Short pause.] Oh! [Distress, and suddenly raised fist and struck the pad with it. Paused, and rolled head in distress.]

[Oral Control.]

Damned if I'll write. [Struck pad with fist several times. Paused and reached for pencil, but immediately broke it. I removed it with difficulty and tried to insert a new one, but hand refused to grasp it. Long pause. Pencil fell and hand pulled away. Pause and reached for pencil. New one given.]

[Change of Control.]

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445. The name "Benedictine" probably explains the "Bene" of the day before and possibly also the name "Benetto". But there is no way to explain its meaning here.

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She the light thought it might be P. B. near.

(Who is P. B.?)

Philips Brooks as he had on several occasions sent a message to various friends but the suggestion was not of him but another. It is as well that she thinks it was he.

(All right.) [446]

The spirit influence stayed for protection and even the walk to the heights was suggested as a release from the more dastardly influence of the yet unbroken will of the leader of the attack on the child who has returned. I am making haste to give you these few points while other work is being done. We are hastening as fast as possible and realize the time that has been consumed in this effort but it would be folly to leave the task incomplete. [447]

(How ....?) [Writing went on.] I am [pause.] (Go ahead.)

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446. This definite avowal that the person accompanying Mrs. C. to the hill behind her house was not Phillips Brooks is a most interesting phenomenon. If her subliminal had been influenced by the experiences which she described in her normal state the impersonation here would have been of Phillips Brooks. Nor did she suppose that it was Phillips Brooks, unless she imagined it without telling me of the fact. The phenomenon, if she actually did think it might be Phillips Brooks, is much like one that is recorded in an earlier number of the *Proceedings*, Vol. VI, pp. 340-343, where the psychic is said to have imagined a certain person present who was or might be in fact an illusion produced by her own mind upon the stimulus of her grandfather. That is, her desire of a given person distorted the impression made by her grandfather. Here, whether Mrs. C. thought it was Phillips Brooks or not, the communicator is content that she should think so, but gives no hint of who he was.

Why the real personality should be concealed from the psychic is not apparent. Apparently it is a part of the process purposely to conceal certain personalities from the mind of the medium. It is a curious trick for the subconscious to do this. It may be that the concealment prevents impersonation or getting into rapport with the minds of such persons when they are known more easily than when unknown. This occurred once with Dr. Hodgson and once with Richard Mansfield. It is probable that the secret of rapport is *attention* on the part of the subconscious, as it is with our sense perceptions when we turn attention to a particular person in a crowd and do not hear a friend talking to us.

447. There is no indication here as to who the "leader" is, but it is possible that it refers to a well known personality whose name comes later and who is said to be the leader in the attack on the girl. Cf. p. 617.

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losing can you question.

(How long do you think it will take to complete it?)

This month ought to see it finished.

(All right. Do you know who wrote yesterday?)

Yes and you shall know who for the spirit will return again before this is complete. We are dipping into the past for the evil is of the past mighty forceful and dominant and the past had to be brought into active contact once more to give power to the statement that we were making effort to save spirits for the heavenly kingdom.

The work has taken on such significance and is so vast and mighty that all the past seems but a page fom [from] the bok [book] of eternity. R. H.

(Thanks, I understand.) [448]

[Pencil fell, drew hand away, groaned and reached for pencil. New one given.]

[Change of Control.]

Idiot [pause] puny [read 'hang' doubtfully.]

(What is that last word?)

impotent ... puny [not read at time] hell you think [not read at time] you [pause] have me corned [cornered] Oma nox ['Oma' written slowly and parts of the strokes at a time.] [Long pause.] C [pause.] * * [scrawl.] [Pencil fell and fist pounded pad. Reached for pencil again.]

Saint Peter that's who I am. [449]

[Oral Control.]

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448. Subsequent incidents indicate what is possibly meant by the statement that they are "dipping into the past". It was not apparent here, but the statement consists with the reference to the "leader" who later is said to be Count Cagliostro. Cf. p. 617. The incidents and personalities from this time on are so connected with a distant past and so removed from all superficial evidence of their influence over the girl as to make their presence here an unexplained circumstance and also unverifiable.

449. It is evident that the claim of being St. Peter is an impersonation and a lying message. He is apparently a priest, but later references would indicate the capacity of the leader referred to to impersonate a priest. But we have no evidence of the priest's influence on the girl nor of the "leader" as he was known in life.

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Ha Ha. Ha Ha. Ha Ha. [Fiendish sharp clear voice perfectly indescribable. Then threw the pencil away. Pause.]

(Can you prove that you are Saint Peter? I would like to have you do it.)

[Pause and smile, and pause again. Reached for pencil and threw it away when given.]

Who the Devil are you. [Pause.]

(I suppose I am the Devil.)

Liar. [Pause.]

(Well, who am I then?)

Nothing. [Snaps her fingers.]

(Well, that's a great deal.)

You are the Devil.

(That is what I said and you said I wasn't.)

[Sneer.] You ... you would make no Devil. Fraid, Fraid of Hell. Fraid to be a Devil, fraid you will be damned. [Pause.] Coward. Fraid to do a bad thing. [Pause.] I spit on you.

(All right.)

All right. [said sneeringly and in drawling tone.] You think you are Jesus Christ, don't you.

(No.)

Don't you think you are Mahomet?

(No.)

[Pause.] Oh, you think you are Swedenborg.

(No.)

Windows in your head. [Pause.] [450]

[Subliminal.]

Oh dear. Oh, Oh [distress.] I see so many things. [Pause.] Who is that king?

(I don't know. Can you find out?)

Yes. [Pause.] I think so. [Pause.] Oh. [crying. Then folded hands as in prayer.] Oh, our Father, in heaven. Oh, Oh,

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450. All this badinage must explain itself. It is quite characteristic of the kind of message that comes from such personalities in all cases and of which there are several examples in this record. The tone of it is wholly unlike Mrs. Chenoweth, and it is evidently designed to annoy me. Whatever significance the several persons mentioned may have can be determined by the reader as easily as by me.

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save me. [Groans.] Oh, Oh, Oh. [distress.] C-o-n-s-t ... [spelled in distress and with loud voice.] Oh, I cannot. [Distress.] Oh, Oh, please. Please.

(Finish that.) [451.]

Oh, Oh. Why don't some of them come and save me. [Pause. Hands slowly pulled from the face where they had been put. Pause, sigh, put head back on chair and suddenly awakened.]

Mrs. C. J. H. H. March 12th, 1915. 10 A. M.

[Borderland.]

I did not have that pain until now. I had a headache, but that went away and then came this pain again in the neck. [placing her left hand on her neck.]

[Subliminal.]

[Pause, groan, pause.] Oh [whispered. Pause.] All men, all men, all men. [Pause.] Oh, say! [grabbed my left arm with her right hand and held it tightly in her hand.] Oh, Oh, Oh. [distress with these utterances.] I don't think it is safe to let them come. [Great distress, and pause.] They look so dreadful. [Pause.] Oh, I am right. There *is* a man who has been executed. Oh dear. [Distress and cries of 'Oh' for some time.] Do they ever kill men for horse stealing?

(Yes.) [452]

Oh. [Pause.] Oh. [groans.] Oh, Oh, Oh. [distress. Relaxed hold on my arm and reached for pencil.]

[Automatic Writing.]

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451. I thought of "Constantine" when the letters "Const" were spelled out. But it was not finished as requested and it might have been a mistake for some one else. What Constantine would mean in this connection is not determinable.

452. The pain in the neck and the allusion to "horse stealing" identify this personality with that of previous efforts. Previous notes show that the girl used to take horses from the stable of a stranger and have rides on them. The owners seem never to have treated it as stealing, but the fact that the act had that superficial appearance shows a coincidence between this personality and the girl's acts. No other evidence of his identity seems to have been stated or to have been known on this side.

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Give me the pen I am not afraid to write what I have to say. Give a man a chance.

(All right.)

[Pause.] I don't know as I am such a fearful thing that any one should cry out against me. I am a Catholic [N. R.] that is true [not read at time] Catholic all right but I can't see that that makes me any worse than anybody else and I was hung but that is not a sign I had [looks more like 'was'] killed any body is it for a great many men get strung up by mistake. I had no high notions like you folks but I would cut [?] a square deal every time and that is more than some of the high toned ministers do. I aint afraid of God or man. if I have something to do I do it and take my pill afterwards. I know I'm dead [neither word read at first.] I'm dead as far as you think but dead folks have lives and can make other folks walk the plank if they want to and I can do that.

I wouldn't hurt a girl a bit and the girl you are so darned scared [N. R.] over ... scared over I don't want at all but it was fun sometimes to see her do things that some of us just talked about. I am not one of the gang that tried to kidnap [N. R.] kidnap the kid but in the round [N. R.] round up they took me along and I just want to say that I aint afraid of you nor any of the folks around her for I haven't done anything that I am ...

(Change pencil.) [Inserted a new one beside the other in a pause and the hand suddenly dropped the worn one and seized the other with difficulty and a little struggle followed to keep control.]

afraid to face.

(Can you tell some of the things you made her do?)

Yes if you want me to.

(Yes, I would be glad to have you do it.)

They were only tricks. I didn't mean to have her do so many things and I did not tell her all the things she did. She had a lot of folks around her and nobody seemed to understand her. I told her once or twice to get out of the house and get a change away from her place but to come back again and she did it. She is a good little thing all right and the things she did were only things any girl might want to do. I did not tell her to pray and all that sort of bosh but that was bum * * I liked the barn you know she used to go there sometimes and liked it too.—

(What did you do at the barn?)

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You mean to have me tell you about the colt [N. R.] colt the horse.

(Yes.)

Oh they must have told you how she took it and went away but came back again and she did not lie when she said she did not know she did it. Is that enough for you. She rode all right. S ... [started to write 'She', owing to delay in reading] yes sir she could ride like a cowboy and it did not seem possible to me that she could forget everything but I guess she did all right. She must have been watched for they kicked up a hell of a row about it and then the Father got a hold on her and he has been trying to convert her ever since but he is such a sly old priest that I have some doubts myself about letting a girl like that stay in his power and so I thought I might as well come and tell you what I know and everytime I come somebody gets a [pause] scare head but that [pause] a man with a black cap is approaching. [Pause and exclamation of 'Oh'] My God has a man got to be shunned [N. R.] forever after he has ... shunned ... paid his price with his life. Yes dam[n] it I was hung but some folks walk on the legs that ought to ough [t] have the feet lifted about a foot above the ground. [Pencil fell and new one given. Sigh.] [453]

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453. This is the final step in the clearing up of this personality. He is induced or made to confess. After this he disappears, as it was indicated in a few moments that he would. There is nothing in the life of the girl to prove the truth of his statements except the fact that she had taken horses from a stable for rides. I had earlier asked him or some personality whether he knew anything about horses and this query may be taken as a suggestion, especially in connection with ideas already in the subconscious about "stealing" generally. But there is nothing in this sitting to suggest the horse stealing to this particular communicator. But we have no proof that he had influenced her as stated. All that we know is that she had an uncontrollable disposition to take horses for rides where she had no normal right to do so without consent, and the only claim here is that she was influenced from the "other side" to do so.

There is no evidence that any one wished to kidnap the girl, but the statement by the communicator does not imply that the living tried to do so. The whole passage refers to what had been going on in the spiritual world, save that the communicator had been hung and evidently had a bad character. We have no indication of what the man was hung for. He hints that it might have been a mistake, but he does not assert this and we may suppose that it was a device to mitigate his guilt or to conceal it, and this even on the theory

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[Change of Control.]

Minnehaha. Good he will never come again with the black cap and the pain [written 'pan' and not read] will go away from the light ... pain ... and he will get help from me because he told the truth about the horse and baby and they thought I might have

---

that the whole incident is a subliminal fabrication. But it is also possible that he was a man who had been concerned in some effort to kidnap a girl when he was living. This, however, has no evidence for itself and the existence of spirits would first have to be proved and the phenomena of this kind well understood before we could even conjecture with any probability that such a thing was true. It seems more reasonable to interpret the reference as meaning what was going on about the girl on the "other side" and that "kidnap" refers either generally to the desire to get the girl under control or to efforts to get her away from her home for any purpose that might be the consequence of it. But we have no clear evidence that any such impulses were ever present and even if they had been they were very likely subconscious and never came to the surface of the normal consciousness.

There is evidence enough that "she could ride like a cowboy" and also that considerable objection was made to it by the owners of the horses.

The remark of the communicator that there are people who ought to be hung is a good indication of some characters whose moral conceptions are purely concrete and who can never see a principle beyond the concrete instances in which their morality is embedded. The personality communicating seems to have had no moral character that we should respect, but he quite probably had his code to which he clung as conscientiously as any one, but did not see that he might be doing as much wrong as those he would hang. Mrs. Chenoweth's psychological analysis of psychological and ethical problems has not gone that far.

Regarding the expression "I told her once or twice to get out of the house and get a change away from her place, but to come back again and she did it", Dr. Prince remarks:

"There is nothing in particular to substantiate this. Of course Margaret often ran out of the house and took trips lasting part of a day. A number of times Sick Doris was driven out of the house, day or night, by the cruelties of her father, and would walk for hours. Of course no one knows all the adventures."

The point in the message is that the particular person communicating had *told* the girl to do such things and this statement cannot be confirmed except by cross reference, as there was no definite trace of such a personality in the girl except the facts of her conduct and it seems that the things referred to were correct, but we should have to take the inspiration of them on faith, unless proved by cross reference.

There was a barn or stable near her original home where she used to get the horses for riding.

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made her do it because I love horses [N. R.] h o r s e s [pencil fell.] [454]

[Subliminal.]

[Indian. Pause and opened her eyes and stared blankly at me, closed them again and paused and then suddenly awakened.]

The handwriting of the first control bore marks of the co-operation of Dr. Hodgson for the whole time, but more at first than later. When the control changed to Minnehaha it resembled hers for a few moments and then became very like that of Jennie P.

Mrs. C. J. H. H. March 13th, 1915. 10 A. M.

Before starting into the trance Mrs. C. spontaneously said that her neck had been sore all along, but that since yesterday it had been getting better. The soreness had begun to disappear. [455]

[Subliminal.]

[Sigh and long pause.] Hm. [Pause, distress.] You have to corral them when it is time.

(Yes.)

It is like a band of gypsies.

[Great distress with cries and "Ohs" interrupted by pauses followed for some minutes and an occasional jerk of the body. Struck pad as if worried, caught breath and shivered frequently.]

Oh, I want to vomit. Oh, I am so sick. [Distress and cries of 'Oh', with apparent effort to vomit and to prevent retching.] Oh dear, Oh dear, Oh dear. Oh Monsieur. [Long calm pause of about five minutes.]

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454. This prediction of Minnehaha that there would be no more pain in Mrs. Chenoweth's neck was fulfilled. I purposely avoided saying anything to her about it and watched the matter for several weeks and not a touch of it was referred to by her, but she did remark several times that she had had no more pain in her neck. Minnehaha's reference to "liking horses" probably explains her earlier reluctance to talk about them.

455. This is the first reference by Mrs. Chenoweth to the disappearance of the pain in the neck. She had feared its renewal and continuance and was surprised to discover its disappearance. While it lasted she had feared some organic trouble.

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[Sudden distress again with crying and exclamation of 'Oh', shivering and trembling.]

I don't like it. [Cries of 'Oh', and reached for pencil.] [456]

[Automatic Writing.]

* * * * [scrawls across page and attempt at letters, but none legible. Cries of distress all the while. Pencil broke and I changed for a new one. Hand relaxed hold and pencil fell after much distress. Placed right hand on forehead. Opened eyes and stared around, put right hand forward, closed eyes, pause and smile and opened her eyes to find her arm, hand and fingers cataleptic in the air and unable to move them. I overcame it in the usual way.]

Mrs. C. J. H. H. March 15th, 1915. 10 A. M.

Before starting into the trance Mrs. C. told me that the trouble in the neck has passed away entirely. She had been expecting it to return as long as I worked on the present case, but it has all gone. [457]

[Subliminal.]

[Sigh. Long pause, and then alternating periods of distress, cries of 'Oh', pauses and sighs.]

Oh, dear. [sigh, pause and distress.] Oh, I ... [Pause.] Hm. [Pause.] Oh, I feel so funny.

(How?)

[Long pause.] Is there any good reason why the child should not be a Catholic?

(I don't know. Go ahead. What do you think?)

---

456. This was a remarkable sitting. The reader will notice that it is unusually short. It lasted perhaps not more than half an hour after the trance came on and there were only a few scrawls in the attempt to write automatically. The remarkable feature of it was the superficial evidences of her being very sick. I never saw better signs of sickness at the stomach and vigorous efforts to prevent vomiting. I suspected at the time that it was the personality connected with the Sick Doris of the girl's life. No other proof of it came than this apparent illness. Mrs. Chenoweth had no discomfort from it after recovery and never knew what had happened.

457. The reader will remark that this is the second reference to the disappearance of the pain in the neck. No future recurrence of it took place.

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You are interfering with the rights of a soul.

(Who wants her to be a Catholic?)

She herself desires it.

(Who hinders it?)

You do. You are trying every way to put obstacles in her path.

(I am not with her.)

[Pause.] You are not obliged to be with her. You have brought forth conditions to prohibit her simply because those who are with her have nothing in common with her and do not desire your aid about them.

(I never said a word.)

It's cowardly. [458]

(When did you want her to be a Catholic?) [Earlier life in mind.]

[Pause.] When her soul received the first impression from friends in spirit life who desired to see her protected [pause] saved from the thraldom of small things.

(Who is speaking this?)

[Pause.] I shall not tell you my name.

(Perhaps I might help you.)

I know too well the spirit that animates you. [Pause.] You think you can free the child when you release her from influences

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458. The reader should remark here, as elsewhere, that the communicators about the girl speak in the present tense. Whether this is a subconscious interpretation of the situation or ignorance of the facts on the "other side" cannot be determined. But the time has long passed when there was any interest on her part in Catholicism. It is not true that she now wishes to be a Catholic, but she once had the desire and it is possible here that we have in this communicator no conception of time. Assuming him or her to be "earth-bound", which means simply hallucinated with past memories, we can understand that time relations would be confused as in a nightmare. On that hypothesis the passage is intelligible and fits the facts. But if applied to present mental states of the girl it is not true.

Of the statement that she "desires" to become a Catholic, Dr. Prince writes:

"The only time in her life that Doris thought of becoming a Catholic was during a two-year period of Sick Doris, or a part of it. Never did Real Doris have such a thought. And it was only a languid interest on the part of Sick Doris. She thought it would be pleasant not to have so much responsibility and so much contention around her. She liked the quiet of the convent. For four years there has never been a thought of becoming a Catholic."

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that would guide and protect her. [Pause.] There should be no crusade against the people of one religion.

(All right. Why crusade against me, then?)

I make no crusade against you. I speak for the freedom of the girl.

(It is the freedom of the girl that I seek also.)

Her freedom! What does a child of that age know about a decision except as she is guided by higher impulses from the other life.

(She is old enough to make her own decision.)

Tell me friend if she had sought a church of the Protestant religion would she have been hounded as she has been since her desire to accept the Catholic faith?

(If the kind of things that went on had gone under Protestant auspices, yes, she would have been treated as she has been.)

There was no way to have a fair hearing. It seems foreign and unholy to have her to see a religion outside of what they believed.

(Yes, they have the same rights to influence her as you.)

And she had a right to make a choice which she did.

(Yes, and she also made another choice.)

Poor unfortunate girl to be between forces opposed to each other. Do not blame it all on friends in * * [note not legible] life. Opposition creates discord and discord creates sin. Some living here have been born under the roof which covered her.

[Pause and sigh, with cries of distress. Long pause, groan and reached for pencil.] [459]

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459. There is little to be said of this communication, as it has nothing that we can prove to be supernormal. The reader will observe its thoroughly Catholic tone of intolerance and that while it is crying for the girl's freedom it grants none to others, a spirit wholly at variance with the mental temper of Mrs. Chenoweth. The refusal of freedom to the child not only shows the spirit of Catholicism but it also shows entire unconsciousness of the girl's age. She is no longer a child, but in age a mature woman and only her intellect, from lack of education and because of the long periods of alternating personality, is immature. She is quite capable of deciding her own convictions at present. The incident is another evidence of the inability of the "earth-bound" to distinguish time.

It is true that "some living here [spiritual world] were born under the roof which covers her", assuming again that time has no place in the com-

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[Automatic Writing.]

We cannot hurry.

(I understand.)

I would much desire to get it over if I did [superposed and not read] did not see how vast the matter is. It is far reaching in its effect for the centers of thought over here are interested in the result. It is somewhat like the slave question who owns the sensitive plate [read 'place' and pencil tapped till read] of the individual. More later. R. H.

(Thanks.)

[Pencil fell and pause.]

[Subliminal.]

So blue, so blue. [Pause and reached for the pencil.]

[Change of Control.]

To gain her confidence we do not push the argument too far. She will see what our plan and purpose is [are]—We do not wish to hinder the free expression of any soul young or old and unfortunately for the friends [N. R.] friends who made effort to get the girl away from her natural [N. R.] protectors ... natu ... [read] they allowed the services of some questionable people to be employed and encouraged deceit [N. R.] and ... deceit and underhand methods. I will not try to tell you all but will let the story come through her. [Writing became heavy and pencil fell.]

---

municator's conception of things. Several of her immediate family are dead. This hint of the supernormal in the midst of so much that is not verifiably so is so much evidence that the other matter is what it claims to be, and that once granted the whole case of obsession is won, even tho the specific incidents for proving the presence of this particular personality are lacking in the records of the girl's experience. The form of that influence is not always guaranteed in the fact of it, and much less the evidence of it, as it may be desired.

There is no superficial evidence whatever in the life of the girl that there was any such interest in Catholicism as is implied in this communication. But no one, not even herself, knows what might have taken place in the subliminal. All that we know is that the facts cannot be verified in her normal life. It is quite possible that all the influences intimated were exercised, but that, like the effort to make her drown herself, they were abortive.

She was never "hounded" to go into the church, but a few of the sisters tried to induce her to enter it.

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[Change to Oral Control.]

[Raised head and pushed it forward. Great distress and groans. Pause.] Oh, Oh [distress and groans.]

To Hell with psychology. [Said defiantly. Pause and relaxed muscles and I had to prevent the head falling forward by holding it. Finally it was raised.]

[Subliminal.]

Don't look at me that way.

[Change to Oral Control.]

[The following message was spelled a letter at a time.]

FLORENCE REED COMES HERE TO HELP YOU FRIEND OF A MISS BANCROFT WHO IS INTENSELY INTERESTED IN THIS CASE [whispered].

(Thank you.) [460]

[Suddenly awakened without any pause.]

[Normal.]

What did you say?

("Thank you".)

Did you say it very loud?

(No.)

It sounded as tho you shouted it. [461]

Mrs. C. then told me that she saw, as she awakened, a strange

460. The mention of Miss Bancroft is very pertinent to the case. She once before appeared in connection with a case of obsession. She was interested in feeble minded children during her life and communicated through Mrs. Chenoweth some years ago. Hence the name is not evidential here, tho the pertinence of the reference represents information that Mrs. Chenoweth probably did not have.

461. This exaggerated perception of sound was a frequent phenomenon in the work of Mrs. Piper, a fact not known to Mrs. Chenoweth.

The sitter does not know any Florence Reed, but she knows a Flora Read, who is living, at least was not known to be dead at the time of this sitting. But there is no reason to believe that she is meant, since she is said to be a friend of Miss Bancroft.

Inquiry of a friend proved that Miss Bancroft had a friend by the name of Florence Redman who died in 1912, three years prior to this sitting. I had never known her or heard of her, much less could Mrs. Chenoweth.

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tree something like a palm. There was a peculiar brown hairy stuff at the bottom of it and a little brilliant lizard just around the bottom of the tree, and asked me if there were any such lizards. I said there were and she still doubted it because this one seemed so light and brilliant a green. [462]

Mrs. C. J. H. H. March 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight cry of distress and long pause.]

[Oral Control.]

Why should I speak?

(To free your mind.)

[Long pause.] Huh! [contemptuous voice.] Where is the paper on which I am to write?

(Under the right hand.)

What do you wish me to write?

(All that you can, especially what will prove your identity.)

I don't care to prove my identity.

(It will help science.)

I am not especially interested in science.

(What are you interested in?)

Religion.

(Well, tell us just what you did to help your religion.)

Why should I tell you?

(It might ....) [Speaking did not stop.]

You have no comprehension.

(Perhaps you might help my comprehension.)

[Speaking now began to be slow as if adjusted to my taking every word of it without too much effort.]

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462. This vision is pertinent, as it describes conditions in California, where the girl lives, and which Mrs. Chenoweth did not know normally. The allusion to California several times previously in the trance may be supposed to have given a suggestion to the subliminal to develop the idea. The present incident has no evidential peculiarities. It is only a general fact that fits.

Of the allusion to this passage and lizards Dr. Prince writes: "While we have lizards enough in our place, we have none of the kind described. We have one palm tree on the place such as is described. No doubt there are lizards occasionally around it, but none of the complexion described."

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I think it would be casting pearls before swine to attempt to tell you about the Order of which I was a part.

(What Order was that?)

[Pause.] St. Benedict. [463]

(Are you a man or a woman?) [Reference to a Catholic woman yesterday and I wished to see the reaction here.]

[Pause.] Can you not see?

(No.)

Are you blind?

(I am in the body and cannot see spirits.)

[Pause.] Your friends do.

(Yes, my friends in the spirit, but I cannot see them because I am in the physical or material body.)

[Pause.] I can see you.

(What part of me do you see?)

[Pause.] Your head. [Pause.]

(Any more?)

[Pause.] Why yes. [Pause.]

(Is it my physical or my spiritual body you see?) [Wanted reaction.]

[Pause.] You look like your friends, like a man among them. You are clothed and apparently like anybody. I think you are some pale, more so than some of your friends. I think your garments rather dark, mixed, perhaps gray. Your feet have shoes that are laced with strings with the one on the right not caught together quite right. [Nothing unusual discoverable afterward.] [464]

(Can you tell what is in my right hand trouser's pocket?)

I don't know.

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463. There is nothing to prove the correctness of this name. It is evidently connected, on any theory, with the "Bene" and "Benedictine" of an earlier communication. It is the name of an order of Monks.

464. This passage about my "blindness" is interesting. It implies that the communicator does not know he is dead, or if he knows this, that he has not yet been able to perceive a spiritual world. He is apparently sensible only of the material world, assuming that I am not dealing with the subconscious of Mrs. Chenoweth. I put my queries to test the case for answers of any kind. I was desirous of ascertaining whether he would distinguish, as the Imperator group would do, between the physical and the spiritual body, tho they might be aware of both.

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(Please to try it.)

Two things. [Pause.] I see what looks like a knife and small [pause] thing resting against it like a [pause] hard substance, not money [pause] I ... It looks like steel metal. Why should I tell you these things? I see in another pocket [pause] still on the right hand, a small book, thin, small.

(Can you tell me more about it and what it is for?)

There is some printing and [pause] it is not a book that I am at all used to [distress] but it represents more than what it cost to * * [Not caught.] * * [print read 'brent'?] [465]

[Pause and put head forward with some distress and reached for pencil. I offered a pencil, short one, and it was rejected. Also a second short one.]

I will take a larger one. I cannot hold the smaller one.

[Automatic Writing.]

[Head held forward in a normal position and face showing earnest appearance and evidence of effort to write.]

I fe [pencil ran off pad] a r no evil and do not wish to do evil but if I am forced to do evil that good may come I count [read 'can't', tho it is clear save the 'u' which is shaped like 'i', as is often the case] count it Godly to do such sin for the upbuilding of the faith. It ceases to be sin. I know the narrow bigotry of the

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465. From the apparent perception of my shoes and clothes, which Mrs. Chenoweth knew well enough normally, I resolved to try for supernormal perception. It was correct that I had a knife in my right trousers' pocket, but I had a few times taken it out in the course of several years' experiment to sharpen a pencil, usually employing a mechanical sharpener. Mrs. Chenoweth undoubtedly had the opportunity to see me take the knife out and return it to this pocket. But she did not know that I kept a bunch of keys in the same pocket with the knife. I never once removed them in her presence. But then the keys are not specifically referred to. I had several steel rings for the keys in the pocket, so that allusion to steel was correct, but not evidential.

The reference to a book "also in a pocket at the right" is much better. In my right coat pocket I kept my pocket-book and in it was a small memorandum book which I had never removed in Mrs. Chenoweth's presence. On it was some printing. It is possible that Mrs. Chenoweth may have known that I kept my pocket-book there, tho I do not recall ever removing it in her presence. But she knew nothing of the memorandum book and its character. I cannot make the reference specially evidential.

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men who are self elected preachers [head fell back on chair]. Margaret has told me all about this [written 'ths'] feud.

[Catalepsy seized the hand and pencil fell, and it took some time to relieve hand.] [466]

[Oral.]

[Distress and cries of 'Oh'.] Oh, my heart! [Left hand placed over her heart and cries of 'Oh' and distress for some time. Finally the cries calmed a little and then distress began again with difficulty in breathing.]

Oh, I am dying. Oh, Oh, Oh. [Distress and raised head from chair in great distress and then calmed down. Pause.] Oh. [whispered and cry of distress.]

Where did the lady go? Who brought this man.

(I don't know. Tell me about it.) [Distress and cries of 'Oh'.]

Who brought the monk?

(Find out.)

The woman did and then left him. [Distress.] Dear, dear. [Distress.]

[Subliminal.]

Oh, isn't that beautiful! I see such a wonderful building, all white like marble and moonlight, moonlight all over it. [Pause.] It looks like Italy. [Pause.] No, it is not Italy. I am up so high I can see away off all around. [Pause.] I don't think it is marble. I think it is stone. [Pause and distress with cries of 'Oh'. Head fell back and my hand squeezed. Hand brushed in front of face as if "crossing something off".] No, no it's all ... Oh it is different, some light some dark. [Pause.] Oh that monk just crossed it all off. [Pause.] It was the chapel and I could just see them praying. It's a monastery.

(Do you know where it is?)

Why it looks like ... I don't know whether it is California or Spain. Do they have monasteries in Spain.

---

466. Apparently the communicator in the automatic writing is the same as in the subliminal. The message has a thoroughly Jesuitic character. The allusion to "Margaret" is pertinent, tho it probably refers to the "Margaret" of Minnehaha, who was Catholic and finally admitted she was the victim of this priest. There certainly was a "feud" between Minnehaha and "Margaret".

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(I don't know. I think so.)

No, it is not Spain. It is in this country.

(Where?)

In the west. Why, those old people haunt the places, don't they? The name is something like San Giovanno. Oh, I got to get out of here. I feel as if I were in a den of thieves. Please, please. I wouldn't put that thing on my head for a million of dollars. [Brushed away.]

(What is it?) [467]

[Pause.] I see Dr. Hodgson.

(What has he got to say.)

[Pause.] He just smiles. Oh, it's ... [pause.] Read Dante's Inferno for further particulars. [Suddenly awakened with no memory of events.] [468]

The automatic writing was very slow and in very large letters.

Mrs. C. J. H. H. March 17th, 1915. 9 A. M.

Before going into the trance Mrs. C. remarked that she now felt perfectly happy and had no more discomfort or pain such as she had had before and that she had been constantly remarking the fact to the household.

[Subliminal.]

[Long pause. Cleared throat. Long pause and then a groan.] What a ... What a ... [pause.]

(What is it?)

[No reply. Long pause and reached for pencil.]

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467. This whole passage about the fine building, Italy, Spain, and San Giovanno is unintelligible. I can find San Giovanni as the name of places in Italy, but nothing in connection with Spain or California, where Spanish influences have been felt.

468. The message attributed to Dr. Hodgson is certainly very relevant to the kind of thing that has come from the supposed obsessing agents. The state of mind indicated by their messages and apparent want of progress for more than a hundred years may well be compared to Dante's Inferno. The reader may be entitled to any explanation of the reference here, because we have no scientific proof that the subconscious could not have made the reference.

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[Automatic Writing.]

I do not need to suggest that you note the difference between the authority of the powerful ones at the head using no force but thought and mental action and the servants of this authoritative head who seemed to know no power but force and no persuasion but bodily [pause] touch but I want you to know that we are well aware of the difference in action and that we plan our campaign with that in view. I think we have a harder task to release the minds of these leaders who have convinced themselves that they have equal rights to the lives of children as parents and guardians have but it is of course a most erroneous idea from our point of view and the fact that they engage in such work by going into partnership with the very low and common forces is evidence of their inability [N. R.] inability to appreciate freedom of action even [read 'born' doubtfully] in the child mind. ... even ...

I am writing under some difficulties but I wish you to have a thought from me now and again that you may be assured we are not working in the dark. R. H.

(Yes, I wish, when you get the main work done, to ask many questions about it, but not now.)

Yes I shall be ready.

(All right. Thanks.) [469]

R. H. and the group. [Pencil fell, distress and pause.]

[Change of Control. Oral.]

[Sigh and alternations of distress, pauses and cries of 'Oh'.]

Take away the light. [Hand brushes as if driving something away. Pause and distress, rolling of head and clearing throat.]

I bow to no one. [Pause, distress and cries with catalepsy which I had to relieve in the usual way.]

Who commands me to speak the truth.

(God does.) [Said to test the personality.]

[Pause.] God. [Pause.] God. [Pause.] God. [Said each time with a tone of contempt. Pause.] Mary, Mother of God, save us from our sins. Mary, Mother of God, save us from our sins.

---

469. This passage must carry its own interpretation. It is signally rational and free from the confused and insane messages from the alleged obsessing agents.

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[The last two sentences were chanted in the Roman Catholic style of voice, and in quite a musical tone.]

[Long pause.] On the crucifix I am dying. [Hand raised in the air. Pause and held her left hand on her forehead, with cries of distress.]

[Subliminal.]

Take him away. [Pause.] It's horrible. Oh I cannot, I cannot stand it. Take his eyes off me. Take them off. [Distress and raised head forward and reaching for my left hand held it on her forehead.]

[Oral Control Resumed.]

Bless me Father. [Distress.] We try to ... [Distress and pause.] Write, write, what shall I write? [Reaching hand for pencil and bending forward in distress.]

[Automatic Writing.]

[Cries of distress, with sound of 'Ach' constantly and gnashing of teeth, all through the writing.]

My work is done by God. I am bereft of occupation. My Soul sinks in Lethe's dark waters a dead thing. Brother Benedict. [Slowly written and pencil fell as soon as last word was written, and head fell back on chair, and body became perfectly calm for some minutes.] [470]

[Subliminal.]

[Sigh, rubbed face, put head forward, opened and closed eyes. Rubbed face again, paused, opened eyes and stared about, pressed fingers on eyes and suddenly awakened.]

Mrs. C. J. H. H. March 22nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Groan. Long pause. Sigh and long pause again.]

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470. These various messages apparently from different communicators evidently brought to clear up their minds must explain themselves. Readers will note that they are not wholly of a stereotyped form and represent characters slightly different in nature. The reference to "Brother Benedict" has not specifically determinable meaning. It would imply a Benedictine Monk perhaps. but nothing is verifiable about him.

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Is there a Leland Stanford?

(Yes, is he here?)

Yes, I thought so. I heard the name.

(What does he want to say?)

[Pause.] Hm. Do you know him?

(No.)

I wondered if you knew what he looked like.

(No.)

Has he got a wife alive?

(No.)

[Pause.] Oh, I don't. [Distress.] I would like to give you [long pause.] (Well?) Yes, I am waiting. [Pause.] Sounds like an interview. [distress] Ah [pause] for *her*. He keeps saying *her*.

(All right.)

When the arrangements can be made for it.

(All right, as soon as this case is finished I can do it.)

Thank you. I will return for it is of great moment for me. [From "I would like" to this point each word was spoken slowly as if to be sure I got all of the message.]

(I understand.)

[Pause and then message was spelled a letter at a time.]

L-E-L-A-N-D [Pause.] Looks like C. [Pause.] S-T-A-N-D-F-O-R-D. [Pause.]

(How do you spell that last?)

S-T-A-N-F-O-R-D.

(That's right.)

What did I say first, N?

(S-T-A-N-D-F-O-R-D.)

Did I? Well, he didn't. [Pause.] Too bad we could not have foreseen [pause] the need of [pause and distress] care and provision for such cases as this one you have been investigating. [Pause.] We might have aided you very materially. [All spelled out.] That's all.

(Thank you.)

He will be giving his interview if he does not look out. [Pause.] [471]

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471. The message purporting to come from Mr. Leland Stanford is very pertinent in respect of its alleged interest, but it is not evidential. Curiously he is apparently ignorant of the death of his wife. She died some years

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[Apparent Change of Communicator.]

Can you see those roses? (No.) Well look.

(I am not psychic.)

[Cough.] Well, you are not blind are you?

(Psychically I am.)

What a shame. [Long pause, and groan.] Have we got to go through these priests again. [Pause.] I hate to walk by them, don't you?

(Yes, but we have to clear them up as a part of the work.)

Hm. [pause.] I don't suppose we ought to ask them to give up their religion, ought we?

(They will see the light in time.)

[Pause.] I heard some one say that no one wished to make them change their belief. The only thing that was asked of them that they stop proselytizing among people of supersensitive organisms.

(I understand.) [472]

[Pause.] Oh! [distress and struck pad with fist. Pause.]

Ora pro nobis. [chanted.] [Pause and catalepsy in hand which

---

ago and the incident was made much of in the newspapers, the story being that her death was suspiciously connected with poisoning. It might have been easy for Mrs. Chenoweth to know the facts. It is possible that the confusion about her living, which is implied in the desire to get a message to her, may be due to the circumstance that I once met her and talked over our work before she died. This recollection on her part, if present, might confuse the message and make the subconscious believe that she was living.

The expressed desire to communicate some time was realized the next season and the record appears below. I supposed that Mrs. Chenoweth knew all about the man and in the original note said so rather confidently because he was so well known. But after his later appearance inquiry proved that she knew nothing about him. With his wife he was a believer in Spiritualism and founded the University by his name because of it.

472. This allusion to influencing "supersensitive organisms" represents the whole conception of obsession. Whether this influence is limited to psychics is not indicated, but then we may all be more or less psychic, and if so, are exposed to that extent. It is possible that the phenomena occur in the effort to cure the "carthbound" of their nightmare or hallucinations, and hence that many are too ignorant to effect their purpose without injury to the living. This is conjecture, and it disregards the real or apparent evidence for malicious influences.

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it took some time to relieve. Then when I bent the wrist the hand relaxed.]

I fixed her now.

(How?) [473]

That hand won't write any more. [Pause.] What do you think you are trying to do?

(To let you express yourself as you wish.)

I have no wish.

(Well, I got that message.)

[Pause, cough, and pause and then reached for pencil.]

[Automatic Writing.]

I will try and help for I now realize the need of the help I can give you. I am not one of the [pause] band formed to corrall the child but have been cognizant of the work done by those who felt it best to save her from some influences that were bringing trouble to her.

The first trouble was from some who felt they might get into touch with your life through the child and their lawless ways brought misunderstanding to those about her then the Catholics took up her case with a fine effort to save her from the lawless depredations on her [pause] mind and it soon became a passion with them to save her for themselves and then the real [read 'red', pause and read 'rest'] real conflict began and between the Protestant and Catholic influences there was warfare indeed [read 'until'] indeed. The early trouble was caused by Catholic [N. R.] a Catholic but his religion had nothing to do with his contact with the child but later it colored the efforts.

I cannot go into all the details for I shall lose what I have to say but while the work was going on here I saw much of it and knew when the Indian force was set to work that created new rivalry [N. R.] rivalry and the sister who had been given charge over the soul of the child made a great fight to maintain her status quo but with some difficulty. [474]

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473. The Latin "*Ora pro nobis*" may be a well known title to Mrs. Chenoweth, tho she does not know any Latin, save what all of us may pick up in stray phrases.

But Mrs. Chenoweth has no recollection of the phrase and does not understand what it means. She was wholly unable to comprehend it when I asked her about it. Cf. Note 659 and p. 747.

474. Of course it is not possible to verify the statement made by this communicator about the manner of influencing the girl. It is quite consonant,

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On the way home after the break here there was quite a contest one night. I mean on the train you understand.

(Yes.)

and yet there was help given by the child herself which never could have been given except for the contact here. In [read 'you'] other words ... In ... her soul was awakened to a sense of responsibility for some of its workings. The effort on the part of the fist [first] group was to keep her asleep and make her unconscious as to what was done or what could be done on the other side the group brought together here kept insisting that an awakening should be allowed and that the child should have a normal interest in what was being done and cease to be a pawn [delay in reading] p ... [read] used by the opposing forces to bring trouble to a man whom they opposed because of his heresy.

(I understand.) [475]

It is a very plain and simple case but the active [read 'child'] active belligerents do not relish self-condemnation so there is where the trouble lies now. I know Sister Margaret right well and will tell you more about her later and do you know any one called May in connection with the child.

(I think I have heard of her. Say more.)

Yes and about some people who lived a little distance from the minister's family who knew the child and who were connected in some way with her. [Struggle.] I lose power but return tomorrow. I am [pause, tapping pencil on pad.] R e n a u d. [Pencil fell and hand grabbed mine.] [476]

---

however, with the facts throughout years of work in this field where it would appear that many messages and influences from the "other side" are transmitted unconsciously by the spirit at times. For example, the reproduction of the mental and physical states of the dying person are evidently unconscious results of the presence of the spirit. That fact once admitted or assumed, we have a key to much apparently illegitimate influence on the living.

475. Doris does not know of any struggle she had on the way home. Of course she is said to have been asleep and as she sleeps soundly it is probable that she had no disturbance. If anything occurred at all it must have been with her subconscious.

476. "Sister Margaret" is evidently the "Margaret" to whom Minnehaha referred. The name May came in another connection and was evidential. Cf. p. 377. The name Renaud is not verifiable. It is not even known whether he purports to be a guide about the girl or not.

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[Oral Control.]

Oh, spy. (What?) Spy. [Shouted.] [Pause.]

[Subliminal.]

[Opened eyes, stared about, closed eyes and rubbed them.] Some one hit me. [Holding finger on forehead. Opened eyes and awakened smiling.] I cannot see anything. [Closed eyes, with hand over eyes and became normal.]

Mrs. C. J. H. H. March 23rd, 1915. 10 A. M.

[Subliminal.]

[The subliminal state began with clearing the throat and after a long pause violent coughing and distress followed. There was then a long period of perhaps fifteen or twenty minutes of alternating coughs, catching of the breath as if dying, pauses, and cries of 'Oh' and distress. The head came forward and swayed at times with very difficult breathing. Finally the head fell back on the chair and a sigh of relief occurred. After a pause the cries of distress began again, with difficult breathing and exclamations of 'Oh dear' and then clearing of the throat.]

I can't talk [difficulty in utterance].

(Who is there?)

[Clears the throat, pause, reached for pencil and coughed.]

[Automatic Writing.]

I am here [large letters. Distress].

(Who is here?)

I am here. [Pause.]

(Who, who is I?)

I am here. [Still large letters and written all over the page in one word.] Distress and groans. Pencil fell and cries of 'Oh dear'. Hands put on the face and then beat them together in distress. Pause and pencil reinserted when reached for. Writing began finer.]

[Pause and thinking 'he' was written I so read it, but soon discovered that it was the first two letters of the 'here' previously written, and writing went on without change.]

will forgive me but will you.

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(Yes.)

I give you pain but it is hell for me and I would escape [cries of distress as writing went on.] * * [scrawls.] 477]

[P. F. R., distress and long pause. Left hand fell limp off the arm of the chair. The head which had been put forward fell back and the right hand struck the pad, followed by distress. After a pause of limp condition on the part of the head it raised up and took its natural tonicity, sigh and long pause.]

[Subliminal.]

I can see Father John. [Pause.] He is talking to a woman. [Pause.] She is a Sister of Charity. [Pause.] She is very thin. [Pause.] She looks very very ill. [Pause.] She would like to say something to you.

(All right.)

[Pause.] She is very beautiful. [Pause.] She has very large dark eyes, black hair and a skin like a rose, [pause] and fingers like lilies. [Pause.] I think she is Spanish and her name ... [Pause.] Wait a moment. [Long pause.] I can't quite get it.

(Have them spell it.)

Yes. [Long pause.] Oh, what! [clears throat and utters cries of 'Oh, Oh' and general distress.] Just a moment. [Pause.] A-L-A-V-E looks like Z [read 'C'.] Z.

('Z'?)

Yes Z [Pause] then a little more to it I don't get. [Pause.] Hm. [Pause.] It sounds like Aleveth. [Long pause.] [478]

I see a very strange building of brick, red, red brick. Oh I ... [coughs.] I can't, I can't, I can't let her see it. [Pause.] * * [words not caught.]

[Cries of distress, rubbed face and seized my hand with her right. Long pause and suddenly turned her head around, opened

477. This personality is not verifiable, unless the clearing of the throat and coughing which persisted through more than one sitting is evidence that it is the personality associated with the condition of the girl when it was thought she had tuberculosis and did not have it. But it was not tuberculosis of the lungs that was suspected.

478. The name Alavez is not verifiable. It was interesting to remark the pronunciation of it, which was correct, tho Mrs. Chenoweth does not know Spanish. Inquiry shows that Mrs. Chenoweth normally knows the pronunciation of the Spanish letter Z.

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her eyes and stared at me and then closed them. Pause, sigh, pause, opened eyes.]

I can't get back. [stammered.] [Pause.] Why did they bury me alive?

(Who did?)

Why did they put me in here and leave me to die?

(They wanted to clear your mind.)

[Sigh and head fell forward.] I feel so sick. [Pause, opened eyes, pause.] I guess I'm back. [Dazed, and in a moment closed her eyes again, rubbed them and slowly winked them as if trying to test them.]

Here I am again. [Pause.] You haven't written my name right.

(What is it?)

[Long pause, head fell back and long pause again, and began spelling the name a second time.

A-L-E ... [pause.]

(A-l-e?)

[Head nodded. Pause.]

(What is the rest?)

[Long pause and suddenly awakened.]

Mrs. C. J. H. H. March 24th, 1915. 10 A. M.

Before starting into the trance Mrs. C. told me that yesterday after the sitting she had quite a spell of coughing. Then in the night she was awakened by violent coughing and it was so violent as to make her throw up somewhat.

[Borderland.]

I think I am going quick. Somebody put something down over my face.

[Long pause and then violent coughing began, and at the same time I began to cough violently and without any known reason for it. It was not suggestion as it was perfectly simultaneous with Mrs. C.'s coughing, and I had no cold. Neither did Mrs. C. This condition alternated with pauses, clearing the throat, occasional catching and difficulty with breathing, as the day before, for perhaps ten or fifteen minutes, and with occasional cries of distress.]

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Is there no other way? [Distress and coughing again with occasional cries of 'Oh dear', and then reached for the pencil.]

[Automatic Writing.]

* * [evident attempt to write 'I am', when hand relaxed hold on pencil and Mrs. C. began to cough. She continued to cough at intervals during the writing with cries of distress.]

I am sorrowful to be * * [scrawls and distress. P. F. R.] a trouble [coughing and distress]. I am only a poor sick thing deserted by God.

(I shall help you all I can.)

[Coughing and distress] and the fathers who can use me no more [coughing] W [pause, coughing and distress] * * ['n' or 'a', but not like letter] s [probably 'was'] not to blame for my first wrong acts but I am dead now and in hell and no [coughing, and catching breath] one hears my prayers.

(They will be heard in time.)

My sin is too great. I am lost. [P. F. R., but hand relaxed.]

(No, work patiently.)

[Pause, clearing throat. Pencil fell and reinserted, but dropped again. Cries of distress, and folding of hands together, rubbing face, then folding them on her breast in great distress.] [479]

[Subliminal.]

Let me back quick before I stifle. [Great distress, head forward as this was vigorously uttered.]

[Apparent Change of Control: Oral.]

You, You, You, [pause] You, You, You. [in each instance pointing the forefinger in the air toward some imaginary person and speaking in contempt and anger.] You bring her here. You cannot make her talk. [Head fell back on chair, a pause and then a calm as if in death, and in a few moments reached for pencil.]

[Change of Control.]

She will write and help much in the evidence although this chief sinner tries to balk our efforts. R. H.

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479. There is nothing evidential in this second passage from the same personality that communicated the day before. But she is evidently more ready to accept the situation and to have her mind cleared up.

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(I understand.) [480]

[Pencil fell and awakened almost immediately and without any preliminary indications of the transition.]

Mrs. C. J. H. H. March 25th, 1915. 10 A. M.

[Subliminal.]

[Long pause and reached for pencil. Short pause.]

[Automatic Writing.]

Mother of Baby.

(Good morning.)

I did not think I had imposed a task so hard when I begged you to save my little one but the work has passed beyond my comprehension and is like a strange malady [not read till next word was written] sickness which hospital authorities are calling attention to.

I am relieved for she is better and will never have a recurrence of the old spells, I am sure but your friends are determined to [pause] help these spirits who made trouble for us so that they will work with them and never more do the same things.

(I understand.)

I am very much surprised myself because some of the people they have come ['brought' would be better] here to write seem very religious and devout and I would not believe them bad if I did not see the way they insist on having a complete power over those they come in contact with. Perhaps it is that which makes them bad. At first I was some afraid of the Indian and felt perhaps she was the evil [N. R.] evil force but I do not think so any more and I see that she was trying to break up the settled influence of this band and I work with her now. f [spontaneously erased and period inserted before it.] For awhile I worked with the others believing what they said and thinking because they were better mannered and more cultured that they were the better influences to have about my child but I see that I only assisted the people who were trying

480. Note this resistance or contest between the two spirits, the woman who is trying to escape her persecutor and the man who does not wish to surrender his power over her. The future will have to determine how and why they appear together in this manner.

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to take her away from her friends and mine and get her body and soul into their clutches. They care less for bodies than for souls because they know the enduring quality of the soul and the fleeting quality of the body.

Most people like me have an idea that there are a few bad Priests who seek the bodies of maidens for personal gratification but that has little to do with the kind of people you have been coming into contact with here for ther [their] purpose is with souls. I think there may be bad men among Catholic clergymen as among any other group but they are the more materialistic and have as little knowledge of the real meaning of ther [their] forms as some outsiders do.

You must ask your wise friends about this. I only know a little and have learned it all here since working with them for Baby's release.

(I understand.)

It is strange to me that a group so wise would let [coughed] a man as bad as the one who stole and who came here in such awful state of mind do the work for them but your friend says that the purpose was probably to disgust everybody with Baby and make her discouraged and then she would turn to them for succor. that is reasonable to me for I saw the two influences at work but did not know they were working for the same purpose. I thought they were contesting influences. They tear down a good [pause] character to put a new foundation and build up ther [their] own sort—a wrecking crew and then a constructive crew but construction on their principles. [Pencil fell and reinserted, but struggle to control.] [481]

[Oral.]

She shall not write another thing. [Vigorously uttered and pencil fell. Pause and distress.] Sadie.

(Sadie who?)

[Pause.] Oh my goodness! [Head put forward and hands put

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481. This long message from the girl's mother will have to explain itself. There is nothing verifiable in it. It represents a perfectly rational conception of the situation, but we shall have to obtain better evidence than we have of its truth.

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on neck a moment and some coughing. Pause and reached for pencil.]

[Automatic Writing.]

G. P.

(All right.)

It is right. We wanted the mother to write but cannot hold longer. You are not discouraged.

(No.)

We are in high feather over some accomplishments. [Coughing.] Will try and write you tomorrow about next week.

(All right.)

R. H. sends greetings.

(Yes, my greetings to all.)

[Pencil fell.]

[Subliminal.]

Oh! [Distress and hands folded and then breast and forehead crossed many times just as a Catholic would do.] [482]

Get me out of this devilish place. [Crosses made on breast and forehead many times again. Pause, smile and suddenly awakened.]

Mrs. C. J. H. H. March 26th, 1915. 9 A. M.

Mrs. C. told me before starting into the trance that at the club last night, a little group of friends for psychic experiences, that the coughing came on her again until those present had to come to her relief.

[Borderland.]

I'm still conscious, but I hear the name Eleanor. Do you know any one by the name of Eleanor?

---

482. This making of the sign of the cross in true Catholic fashion was a most interesting phenomenon. It was evidently a relic of the influence of the communicator whom they wished to eliminate and whether it was a mere residue of the earlier appearance or due to actual presence now, as a further effort to clear up his or her mind, is not determinable. But a witness of the making of the crosses on breast and forehead would have admired the dexterity and realism of it, tho Mrs. Chenoweth is as far removed from habit and taste in that matter as east is from west.

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(No.) [483]
[Pause.]

[Subliminal.]

[Long pause, groan, pause, sigh and long pause and then distress, pause and reached for pencil but would not seize it when given. Long pause.]

[Automatic Writing.]

* * * * [scrawls with pauses between.] Will truth help me [mirror writing, and not read.] [Pause.] Will truth help [read after tearing off sheet.]

(Yes it will.)

how do [pause] [not read as it was mirror writing] how do do ... [mirror writing, but read.] [P. F. R. and pause.] Mein [not read at time and in mirror writing] my [normal, but not read.]

(I can't read that. It is not written normally.)

No no. Liebe [not read at time as it is a mere scrawl.] Liebe [pause] von [?] mein [read 'man'] Mein friende [Freunde] * * * * [scrawls. Hand reached for pencil after throwing one down and rejecting one I gave, in manner of Jennie P.] [484]

[Change of Control.]

I will not stay but G. P. asked me to say to you that we are handicapped by a special effort to convince convince [not read either time] convince a leader of one group in [N. R.] opposition ... in ... that the safest way is to tell the exact truth. You see how it is, Hurricane.

(Yes.)

There [N. R.] There is a congress [read 'conquest'] congress of leaders and they come from different parts of the Universe and repsnt [represent] differing opinions of the same thing. It is not

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483. It has not been possible to ascertain any meaning for the name Eleanor.

484. This appearance of a German is not easily excusable on the hypothesis of subconscious knowledge, because Mrs. Chenoweth does not know German. She knows only the word "Federmesser" and the phrase "Wie viel Uhr". But there has been no evidence of any German personalities reported to me in the girl's experiences, tho her father is German and her ancestry on the father's side wholly German.

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lways because they disbelieve what we know that they oppose but because they do not approve of our methods and only experience gives light and so each one tries for himself.

It was a German friend who believed he could deceive [read 'delude'] use deception ... deceive [after my reading 'delude'] and he kept asking the question of us not of you [N. R.] you on the paper I mean.

(I see.)

but he will try again later. It is no use to try to deceive because there are too many guards about and some one always sees the effort.

If you can come next week we will be better.

(Do you mean all week?)

Yes. Is it too hard for you Hurricane.

(No, I shall be glad to do it, but the light will have to change some arrangements. Is that best?)

Yes Yes and she must join with you for a while until this is settled right. It is a problem of understanding [read 'interesting' doubtfully] understanding how to deal with sin. The greatest problem of the universe and indeed the fa... [erased] sins of the father descend upon the son and the daughter as well. I am [read 'can' and hand pointed till corrected] not much of a Bible student and cannot quote scripture but I trust you to understand.

(Yes, I do.) [485]

I am getting converted somewhat myself. I have hardly [N. R.] seen ... hardly ... [pencil worn out and changed] you this year but I have worked like a locomotive over on this side and now I shall make you jump on the machine to copy my fine [N. R.] fine witticisms [N. R.] witticisms.

(Yes, all right.)

Let the friend try a moment more ... [delay in reading] moment more. [Pencil fell and pause.]

[Change of Control.]

[New pencil given. Pause.] M ... [P. F. R. and Indian.

485. Jennie P.'s intimation that the girl's trouble is connected with the sins of her father is in the line of a previous statement by another personality. Cf. p. 571. It is not verifiable, especially as it has been supposedly connected with the fall or tragic treatment by her father. Cf. p. 373. Both may have entered into the case.

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Pause.] Mein Gott [pause] was * * [scrawl] ein Konig [König] [P. F. R. Pause] * * [scrawl in apparent attempt at mirror writing.] Die Kinder. * * [scrawl. Pause and distress and P. F. R. accompanied by violent coughing for some time.]

[Change of Control.]

I do not wish to harm.

(I know that.)

but I will try and right my wrong if God helps me.

(Yes.)

The child has been tormented with the influences of many but will yet have a life of strength and usefulness if I can but free myself from superstition and alarm as to what my future state may be unless I save so many souls in a given time. It sounds like folly to you but you have only to open [N. R.] your ... open your eyes and ears and you will find my counterpart [N. R.] in ... counterpart in any sect or group you join [N. R.] forces with ... join f ... [read.]

The girl was sensitive and receiving impressions and I tried to save her from some of those states of mind quite detrimental [N. R.] to ... detrimental ... .her growth. I have failed for I give only another impression. * * * * * * [scrawls and pencil dropped.] [486]

[Subliminal.]

[Right hand put up to head and began coughing and then made the sign of the cross on her breast and forehead several times. Paused and awakened suddenly with a little difficulty of speech.]

Mrs. C. J. H. H. March 29th, 1915. 10 A. M.

There were a few coughs in the normal state just before starting into the trance, but there were no indications that they were significant.

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486. This is evidently another appearance of the Catholic personality who was the victim of the priest and who is trying to free her mind from the hallucination of her previous beliefs. It is most interesting as a psychological phenomenon and testimony to the existence of such a condition and the way to gain freedom from it.

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[Subliminal.]

[Cough, pause, distress and long pause followed by a groan, a cough and a sigh.]

It takes so long to get back again. [Said in altered voice and apparently that of a man.]

[Alternations of distress, pauses, groans, and rolling of head about with exclamations of 'Oh dear' for some time.]

Birdie. [Pause and distress, long pause, with distress and rolling head, and then reached for pencil in a vigorous manner. Pause.] [487]

[Automatic Writing.]

I will not hurt you * *

(Can't you hold the pencil differently?) [Pencil held uprightly in fist.]

No.

(All right.)

I hear you talk and I know what you mean but I have nothing to do with this sort of fiction. It is not in my line and I do not see just why I am asked to take hold of this hand. It is not much of a task but what is the good of it.

(It is to let you express yourself. May I give you another pencil?) [First one worn down from heavy pressure.]

I do not care.

[I gave a new one and hand had difficulty keeping control while the change was made.]

[Pause.] All this is queer. you are on the earth in the dark.

(Yes.)

queer how funny [read 'fancy'] and ... fun ... [read] and small you look like a dwarf [N. R.] you look like a dwarf.

(I understand.)

the walls seem to touch [read 'back' doubtfully to have corrected] you ... touch * * [scrawl and pencil fell. Pause.] [488]

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487. The name "Birdie" is possibly an attempt to give the real name of the girl, as this sort of mistake might well occur in the phonetics of the effort, as it might over the telephone.

488. There is nothing evidential in this personality's communication. Its interest lies in its peculiar variation in type from others.

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[Oral.]

Oh God! [Head bent forward and fell back.] That is the hardest one we had yet. He is a manipulator. [Pause, and I started to tear off the sheet of paper. The hand pressed down on it to prevent, and I ceased.]

Don't pull it out from under me. [Pause.] Now you can. [Sheet torn off.] [Pause.] Oh, dear. Oh, I don't think I can do it. [Pause.] What's the use of making so much fuss over one little soul? [Long pause and reached for pencil.]

[Change of Control: Automatic Writing.]

This same group had hold of many different friends at different points in the country. It is the same kind of people who took Helen Carrington and nearly [N. R.] nearly destroyed her.

(I understand.) [489]

and there are thousands suffering in the same way and to release one and another is not sufficient. We must make it evident to the world that such a power exists and is a menace to the unprotected and sensitive and that we need the co-operative influence of those on your side before we make much progress.

(Let me change the pencil, please.) [Pencil changed and hand had difficulty keeping control while it was done. It clutched the first pencil until the second one was inserted.]

It is the means of growth to those who need to grow to see the better way and to seek it. Gve [Give] the wicked man some work to do and he will grow interested in that and forget his schemes and climb to God ['God' written slowly.]

(Yes I understand.)

[P. F. R.] S * * [read 'a i r', but might be attempt at word 'Saint'.]

(Try that again.) [490]

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489. This reference to Helen Carrington is very pertinent. Some eight years ago she had an attack which proved to be obsession from the evidence, and Mr. Carrington has already published some of the facts. I have never alluded to my own record of them. Mrs. Chenoweth, however, knew in her normal state about Mrs. Carrington's trouble, but she never knew normally what I had received through herself about it.

490. This communicator did not appear the next day, so far as I could determine: for I did not obtain his name, and what came here was too doubtful for any identification.

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[Long pause and pencil fell.]

[Subliminal.]

[Sigh.] What a combination!
(Can you get the last word he tried to write?)
He will come tomorrow.
(All right.)
It wasn't the same one that began, was it?
(No.)
Because I saw two people. [Pause. I then tried to tear off the sheet so that the writing would not be seen when Mrs. C. awakened. The hand pressed down to prevent.]
You always pull those things ... [Pause.] You pull the earth right out from under me. [Pause.] Hah ha, shsh [fiendish laugh and hiss.] Oh I feel so sick. [Pause.] I see Imperator.
(Has he anything to say?) [Pause and awakened.] [491]

Mrs. C. J. H. H. March 30th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and head leaned forward, nodded, as if assenting to something, and then fell back on the chair. Long pause, sigh with 'Oh' and pause.]
One might have. [Pause.]
[I repeated words to have sentence finished, as I thought it was unfinished.]
Yes, that is what I said.
(What have?)
Why I agreed with you. [Pause.] Don't you think so?
(What are you talking about?)
[Pause.] He told me he had different opinions.
(Who did?)
The strange visitor.
(All right. Go ahead.)

---

491. There was evidently the intrusion here of either the priest or another personality who appears a little later. It was possibly he that sought to tear the pad a little earlier in the record.

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[Pause.] One might have different opinions and still be of [pause] use.

(Yes.)

[Pause.] But what's the use of trying to impress those opinions on me? [Pause.] I don't care. [Pause.] He told me to tell you, you James H. Hyslop, that he didn't agree with you at all.

(On what?)

On the method you are pursuing to change the attitude of certain spirit folks [pause] and he said that, as far as he is concerned, he would write if he felt like it, and if he didn't he wouldn't.

(Well, I am open-minded and if he wants to change my opinions I shall listen.)

[Pause.] He says that you are only persuaded by the Imperator group.

(Well, if he can do better I shall be glad to receive.)

He says he has never had a chance to have years of trial with his method as they have.

(What is the difference between them?)

He uses suggestion only.

(What is theirs?)

They come into literal contact physical. He belongs to a school which [pause] bases the claim to recognition on the theory of hypnotic suggestion which induces a waking trance and allows the functions of all the organs of the body [pause] with and by the will of the operator on the spirit side, but leaves the recording register of the brain which is memory blank. Do you understand that?

(Yes. I wish to know if he used hypnotism when living?)

I hear him say 'Yes I did and was an [pause] early discoverer of the power inherent in the physical body which might be' [pause and sigh] ... I don't hear the word. Wait a minute... [Long pause] 'transfused with the powers of the subject until the subject became the automatic [pause] automatic, no, automaton.

(All right.)

'Automaton for the operator.' Do you know what he means?

(Yes.) [492]

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492. The difference between the method of the Imperator group and that of suggestion is apparent in the work itself. There was no hint at this stage of the communications of the personality whose name comes a little later.

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Not of the school of Sharcoal, Charcot, sounds like Sharcoal, but earlier still. [493]

(Who are you?)

[Pause.] Hm. [Pause.] 'The great one', he says.

(I would like to know. I know of Charcot.)

Well, this is not Charcot. [Pause.] C-a-g-l-i ... [long pause.] That is all I can get.

(Get the rest.)

I think I can't. o ... Well, he don't want me, he don't want me. He is fighting me. s-t-r-o.

(That's all right.)

He is made. He is mad. He says you have duped him.

(I did not wish to dupe him.) [494]

He is talking to Dr. Hodgson. Dr. Hodgson is putting the case right down to him [tapping finger on table]. I can hear the words: 'No spirit enters this room who is ashamed or afraid to give his name and no favors are allowed to one who comes nameless.' [Pause.] Strange visitor. [Hands put up to face.] Ha, Ha, Ha,

---

493. The phonetic error in the name of Charcot is most interesting. Mrs. Chenoweth knows almost no French and tho she may have heard of Charcot she knew little or nothing about him, and certainly would not know the relation in time between him and the communicator who immediately gives his name, unless we suppose that the subconscious had determined on the method of concealing the name until other data bearing on identity had been given. But the error about the name is so much testimony of her ignorance.

494. The getting of the name of Cagliostro was a most interesting phenomenon. The resistance to it would apparently indicate that it came unintentionally. After a part of it came, sufficient for me to guess the remainder of it, but still desiring to have it finished, the resentment began. I had really duped the communicator, tho not intending that this should be the case. I led him up to communicating freely and when I asked who he was possibly the thought of his identity came spontaneously and before he could inhibit the coming of it or at least the discovery of others near by as to what it was.

All this assumes that the incident is not subconscious fabrication. In fact, he is such a well known historical personality that the evidence of his actual presence is not so good, at present at least, as may be desirable. There is no known reason for his appearance in this connection and we shall have to await the sequel to ascertain what the *raison d'être* of his real or alleged presence is.

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Ha! [Fiendish laugh like the one recorded before. Hands over face and fists doubled.] I can twist you to torments.

(What?) [Not certain of statement.]

I can twist you to torments. [Hands twisted about and face writhing in distress.]

[Apparent change of Control.]

Better let her go quickly before he gets hold. [Changed voice and like that of a man. Pause.] [495]

Oh, Oh. [Head up and distress.] I want my mother. Oh I feel so ... I see a finger on my forehead. [Distress and suddenly awakened without memory.]

Mrs. C. J. H. H. March 31st, 1915. 10 A. M.

[Subliminal.]

[Cough, long pause. Rolling head with signs of distress.]

Don't let him. [Reached quickly for my hand and seized it. Pause.] Oh, I don't want him. I don't want him. [Pause.] Oh. [Signs of distress.] I see Dr. Hodgson. [Calm and smile.] I guess I am all right. I was afraid. [Loosened hold of my hand and withdrew hers from it. Long pause.]

[Change of Control.]

[Distress.] The holy ones are here. [Pause and rubbed face.] I wonder what makes that man put his hand on my face. [Rubbing

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495. The muscular action of Mrs. Chenoweth and the evidence of this personality's anger and desire to avenge himself for the transmission of the name showed that he wanted to produce undesirable effects. The change of control and effort to bring her back before he "got hold" were indications of what was going on, not readily excusable on the theory of subconscious fabrication or reproduction of memories from normal knowledge. It will be noticeable that he is not allowed to do much if any automatic writing later.

[All the notes made at the time about Cagliostro in this connection will be subject to qualification by what I ascertained later when questioning Mrs. Chenoweth. I postponed this until I had gotten much more about him through her, as I did not wish to give any normal hints as to what was going on.]

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face.] I don't like it. [Pause, distress, and sigh. Pause and then stopped rubbing face. Long pause.]

[Change of Control.]

[Distress and pause.] You think you've cornered me. [Held lips tightly. Long pause and then relaxed lips.] He is a handsome man.

(Who is it?)

I don't know. He has beautiful clothes on.

(What kind?) [Suspecting Cagliostro.]

But you wouldn't like him because he is so foppish. [Pause.] Hm. [Pause.] He wears [pause and distress] those brocaded silk coats you know. Why, who is he? [Pause.] He is vain, very vain. [Pause.] I don't mean that that is his name. I mean v-a-i-n, [spelled] you know.

(Yes.)

[Pause.] I can't tell what he is. He looks foreign. They are all talking to him, all those beautiful spirits, and he don't answer, but I see long white silk stockings and shoes with buckles and jewels on his shoes, jewels, jewels, jewels everywhere.

(When did he live?) [Thinking of 1789.]

I don't know. Some time ago. People don't dress that way now, do they?

(No.)

[Pause.] Oh, I think it was in 17 [pause] and ... He don't want me to tell you. He keeps looking beyond them, these people. Every time he looks I know what he means. I think he is a conspirator.

(See if you can finish that date.)

The 1700 date?

(Yes.)

There is a 3, [pause] a one, a seven and a three and an eight. But I don't know what it means.

(1738?)

Yes I see that date. [Pause.] You know I can see him with a snuff box and a long lace on his, falling over his hands * * * * [two words in notes undecipherable] and he is so graceful, like a woman almost and he has a broad sash across his shoulder and down to the side, but Oh, look! [Distress.] Oh, he is awfully bad.

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[Pause.] There is another side to him. That is just a mask. He is like a devil. He looks like the picture of the Devil creeping from behind him. [Pause.] This what he does, [snaps fingers] and immediately there is a whole lot of people trying to reach him. I think he is in prison.

(What put him there?)

I don't know. [Pause.] Murder I guess. He looks as tho he could murder. [Pause and struck the table with fist.] [496]

(There were certain persons at that time that he knew and it would be well to mention them.)

[Pause and face twisted as if in contempt and refusal.] Adieu, adieu. [Spoken with firm and strong voice.] * * [sounded like 'ruma'.]

(What was that word?)

[Hand moved gracefully in the air.] Cara mia. [Pause.] Italiano. [laughed. Pause.] Oh! [Hand seized my wrist tightly.] Please don't. [Pause.] He is a liar. He is a liar, I know it. [Pause.] He says the Italians love all people, do harm to none, live in the light of song and beauty. [Pause.] [497]

(What does he know about Marie Antoinette?) [Thinking of the diamond necklace.]

[Pause.] I know what he knows and I know all these ... you know. [Pause.] He ingratiated himself.... I can't tell you. It is something terrible, terrible. I feel something around my throat, my neck is burning, neck, neck, neck, neck.

(What burns it?)

Neck. Take off the necklace.

(I understand.)

[Pause.] Intrigue, intrigue. Damn the English.

(What did the English do?)

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496. Examination of the encyclopædia shows that Cagliostro was born on June 8th, 1743, not in 1738. All the characteristics referred to him are true. He was a conspirator and played the aristocrat and fop and was guilty of all sorts of crimes. But all these things are so well known that no evidential value can be assigned to their mention here.

497. He was an Italian and knew that language. Mrs. Chenoweth does not know that language but she may be familiar enough from stray usage with such an expression as "cara mia", which most of us know without knowing anything of the Italian language.

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[Pause and distress.] Do you know anything about the Queen's staircase?

(No, what kind of a necklace was that?)

I don't know. I ... [pause] say it is all jewels, but they are all ... I don't know whether they are diamonds or pearls, but it looks more like diamonds, glistening, glittering, that's more like it, but then something like... I can't get it. You tell me to do it and he keeps telling me not to. He is a thief. That is what he is. I said he was a liar, but he is a thief. He is in the atmosphere of a thief. He is the king of thieves. [Pause.] I see a Catholic priest.

(Who is it?) [Thinking of Cardinal de Rohan.] [498]

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498. I asked the question about Marie Antoinette purposely to see if the reaction would involve the diamond necklace incident. The reader will observe that the right reaction came and the reference is exposed to classification with telepathic phenomena, tho it is one of the very few reactions of the kind in response to my state of mind. But it might be a natural association with Marie Antoinette in any mind that knew the traditional relation between Cagliostro and the diamond necklace, on the one hand, and the relation between the Marie Antoinette and the diamond necklace, on the other. It seems that Cagliostro was acquitted of any part in that scandal, tho suspected of having something to do with it. Hence the pertinence of the allusion to a priest immediately in this connection. Cardinal de Rohan, who had been made to believe that the Queen was in love with him, had arranged the purchase of the necklace for a present to the Queen. History shows what a fiasco the affair was. But the facts are so well known and the persons associated with it so familiar that no evidential value attaches to the incidents and connections mentioned, unless their fragmentary character may make their subliminal origin questionable. The reference to the Queen's staircase is pertinent, but not important. So is the strong allusion to the English.

The diamond necklace incident is so well known in history that I assumed Mrs. Chenoweth knew all about it, but interrogation of her some time later showed that she knew nothing whatever about it and had never heard of it, saying that she had read nothing on the French Revolution except Carlyle's history of that event. She had read that only because a friend was so fond of it, but Mrs. Chenoweth did not find any interest in it. Carlyle does not discuss the incident in either volume. He mentions it but once and in the following passage, Vol. 1, pp. 54-55.

"Consider that unutterable business of the Diamond Necklace. Red-hatted Cardinal de Rohan; Sicilian jailbird Balsamo Cagliostro; milliner Dame de Lamotte, 'with a face of some piquancy'; the highest Church Dignitaries waltzing in Walpurgis Dance, with quack prophets, pickpurses and public women;—a whole Satan's Invisible World displayed; working there con-

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Why do you always ask me that? [Reached for pencil.]

[Automatic Writing.]

Go to hell and there you will find the information you seek my sweet friend.

(I imagine so, but I can't get there now.)

Safe and pleasant voyage to you when you embark. I give you no chance [? read 'idea'. Pause.] chance [?] to ... [Pencil fell and long pause.]

[Subliminal.]

Who is Jennie P.?

(Why do you ask that?)

[Pause.] What does she call herself when she comes here?

(Whirlwind.)

Mary Ann.

(She called herself that only once, I think, to me; nearly always Jennie P. or Whirlwind.)

It is Mary Ann when she talks in the family. She didn't want you to get that name. [Pause.] She is French too, you know that don't you?

(Yes.) [499]

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tinually under the daylight visible one; the smoke of its torment going up forever."

There is nothing in this that associates the diamond necklace with Marie Antoinette or even Cagliostro tho he is mentioned in its connection. If Mrs. Chenoweth knew anything about it she obtained her information elsewhere and forgot it. Certainly it produced no impressive interest on her mind if she ever heard of it.

499. This is a curious reference to Jennie P. It is correct as to what she is called in the family and illustrates the ready assumption of names on the part of personalities who might not be able to prove their identity or wish to reserve it. But there is no excuse for this apparent subliminal ignorance: for Mrs. Chenoweth knows well enough normally and should know subconsciously what she is called in my work.

Jennie P. purports to be French and hence it is probable that the name "Mary Ann", as Mrs. Chenoweth pronounces it, would be "*Marianne*". But I give it here in the record as it was pronounced.

The question put to me. "Who is Jennie P.?" suggests an interesting connection between the deep trance and the subliminal state, that may be like the occasional connection between the subliminal and the normal state. The name Marie Antoinette had just been written when Mrs. Chenoweth suddenly

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She hates to see this man having an influence over people in the world. [Pause.] Did you touch me?

(No.)

He did. [Pause.] Oh I wish this was over. [Distress and pause.] They made up their minds before the end of the month to finish things, but they haven't got him to do all they wanted him to do. [Pause.] Oh dear! You are going to give them more time, aren't you. [Pause.]

Oh, my God! [shouted and put head forward. Pause. Face twisted and head shaken.] Huh. [Long pause.]

[Change of Control.]

Father let the light of love shine on them [all whispered.] [Pause.] Bring peace to darkened souls, trust to the lying lips, aspiration to the soul of ashes, patience to me ['me' not certain.]

(To what?)

Me. [Pause.] Thy children all. [Pause.] Tho I descend into the depths of hell, there art thou, thou art there. [Last word

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entered the subliminal state and probably carried a memory of the name over into the latter state, and as she knew that Jennie P. had always called herself "Mary Ann" in the family, Mrs. Chenoweth's subliminal evidently began to suspect that Jennie P., this last being her *non de plume,* was Marie Antoinette, a suspicion backed up by her normal belief or knowledge that Jennie P. was French. But it is evident to me that Jennie P. is not Marie Antoinette. Jennie P.'s character and style have no resemblance to those of the Queen. When suspected of being Jane Austen she ridiculed it, claiming to belong "several spheres" lower than she. Her humor and manner are wholly different from anything that history associates with Marie Antoinette. But it is interesting to know that Marie Antoinette had a servant by the name of Marie Anne Lamaignan, mentioned in the wages book as connected with the park at Versailles. I accidentally learned this fact from the book of Misses Lamont and Morison, entitled "*An Adventure*". It was discovered among the archives of French history by those ladies while looking up the verification of certain incidents connected with their experiences when taking a walk in the park. We have no reason to believe that the coincidence is significant, but I remark it as a coincidence, which could not be mentioned but for the subliminal conjecture that Jennie P. was Marie Antoinette, and the fact that she claims to be French.

The transmission of the idea of Marie Antoinette to the subliminal is illustrated by the occasional occurrence of the same fact in the transition from the subliminal to the normal state. If Mrs. Chenoweth awakens while she is uttering a sentence she is likely to remember it. She does not always do this, however. It is only occasional.

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whispered.] [Pause.] God's work, God's will, God's peace [last words whispered. Head fell forward. Pause and fell forward more as if to fall down, and I caught it. Pause.] [500]

[Change to Starlight.]

[Cry.] Hello.

(Hello.) [Recognized Starlight.]

I bring her back.

(All right.)

[Head now went back to chair.] I could tell you, but they told me not to.

(All right.)

It's a tough customer, isn't it?

(Yes.)

But if you get him turned Godward, you will help a lot of others, won't you?

(Yes.)

[Pause.] Take the poison out of the spring and a lot of people can drink and be refreshed. Goodbye.

(Goodbye.)

[Coughed once and suddenly awakened.]

Mrs. C. J. H. H. April 1st, 1915. 10 A. M.

[Subliminal.]

[Long pause, and alternations of distress and pauses, with exclamation of 'Oh dear' once.]

Have you ever been to Italy?

(Yes.)

It is beautiful, isn't it? [Mrs. C. never in Italy.]

(Yes.)

[Long pause.] Have you ever been in France? [Mrs. C. never in France.]

(Yes.)

---

500. This prayer is quite in the character of the Imperator prayers through Mrs. Piper, and it is the first one of the kind in my work with Mrs. Chenoweth. Its source is not avowed and as it is not verbally identical in style with the Piper prayers we must reserve assurance regarding its origin.

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[Long pause, sigh and long pause.] I see that same man. [Pause.] Do you know anything about Dumas?

(Only that there was such a man, and perhaps you can say why he is mentioned now.)

All I could think of was "Monte Cristo". I have read "Monte Cristo", have you?

(No.)

Did you know he wrote it?

(No.)

Or "The Count of Monte Cristo." [Pause.]

(There was something else he did.) [Thinking of his account of Cagliostro.]

[Pause.] Yes, I don't know. That is all I ever read of his, I think. Do you know if he ever wrote anything about strange adventures? I guess that is Monte Cristo. I don't know.

(He wrote something else, and perhaps they can say from the other side what it was.)

[Pause.] That man just comes right over to me. You know how he put his hand right over my mouth the other day?

(Yes.)

He don't want me to speak about him. That isn't Dumas. It is this man. I am not talking about Dumas.

(Why does he mention Dumas?)

He didn't want me to.

(All right.) [501]

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501. The mention of Italy and France was pertinent to the personality evidently in mind; namely, Cagliostro. But it is not evidential, as his relation to both those countries is too well known. The mention of Dumas is also very relevant to Cagliostro, tho not evidence of his identity. Dumas wrote a work in which Cagliostro figured as one of the chief characters. It was "Les Mémoires d'un Médecin" and was translated into English. A copy of the translation is in the Boston Library and so is accessible to all readers. I pressed the subconscious for something definite here to see if the work named would be mentioned. But it was not, tho the subconscious confessed to having read *Monte Cristo*. The confession, after this reference to one that had been read by the normal self, that she did not know why Dumas was mentioned and seemed not to have read any other work, is interesting for those who believe in such large powers of the subconscious.

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I was afraid you would think this was Dumas. [Pause.] I don't like this. It's intrigue. [Pause and distress.] It's lying and intrigue, everything dreadful. I don't like the atmosphere. I would rather have something lovely and lovely people. [Pause, sigh, and pause.]

Oh, why do you want me to see all these things. They are vile. They are just vile.

(They are an important part of the evidence. Tell all about them.)

[Distress.] Well, I see a woman. [Pause and distress.] She seems to be in disguise, as if she were not a woman at all, but disguised as one, and she is just [pause] masquerading. [Pause and distress] and I am in such a stuffy ... There is no air. It's all so [distress] full of lies and deceit I can't breathe. Nobody trusts anybody.

(Who is this woman?) [Thinking of Cagliostro's accomplice.]

[Distress and pause.] Oh, she makes me so sick. [Pause.]

(Has she anything to do with the man?)

[Distress.] Yes, she has a part in his conviction. [Pause.] He must be a criminal, but he don't look it. I mean his manners are not like that. [Pause.] I can't. I can't live in that dastardly air.

(Don't worry about that. You will be in it only to get the evidence.)

Oh, I see a wonderful ball. It is like a palace and a wonderful stairway and ladies and gentlemen going up and down and they are broad enough for two by two to go up and down, and there is so

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The consistency of the statements would argue against any real knowledge of Dumas' work on Cagliostro, tho it did not prove this.

I examined every page of Monte Cristo for the name of Cagliostro in the two volume translation of more than five hundred pages each, and the name was found but once in the following sentence: "I believe, while the Countess G—— takes you for Lord Ruthven, my mother imagines you to be Cagliostro or the Count Saint Germain." Vol. II, p. 141.

There was no trace of the name Balsamo and there is not enough in the sentence quoted to account for the many incidents in connection with Count Cagliostro in this Report.

Inquiries at a later date showed that Mrs. Chenoweth knew nothing about Dumas' work associated with Cagliostro. Cf. p. 650, where I record the result of this inquiry.

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much of that courtly air about everybody and everything, and this man is there, but nobody knows him, I mean nobody knows him to be so bad as he is. He is like a knight in his courtliness and his grace, but he is a devil in his heart. You know what I mean when I say impostor. [Said vigorously.]

(Yes.) [502]

[Fist then struck the table several times. Pause.] Cease. [Said with great emphasis and hand struck me violently. Long pause and reached for pencil.]

[Automatic Writing.]

Que [Pause and P. F. R.]

(Stick to it.)

[Long pause.] * * [scrawl. P. F. R. Pause and distress, and then pencil broken evidently with purpose, and then apparent catalepsy, but I think it was merely a refusal to write, and after I stopped rubbing the arm the pencil fell again and was reinserted, followed by a pause.]

Monsieur. [Pause, relaxed hold on pencil, paused and then threw pencil violently across the room.]

[Long pause, and then clutched her throat with both hands, and face twisted. Rubbed hands, and uttered a sound like 'Ow' and a hissing sound a number of times. Left hand went to forehead.]

Oh dear. [Distress.] I wish you would take him away. Take his eyes off me. Oh, Oh. [Both hands wrung.] Oh he drags me to hell.

(It will not hurt you.)

[Pause. Cries of distress.] They said God was there, didn't they?

(Yes.)

[Long pause. Sigh, opened eyes and stared at window, pointing out of it, closed them again, and put her hands on her breast as if suffering pain.]

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502. All that is said in this long passage is perfectly characteristic of Cagliostro, but cannot be regarded as evidential, as it is either stated in the published matter about him or is easily inferrible from what is said.

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Oh I'm poisoned, I'm poisoned. [Awakened without memory.] [503]

Mrs. C. J. H. H. April 2nd, 1915. 10 A. M.

[Borderland.]

I can see an awful funny building. I'm not asleep. I see a building, it looks like concrete, at the side is a little iron balcony and a door below and the door is red, dark red, something like cherry. It don't seem to be painted, but is finished like hard wood. It may probably be mahogany, and I see it opened and a man steps out. [Long pause.]

[Subliminal.]

Hm. He is tall, slender, with a long cape and a hat with [pause] feathers. [Pause and message begins to be spelled.]

H-e-r-n-a-n-d-e-z [pause] Hm. Y-M-E [Pause.] I can't see the rest.

(Get it if you can.)

Yes, M-e-r-i-o [Pause.] I think that's all. [Last sentence not spelled.]

(What nationality?)

[Spelling resumed.] S-p-a-g-n-o-l-i-a C-a-s-t-i-l-i-a-n. I don't know whether that spells anything.

(Yes.)

but [not spelled. Pause. Then spelling begins with next word.] a dupe of Count C——— [word 'dash' spoken three times] who has at last come to the conclusion that he will speak. [Pause.] ['period' indicated by voice.]

(All right.) [504]

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503. The statement "I am poisoned" is pertinent in connection with Cagliostro, not because it is true of him, but because his career exposed him to accusations of having poisoned others.

504. I have not been able to verify the reference to the name of Hernandez Merio, or the pertinence of the allusion to "Spagnolia Castilian". Cagliostro assumed the title "Count", but that is too well known to make a point of it.

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The hypnotic power of the great [pause] C——— [word 'dash' spoken three times] has [distress] never been recognized as the explanation of his sucesses in his draing [spelled so twice for 'daring'] schemes and intrigues but it was unspeakably prominent and effective as those who were under its spell could testify and he still rel [pause] y s lies [for 'relies', correction of 'rely'] on it as his strongest force in dealing with people in your world. [Sigh and exclamation 'Oh' long drawn out. Long pause and face twisted and then normal speech with changed voice and manner began.]

Fair friends in sunny Italy [pause] and green fields on England's shore. [Long pause.] Oh. [Distress. Fist drawn, both hands put on neck and then lips tightened.] I break no law. [Pause and distress. Right hand raised in air, and then both put over the eyes. Distress and reached for pencil as the head was leaned forward so that she sat in an upright position.]

[Automatic Writing.]

M * * [scrawl and pause] s r [possibly attempt to write 'Monsieur'] * * [scrawl.] I say my pater noster [not read] prayer ['prayer' not aloud as it resembled 'Mayer'] prayer.

(" Pater Noster ".)

every evening and [distress] I [pause, pencil fell.]

[Oral.]

[Hand first went to the face and then came back and tried to tear the pad. I prevented, but it continued the attempt several times for some minutes. I simply held the hand and kept the pad out of reach.]

Oh you cur. [Fist struck the table and reached for the pad. I prevented reaching it.]

You're afraid of me. You fear me.

(Not much.)

You fear me.

[Struck table with fist, and long pause.] [Distress.] Oh dear, Oh I ... [Pause and smile.] What do you want? [Said curtly.]

(You to express yourself just as you please.)

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For what?

(To let me see what you can do.)

And why?

(Just to learn what kind of a character you are.)

[Pause.] In whose interest, England's or France's?

(In your own interest.)

[Pause and contempt shown in face.] Ah, Bah! [Pause.] I seek my own fortunes. Ask no favors of you. You are neither attorney nor judge.

(Well, who are you?)

That is my secret.

(Do others near you know?)

They do.

(Well then, it will not be a secret.)

[Pause.] I refuse to be questioned. I paid my price.

(What was that?)

My life, my liberty.

(What for?)

To satisfy the crown.

(What crown?)

[Long pause.] Crafty, are you not?

(No, that is not my object. I wish to serve the truth and to help the living by all I can learn from spirits.)

You had better reform some of the criminals around you. Help your own people and then begin in this, not before. Spend your energies taking care of criminals under your own eye. Let me alone.

(That is exactly what I wish to do by showing them just what the consequences of crime are, just like yours.)

[Pause.] Consequences of what? [Said with great contempt.]

(Crime.)

Every man pays his price.

(He might pay a better price, if he would do the right.)

[Pause, sigh and reached for pencil.] [505]

---

505. There is no clue to this personality who tries to baffle me in his messages. He shows the usual craftiness in answering questions and certainly makes a point for the practical man when he demands that I let the spirits alone and endeavor to reform the living. That will appeal to all who prefer to let communication with the dead alone.

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[Automatic Writing.]

Much has been accomplished and he is not held to his task by you but by us and you need have no question about your rights. He has come under the law of the land in l ... [land not read at first] which he now lives and the price he now pays is acknowledgment of his part in the effort to induce innocent [N. R.] young ... in ... [read] friends to do things which are against the laws of the psychic realm and they in turn influence people in the physical world. He must admit his [pause] effort. [Pencil fell. Distress and head leaned forward. I reinserted pencil.]

(I am not sure who it is yet.) [506]

[Effort to write but failed and head fell back. Pause.]

[Subliminal.]

Oh my, Oh my. [Hands over the eyes.] What street is that? (You tell.)

[Pause.] Oh. [Head forward, opened eyes, stared out of window, closed them again and pause.]

Where have I been? [Pause.] I just saw a lot of poor children playing in the street. [507]

[Awakened as she spoke the last sentence, but did not remember that she had asked me where she had been.]

Mrs. C. J. H. H. April 3rd, 1915. 10 A. M.

Mrs. C. told me that during the week she was unable to dismiss the sittings from her mind and that one morning on awakening she heard a voice, so to speak, say, " Let it alone, Let it alone ", meaning that she should not worry about the sittings. She usually is anxious to have them go well.

[Subliminal.]

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506. There is no evidence of this personality's influence over the girl. If any be there it is concealed in the collective influence of the group said to have been around her.

507. There is no known significance in the reference to "poor children playing in the street," unless it is a fragment of the pictures which might be given of the girl's early life in Pennsylvania. She was herself born and bred among the poor of a large city. The fact was not known to Mrs. Chenoweth.

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[Long pause. Distress, pause and distress again.]

Who am I dealing with?

(Do you refer to me?)

Is it you or those on the other bank?

(You should know.)

[Pause.] Why this contact with you?

(In order that I may communicate with you.)

For what reason?

(To learn whether there are spirits or not.)

Why do you care?

(It will help the living to know that they exist after so-called death.)

They can know it if they wish.

(Not unless they can communicate.)

They can communicate. They can communicate.

(Not often.)

Yes very often.

(But they do not often get evidence of it.)

What better evidence is there than your senses.

(We never get evidence by the senses.)

When you see a man isn't that evidence that you see him?

(If he is living it is evidence, but if he is dead it might be a hallucination.)

I cannot follow you. You see something, you see it.

(Not necessarily.)

Yes you do. You can't see anything that isn't, can you?

(When we have illusions and hallucinations we think we see things but we don't.)

Yes they do. There are no such things as illusions or hallucinations. The one who * * has the illusions and hallucinations. Perhaps you refer to the one who has the tremens. He sees what is there through his habit into the realm where these things exist. You are the fool to think you create things from your own mind. They do exist and you see them. You couldn't see them if they did not exist. [Pause.] You give yourself wonderful powers.

(No I do not give any powers except habit to make things appear which do not exist as seen.)

They do exist.

(We cannot touch them when we see them.)

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Yes indeed you can. They are real to touch. They move: they are replete with life and activity. The one stupefied by his life is the one that does not see it and is wrong. He is encased in the body, just as you are in a house and cannot see the trees. Release yourself and you will see the trees, the birds, the worms, the bugs. [Pause.] They are real.

(Not when you have the tremens.)

Yes they are. You are released from the body and go to the place where those things are. The spirit is in contact with them. You never see anything that doesn't exist, somewhere. Some see rats, some see snakes, some see devils, but they don't see things that do not exist. You do not see spiders with men's heads, rats with serpents' tails, etc.

(We often have these absurd combinations in dreams.)

Because you are mixed up, you get a glimpse one a part of one and a part of another, just as in a circus, not being fully released.

(Well, that proves my case.)

It proves mine too. [Pause, sigh and pause.] Do you expect me to confess all the crimes in the calendar? If you do you make a mistake. People come under my influence and it is not my fault. It is because they wish it.

(Who are you?) [Was not certain, but suspected Cagliostro.] [508]

[Pause.] Don't you know?

(No.) You do. (No I don't.)

My name is in your mind this instant. You know it.

(Do you mean Cagliostro?)

[Pause.] One name I bore.

(What was the other?) [Thinking of Joseph Balsamo.]

Count. (Yes, Count Cagliostro, but was there any other?) Yes. (What?)

---

508. This argument with me is psychologically interesting because Mrs. Chenoweth knows normally what hallucinations are and would not dispute the case with anyone. But some spiritualists will argue in just this manner about hallucinations, even in instances of *delirium tremens*. It is not possible to embarrass a mind that will argue in that way and so the argument here has its interest. It is just what an "earthbound" spirit would say and is not what the subconscious of Mrs. Chenoweth would naturally say.

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The name my father gave me, first, and you know. [Pause.] Jean [spoken curtly and in French.]

(Jean?) [509]

[Pause.] I could make this do my bidding. [Referring to Mrs. C.] [Distress.] Please take him away. [Hands folded and then reached for pencil.]

---

509. He called himself Count Cagliostro. I do not know whether he ever called himself Jean. But history records him as being Joseph Balsamo by birth. This also is a well known fact.

The name Jean had no meaning to me in this connection and I could find no hint of it in any of the encyclopædias referring to Cagliostro. In conversation with a friend who had read the life of Cagliostro he told me that he thought Cagliostro had another name than Balsamo also and this induced me to look up the book whose title he gave me. I could not find the volume in the Boston Public Library and my friend then told me that he had seen it in the Boston Athenæum and gave me a card of admission to it. I secured it there. The author was Henri d'Almeras and the book represented unedited documents. It was published in French in 1904 and seems accessible only in that language. No one but a member can take it from the Athenæum Library and no one can read it there without a card of introduction by a member. Mrs. Chenoweth does not move in circles of those who frequent that Library, is not in the habit of making investigations on any fine points of pedigree or other things, and does not know French, save a few sentences. What she might have casually known no one can say or deny. But it is very improbable that she ever obtained any information from any publication about Cagliostro's pedigree. But from the volume I collected the following facts:

A Mathieu Martello called *Charles Martel* by Cagliostro himself, had two daughters.

(a) The younger, Vincenza, married Joseph Cagliostro. He was evidently one of the older Cagliostros.

(b) The older married Joseph Braconiere, who had thre children, Félicité, Mathieu, and Antoine.

Félicité Braconiere married Pierre Balsamo, who had two children.

(c) Jeanne Joséphine Marie Balsamo.

(d) Joseph Balsamo, evidently the impostor.

Jeanne married Jean Baptiste Capitummino. Jeanne was thus the name of Cagliostro's sister and Jean the name of his brother-in-law.

It is evident, therefore, that it was quite relevant to give the name Jean in connection with himself. Probably we got only a fragment of what he was saying or thinking and we cannot tell which person he meant, unless the Jean is an incomplete Jeanne. The difficulty and improbability of Mrs. Chenoweth's getting it in any normal way tends to sustain the genuineness of the whole message about the man.

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[Automatic Writing.]

The work goes on and you see why it is not possible to keep him in contact too long for the conceit of his past doings gives him an idea he can arrange to make the light do his work. R. H.

(Has he anything to do, or has he had anything to do with Baby?)

Oh yes. much and that is why we are so persistent. It is his So ... [erased] school of work which must be broken up.

(I see.)

He is at the head of a group and you will see that [read 'and'] much [N. R.] that much of the influence among obsessed people especially young is of the same order and from the same source. [Pencil fell.]

[Subliminal.]

[Head leaned forward and much distress.] Dr. Hodgson, please take him away. He makes me so sick. [Distress.] Oh, I cannot.

It's a fearful thing. Go to Hell. [Pause and head fell back on chair and pause.]

Do you know an impostor?

(Who?)

[Pause.] P-o-s-e-u-r [spelled.] Do you know what that means?

(Yes.)

[Pause.] Is that a name? Does it mean something? (Yes.) Hm. [Pause.] Very famous, very famous?

(Yes.)

Perhaps notorious is better.

(Yes.)

Very gracious and fluent. Oh he can speak languages and is fascinating very fascinating, you know. Well, I can see a person like that among his group, but he is not deceiving them. They know him. He thinks he is deceiving some of them. [smile] They can see through him. Right close to him is a beautiful spirit [pause] but there is a lot of nuns around him too. It is funny. One minute he seems to be a society man and the next minute he is like a priest, you know, sort of like a priest or unless there are priests around him. I don't know what it is. He is very bad I think.

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He wouldn't mind making love to anybody to win a point. He is the Prince of Liars, but I don't know who he is. [510]

(Get his name.)

I don't think I can. He seems too far away to hear it. There seems to be something like a J and a B. Do you know anything like that?

(Yes.)

Are those his initials?

(Yes.)

Well I didn't know it. I don't think I can get the rest.

(All right.)

All right. Goodbye.

(Goodbye.) [511]

[Sigh and pause.] How is that little girl who was here?

(All right.)

She is all right, isn't she, now? (Yes.) Aren't you glad? (Yes.)

She will go on happy. Do you know if she ever sings? (No.) I can hear her singing in a happy way. She has got some work to do. Do you know that?

(What is it?) [Thinking of automatic writing.]

I don't know. But it is in the home. She is walking about singing. It is just this makes her happy. She is doing some work in a house or home this minute. She is going out bye-and-bye. But she is not dressed for it now. There is a yard where she is. You can look out into the yard and see a few things hanging in the yard, like things to be brushed. They are dark. I thought they were trousers belonging to the man, hung out to be brushed. They are dark and hanging there to be brushed. Goodbye. [Suddenly awakened without memory.]

Mrs. C. J. H. H. April 5th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh. Long pause. Rolled head over as if in

510. He was decidedly a "poseur" and all else that is said of him is perfectly characteristic. He was a "prince of liars" and a great deceiver, but the fact is too well known to make any point of it.

511. "J. B." represent the initials of Cagliostro's real name, as reported in history. Later Joseph is given, which is correct.

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distress. Long pause. Distress. Long pause and then a groan. Pause and reached for pencil. [Pause.]

[Automatic Writing.]

[A head and face drawn.]

(What is that for?)

[Pause and profile of face again drawn.] My [pause] head went into the bastille but did not save me from destruction. [Pencil fell, reinserted and then thrown down.]

(Who is this?) [512]

[Long pause and no reply. Then pulled at pad as if to tear it and I prevented. Pause and then reached for pencil.]

[Change of Control.]

[Six pencils rejected, possibly because they either were too short or had been used before.]

You think you have Joseph B cornered.

(Joseph Who?) [I knew it was intended for Joseph Balsamo.]

B B [Pause.] J. B. but you have not. I did not fool the people nor rob the Queen.

(All right. Go ahead and tell all you can.) [513]

---

512. This is one of the very rare occasions on which the resort has been to drawing a face or a figure in the effort to communicate. There is no hint of who it was. It was a profile of the entire head the first time and only of the face the second time.

513. Here we get the full Christian name of Joseph Balsamo, but it is not evidential because it is too well known. It is not indicated clearly who it is, but it is possible that it was Balsamo himself trying to conceal his identity while communicating in the third person. It is the general character of the message, taken with the statement of the next communicator, that this one was lying that, favors the hypothesis that it was Cagliostro himself. In saying that he did not "rob the Queen" it is possible that he was referring to the incident of the diamond necklace, and if so history would bear out the statement. It is equally possible that he did not "fool the people", "plebeians" as they were called a moment later, for history puts him among the aristocrats where his intrigues, charlatanry and crimes were carried on.

It should be remarked, however, in spite of what is here said by me, that Mrs. Chenoweth later told me that she had never heard of Joseph Balsamo. Cf. Note 545, p. 659.

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There were others far more wicked than J. B. in the plots that surrounded the Royalist party. It is easy to make [pause] plebeians feel that the [pause] monarchs are [pause] inferior to themselves and as for the church it is made up of robbers who cannot work but plunder and brag of the [pause] power to produce M ... [pencil fell with a snap and reinserted. Pause.] I [pause] will tell you that the church is an asylum for the cruel [N. R.] and ... Cruel and the incompetent. I could have been a holy father myself * * [Pencil fell and much distress, head leaning forward and struggle to keep control.]

(What is that last word?)

I have never tried to induce that girl to do wrong. I have only said to my companions that it is a world of chance and the man who takes a chance and is not found out gets ahead and they know it is true and so do you and so does everybody and the girl had no chance so I have been told and they tried to help her.

(Did you try to help?)

no. [514]

(What did you do?)

[Pause.] nothing. [P. F. R. and head fell forward and pause in distress.]

[Oral.]

Jesus. [Long pause and head fell forward relaxed on breast. Pause and then head began to rise and fell back limp on chair.]

He lies. He lies.

(Who says that?) [515]

[Pause.] Oh dear. [Pause and hand put over face. Distress. Pause and reached for pencil.]

---

514. The attitude taken toward the church and the view of life expressed is quite characteristic of his type. No doubt in men like Cardinal de Rohan he found justification of his view and his intrigues with the aristocrats were conceived on his philosophy of life and tended to prove it. Most people would suppose that a hundred years would change a man's view of the universe when he got into the spiritual realm, but this is not true, if we are to accept this at its superficial value. The letter "M." is probably an attempt to write the word "miracle" to describe the work of the priest.

515. There is no hint of the personality who thus characterizes the previous communicator. Nor is there any explanation for the occurrence of the name Jesus. Minnehaha might say that he had lied, but there is no reason to suppose that she would use this exclamation.

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[Change of Control.]

J. P.

(Good.)

It is coming to a head. It is the first time he has written for himself. It is the purpose to save him by showing him that no deed [read 'led' doubtfully and pencil tapped and read 'dead'] deed is ever completely hidden and that the Past is always a matter of history and will arise in a moment of unexpected [N. R.] unexp ... [read] time to confute his statements which are untrue [N. R.] false. Time does not dim the pages of past deeds a hundred years or more mean nothing to spirits. The only safety is for a sin sick soul to start upward toward the truth then the Past is not effective. [Pencil fell.] [516]

[Subliminal.]

[Hands put on neck. Long pause.]

Oh my God. All this time. [Pause.] Oh, Oh! Look at the blood. [Caught my arm with right hand in alarm. Pause.] Please don't take me to that French Revolution. [Pause and awakened.] [517]

[Normal.]

Did I say something to you?

(Yes, don't you remember it?)

No, all I can think of is that I saw blood on the moon.

Mrs. C. in a few moments told me that Starlight had made her give up the engagement she had for yesterday to speak. She had told me about it during the past week and I did not object. [518]

---

516. Jennie P.'s intervention must explain itself. It clearly reveals what was implied in the message of the personality conjectured to be Cagliostro. The conception advanced coincides with what we ascertain in similar work in New York through another psychic.

517. The location of the events at the time of the French Revolution and the reference to "blood" are correct hints of the facts, but they cannot be made evidential. The time, place, and character of the persons involved are too well known to urge the supernormal nature of the reference to them.

518. This advice or order by Starlight was directly against the personal wishes of Mrs. Chenoweth, but consonant with the plan on which the group has conducted these experiments.

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Mrs. C. J. H. H. April 6th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] The inflamed passions of the mob ruling over all. [Uttered slowly and solemnly. Pause.] Oh my God! [Pause.] Whichever way I turn it is awful. [Pause.] Lies, lies, lies, and duplicity. [Pause, distress and then a very long pause and reached for pencil. [519]

[Automatic Writing.]

Gigantic [very slowly written and pause.] * * [scrawl.] [Sudden trembling of body. Pause and distress exclaiming 'Oh, Oh'. Head raised and then fell back in distress to chair. Pause, distress and rolling of head and crying.] [520]

[Subliminal.]

Oh dear. I'm afraid.
(Don't be afraid.)
[Crying, and pause.]
(There is no danger.)
They'll kill me, they'll kill me.
(No, they won't. They can't.)

[Automatic Writing.]

* * [evident attempt to write 'M'] M a ... [purposely not read, as I was uncertain of second letter.] Marie [pause] * * [scrawl with letters 'An' and purposely not read] antoinette [mentally read but purposely not read aloud.]
(Please to make that last word clearer.) [521]

---

519. The significance of this first sentence was not apparent until the signature of the communicator came at the end of the sitting, when it indicated its entire relevance, tho it was also a natural associate of the allusion to the French Revolution the day before, and I saw it was such at the time.

520. There is no indication of the communicator here, but it is possibly the same personality that did the writing after the subconscious fear had been removed. The meaning of the word "gigantic" is not indicated in any manner, and is probably a wandering picture incident to the attempt to get control.

521. The name Antoinette was clear enough to me and the intention to

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did not do which was believed. I to [not read and probably for 'too'] did not * * [come]

(Did not what?)

to oppose [Not read at time.]

(I can't read it.)

[P. F. R.] I wish to declare the truth.

(All right.)

She was not in the plot [pause.]

(What plot?)

to * * [possibly 'steal' and so read.]

(Plot to what?)

[P. F. R. and pencil held awkwardly in hand and in abnormal manner.] * * [scrawl.] I cannot tell you more for...

(Let me fix the pencil.)

[Pencil fell and hand would not take it again when offered.]

[Subliminal.]

Oh, I did not like that priest. [Distress and cries of 'Oh'.]

(Who is he?) [Thinking of Cardinal de Rohan.]

[Cries of 'Oh' and distress.] Please don't let him.

(He won't hurt. He wants to clear up some things.)

[Distress.] Oh God! [Patting hands as if in pain.] Oh what an awful thing!

(What is that?) [522]

[Hands put over face as if to hide some sight.] Oh I can't. Oh I can't.

---

write it in the confused scrawl which contained the letters "An", but I wished it rewritten so that others, if they saw the original, would not question my reading. But the name was not repeated, the communicator probably catching my mind about it and not caring to use up energy in further attempts.

522. We have no hint of who the priest is that here communicates, but his assertion that Marie Antoinette was "not in the plot" might point conjecturally to Cardinal de Rohan. He was in the plot to get her to take the diamond necklace. That this is meant is the only conjecture of a positive nature that can be made here. It is too uncertain, however, to do more than say that the facts fit the hypothesis without tending to prove it. It does not require the spiritistic point of view to suggest it or to explain the facts. Subconscious fragments of reading on the events of that time might suffice to acount for them.

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(Can't what?)

[Crying and exclaiming 'Oh dear'. Clutching her shoulders in her hands and crying.] [Pause and then calm.]

P-o-n-t-n-e-u-f [spelled and pause.] Oh it is so mixed up. It is so mixed up, and what has he got to do with us.

(Who is it?) [523]

Oh I'm crazy. I really am crazy. The thing is so horrible. [Pause and then became calm and long pause.]

* * [Indian or French, but could not catch it distinctly: it sounded like 'Hegeboof'. Reached for pencil.]

[Automatic Writing.]

The terrible scenes of the French intrigues and schemes to live in spledid ['splendid' and so read tho knowing how it was written and not corrected] disregard of honor and outshine each other at hourly [not read aloud] tetetetes [N. R.] hourly tete tete [read 'tete à tete'] brought no real repentence [so written and not read] repentance when discovery came only a morbid sense of martyrdom which lingered in the consciousness long long after death and the state of mind brought a spiritual status quite unexpected and unwished [N. R.] unwished for. This produced [read 'hardened'] produced a desire for revenged wrongs and in time created a center outweighing anything of that nature before known for the earlier periods of dissolution and decay in the Egyptian and Grecian and Roman Empires had been of a less violent type and less active in revengeful spirit personal animosities being lost in a sense of larger National affairs.

The French center has long been a seething cauldron of sin flowing into the world of consciousness below and striking or rather contaminating the more peaceful and serene but psychic souls in the physical world. [Perior inserted.] It has been a menace to the young who have had less power of resistance and the reason for our supreme effort is to get the light of God into the souls of these who are not seeking it and to give definite evidence to the world that the separation by death of souls is superficial and unreal. * *

---

523. *Pontneuf* is the name of one of the bridges across the Seine in Paris. It was connected with some historical events in connection with the French Revolution, if my memory serves me rightly, but I have not ascertained from any source exactly what they were.

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[Not read at time, but possibly attempt to write 'Im'. Lines are apparently 'In', but pencil fell and control lost.]

(Stick to it.) [524]

[Pause and no reply.]

[Subliminal.]

It's better. [Pause.] I feel better. [Pause and suddenly awakened.]

Mrs. C. J. H. H. April 7th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and long pause again. Apparently reached for pencil and one was given, only to be thrown down. Long pause.]

The effect is there just the same only in a more subtle way. [Pause.]

(What effect?)

Of the people in the spirit.

(Just exactly what effect?)

[Pause.] Response to mental conditions.

(Do you feel them?)

Yes when the mental state was entirely produced by recollections of physical illness, it produced a response on the one they came nearest to, but when the mind is less bothered by the physical ills and more keenly alert to the [pause] situations political, spiritual, [pause] intellectual it produces an effect which is responded to by the one nearest and most easily influenced.

---

524. This message is remarkably interesting, whatever source we assign it. Unfortunately the control broke down before any hint of the personality giving it was made. But the whole theory of remedying obsessional influences is outlined here. It is to save the souls in the spiritual world that are engaged in it and to convince the living that such influences exist. To get the world to recognize its liabilities and exposures in this matter is to get a grip on much real or apparent insanity, which we have never done in the past. We have no way of proving, however, at present that the source of this influence has been as described: namely, as especially connected with personalities associated with the French Revolution. It could hardly be so accidental as that.

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If all the mental activities of the one so influenced could be analyzed you would find direct connection from the same activities of any mind in the life of the spirit.

(I understand.)

It is harder to trace the mental activities and inclinations and movements than the physical. One might be influenced to take a drink of brandy or to steal a watch or accept indecent propositions of relationship or go to church or take a train or a steamer for a foreign land and the direct line be quite easily traced, but when one seeks a certain line of reading or turns to a particular color or thinks incessantly of a historical period and names and dates occur, those things are not so easily traced. Do you understand?

(Yes.)

[Long pause. Distress and pause again.] And again [pause] those subtler connections so fully and dimly recognized are, while quite as forcible and direct, are less [pause and distress] definitely propelled by the spirit and exist more as a result of the being. I don't make it plain.

(Who is helping you, or who is doing it?)

Oh, it is this group who are seeking to enlighten the world through you. The effect of the odor of roses is produced less by will, more by being. The aroma of a spirit entity pervades the universe and some are more responsive than others to the emanation.

[Head raised and fell back in distress.] I can't do it. [Pause.] The will to be is far more important than the will to do. Do you know what they are trying to say to you?

(I understand it partly.) [525]

[Pause.] I don't like these things I see.

(What do you see?)

[Pause.] Do you know how I told you I saw blood everywhere?

---

525. This explanation of the process of obsession must be self-interpretative. We have no means of proving that it is true. But it is perfectly and rationally possible after we have once admitted the fact of telepathy and the existence of spirits. The message was delivered slowly and was far above the ordinary subliminal work. It was this that prompted me to inquire who was speaking and the answer, that it was the group helping me, explained its character and its source. It represents a type of oral control which has been very recent in this work with Mrs. Chenoweth.

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(Yes.) [526]

Well, I see it now. [Pause and hand fell down from head on table. Pause and hand reached for pencil. It fell at once.]

I can't hold it. [Pause and new pencil given. It also fell.] I must have a bigger one. That is too small. [A long one given. Pause and P. F. R.]

[Automatic Writing.]

I [distress and crying.] Je [pause] am not bewildered [N. R.] bewi ... [read] nor am I confused about the condition of my personal life but the influences surrounding me at this moment are [pause] of such a nature that I am compelled to recall many things that would be of great [pause] moment to me were I to pass through them again. The scenes and events of one's life are always eventful to the individual and if that individual is in a position to create great factions political and religious, the events take wonderful significance to the world.

I see that you are suffering from contact too close with one who was near me in some of the dreadful scenes of my past.

[I had been coughing frequently while the writing was going on and there were apparent pauses in the writing caused by it, and I myself wondered whether it was such an effect as is indicated.]

I have no desire to make explanation to a world from which I have departed and which is still fighting the same battle of ruler and ruled as when I was a bone of contention between the nations. I am astonished sometimes at the influence which proceeds from one historical period to another as if the swaying units of your world were suddenly formed into mighty forces by the influences from this side. The individual activities have never been so vividly portrayed to me as through these days of evidential work which has been so full of the personal animus of individuals long since removed from the earth atmosphere.

I have no part in the [pause] dreadful conflict of soul which is making a part of this record but the contact and the association of the Arch Conspirator of the times in which I participated make my [pause] name one of interest to the case. I did not consider my

526. The allusion to "blood everywhere" is a return to the scenes of the French Revolution and probably marks the initiation of Marie Antoinette into the automatic writing which follows.

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case as important enough to make entry of it but the request was made and here I am.

The church was in no sense to blame for the outrage done it by the charlatan and expriest ['ex' not read] ex ... [read] but always will the smirch of sin stain the fair name of the owner of the hospitable roof and because of the refuge afforded the man of shame. the religion and state bear the marks of the infamous scandalizer. Marie Antoinette [written slowly.]

(Thank you.) [527]

[Pencil fell. Pause.]

[Subliminal.]

[Fist drawn as if to strike, but relaxed and hand put on neck as if in pain.] Oh, Oh. [Distress and pause.]

Imperator.

(Yes, was he instrumental in bringing the communicator?)

Yes, it was better so. [Pause and sigh.] Who was the communicator?

(Don't you know?) [528]

No.

(I had better not tell.)

---

527. There was no hint of the identity of the communicator until the signature of the name began. The French pronoun "Je" at the beginning indicated that the communicator was French, but nothing more. The message was characteristic, in so far as historical connections and incidents were concerned, but it did not reflect the popular conception of Marie Antoinette. The whole tone of it was loftier and more spiritual than anything we should most naturally attribute to her as usually known. But the fact is quickly explained in the allusion to Imperator in the subliminal just afterward. It was his influence that moulded the ethical nature of the message and perhaps otherwise influenced its character. The circumstance is so much in favor of its genuineness, tho the name and historical associations of it are too well known to make an evidential point of the incidents. In the form in which it comes it is not a natural reproduction of the subconscious or an impersonation based upon previous reading. The character of the message deviates too much from actual history to assume that.

528. The expression "it was better so" is an exact reproduction of what the Imperator group used to say in similar situations in the Piper work. Mrs. Chenoweth has not seen a single Report or *Proceedings* of the English Society and cannot be supposed to have known the expression, unless it was accidentally seen in Professor James's Report published by us.

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Yes, I suppose so. If they wanted me to know, they'd tell me, wouldn't they?

(Yes.) [529]

I suppose it is just like ... [Pause.] It keeps away the bad ones, doesn't it, or else brings them. I don't know. Wasn't that dreadful, the pain in my neck. It was terrible. [Hand on neck, but not at place nor in manner as earlier.]

(Why is that?)

I don't know. It makes me sick. [Pause.] Blood, blood, blood. [Pause and sigh.] Madam, I keep seeing Madam.

(The word or the person?) [530]

The person. [One of her controls. Suddenly awakened without any memory of what was said.]

Mrs. C. J. H. H. April 8th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Groan, pause.] How beautiful everything is. [Long pause. Sigh.] I wonder what that beautiful building is?

(Can you tell?)

It is all light. It looks like marble. [Pause.] Beautiful columns and [pause] grounds, fountains, statuary [pause] and it is so beautiful, lovely. [Pause.] It's a palace. [Pause.] But I don't see any people yet.

(Get its name, if you can.) [I had no suspicion of its identity.]

* * * [possibly 'yes' but whispered and indistinct.] V [read 'the'] V

(Yes.)

e [pause] V-e-r ... [pause] V-e-r-s ... [spelled] [pause.] I can't see the rest. It's blurred, but I see a figure standing and all active and writing this name and [pause] i-s d-o-o-m-e-d [both

529. I have often observed efforts to conceal names from the subconscious. Evidently the controls fear an influence upon the medium's mind. What it is I do not know.

530. Madam is the assumed name of the chief control of Mrs. Chenoweth outside the Imperator group. Her appearance is evidently to remove the mental impressions of Mrs. Chenoweth reflected in the reference again to scenes of blood.

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words spelled] yes but the rest of the name seems to be blurred. V-e-r-s-a-i-l-l-e-s.

(Versailles?) [Pronounced in French.]

[Pause.] O-n t-o P-a-r-i-s. [All three words spelled.] [Long pause.] It is very peculiar, this figure writing. This looks just like Mephistopheles. I don't think it's [pause] a real person. I think it's [pause] figurative, you know.

(Yes.)

[Pause.] And all around him are masked people like [pause] representations of folly [pause] fury [pause] fiend. Isn't that strange. They dance around him, folly, fury, fiend, one and then the other. It is like a pantomime. I don't hear anything, I only see movements. It is not real but representative of people. [Pause.] Oh this is like a wonderful angel. [Pause and sigh and groan. Reached for pencil and slight distress.] [531]

[Automatic Writing.]

O [pause] P a ... [P. F. R.]

(Stick to it.)

a r i s. . Beloved City on w ... [pencil ran off page] which the sun smiles so soon art thou to to change thy radiant beauty and become the hag of the world thy streams red with blood thy music drowned by shrieks of horror thy beauty dragged to pestilence and shame and thy beloved Royal blood let flow through fingers more fit to trim thy vines and bind thy broken fortunes. Good Angel save thee from the price of sin. I veil my face and weep alone. The crimes of his the false ignoble one who set his

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531. There is nothing evidential in the mention of Versailles. The associations in any subconscious about the French Revolution might recall Versailles. It is evident, however, that the reference here is to that special scene in which Versailles and Paris figured when the dangerous crisis arose in the government and the note at the end of the sitting shows what source is possible for such an expression as "On to Paris". Nothing but securely established habits away from subconscious reproduction can protect such expressions from doubt as to their transcendental source.

It is interesting to remark the view expressed that the personalities and figures seen are "figurative" or symbolical. But for that remark we should be inclined to treat them as real. The pictographic process is apparent in the whole thing and only the pictographic, and when that is once conceded it takes much of the reality out of other representations like it.

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crown on the Profligates head and poisoned the people with strange machin [pause and struggle] inations and foul orgies dying in shame died too soon and left the heritage of hate and fury to the innocent and untrained Louis XVI [First read so and then spelled "XVL", as the 'I', in trying to put the strokes on the top and bottom made it appear like an 'L' or attempt at 'E'] sixte ... [read] and his gay and * * [scrawl] lovely wi ... Queen [written quickly to correct.]

(I understand.)

The Tragedy of the Earthy Spheres has no equal to the Tragic cries of the children of Kings who came out from the sea of blood [pause] old and bowed by the fiendish fury of an unfathered people. The birth pangs of the French Republic made the whole creation sob in anguish and the shadow of abortion hung over the legitimate heir of the God-like Son ... [Pencil fell, struggle and head came forward in distress and fell back on the chair. [532]

[Subliminal.]

Oh I can't. I can't stay. They press too hard on me. [Pause, sigh and exclamations of 'Oh'.] Please take these people. [Patting hands together in distress.] [Hand reached for pencil.]

[Change of Control.]

Imperator * * ['I' or scrawl] would help these souls to light by un ... [pause] understanding of the part they played in the evolutionary process of civilization but the repetition of the crimes must be prevented and the light of knowledge leads darkened souls away from that mysterious borderland where the thoughts of revenge reflect themselves most definitely on the soft minds of your earth friends. sins and crimes and wars are too often but the reflex action of minds in bondage of past sorrows or habits or hatreds and because less effective on the truth [pause] seeing souls of this lighter realm are pressed vehemently on the sensitive minds of the young

532. There was no hint of the personality who indulged in the rather poetic effusion about Paris. I asked for the identity, but got only the promise that it would come on the next day. There is nothing evidential in it, and but for the explanation of the general purpose of this work by Imperator following this communicator, no apology for its character would be possible at this stage of the work.

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and unformed and often through pressure produce inhibition of natural up winging desires and a dulling sense of the real activities which have occupied the time. [Pause.]

I know the proof comes in instances which will be brought to your attention from many sources as soon as this theory finds the light and the whole world crying out to be delivered of its sins will look to the idealists who save through the rational idealism of a spiritual life.

(I understand. Do you know who the first communicator was?)

Oh yes. I will tell you tomorrow. [533]

(All right.) [Awakened in a few moments with no utterance but 'Oh' twice.]

As soon as the sitting was over I thought it was time to question Mrs. Chenoweth about Dumas and Cagliostro. I first asked her if she knew anything about Dumas and she replied "nothing" except that she had read Monte Cristo, the same statement that was made in the subliminal. Cf. p. 626. She then went on to remark that she had seen a play called "The Three Guardsmen" played by Salvini many years ago, and added that she thought Dumas had written that, but she was uncertain about it. I asked her if she had read anything else of Dumas' and she replied that she had not.

I then asked her if she had ever heard of Cagliostro and she replied that she had not, but paused a moment and remarked that the name seemed familiar, but she added spontaneously that it might be a left over * of the trance, as she sometimes had feelings of this kind. But she was certain that she could not clearly recall the name in any part of her normal life. I then asked her if

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533. The Imperator message must explain itself. It is chiefly interesting as showing the two fundamental purposes of this special work and it may have less to do with the girl in particular than with the case as a type. This will have to be determined by the sequel to the experiments. But it is clear that the fundamental object purports to be first to save "earthbound" souls, souls "in bondage" as remarked by Imperator, and then to have the living so convinced of the influence of the dead on them that they will be able to meet the situation intelligently. This view remains to be proved, and the present case is only one looking in that direction.

* For significance of this expression "left over" compare *Journal* Am. S. P. R. Vol. III, pp. 470, 480, and Vol. IX, p. 459.

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she had ever heard of Joseph Balsamo and she said she had not and this was perfectly new to her. She was very confident she had not heard the name.

I asked her then if she had ever heard about the diamond necklace. She had not and she evidently was quite ignorant of the whole incident connected with it, because, she said, it had no meaning to her. I remarked that it had a celebrated place in history, but this recalled nothing and she was as ignorant as before.

I then asked her if she had ever read about the French Revolution, saying that some of the scenes and personalities in the work were laid in that period. She said that she had never read anything about the French Revolution except Carlyle's work on it, and she had a hard time reading it, having been stimulated to it by the remark of a friend that, when in the mood, he always wanted to see a thunder storm in the mountains or read Carlyle's French Revolution. But Mrs. Chenoweth could recall nothing about the diamond necklace in it and no special scenes in it. The incident of the Diamond necklace is not detailed in that work.

These facts tend to show that all the incidents about Count Cagliostro have some evidential value, tho we cannot give them such importance as we might wish to do. I allow for casual information that is forgotten and that weakens any appeal we might wish to urge regarding it. But the subliminal is certainly not a reservoir of much knowledge in this case.

Mrs. C. J. H. H. April 9th, 1915. 9 A. M.

[Subliminal.]

[Long pause, distress and long pause again.] How many babies are influenced by people in the unseen I wonder.

[Long pause, groan and pause.] Oh I ... [Pause.] Blood runs cold. [Pause.] Is there a God?

(Yes.)

[Pause, with distress and rolling of head about.] Oh my reason is going. [Distress, rolling of head and alternations of pause and cries of 'Oh'. Snapped fingers and uttered a sound of contempt like 'Gah', followed by cries of 'Oh', distress and pauses, and pushed the table with both hands as if in great pain. Then a pause

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and great distress renewed, trying to tear pad apparently and to break my fingers.]

Oh, I am afraid.

(Don't be afraid.)

Oh, Oh! [distress.] They torture me. [Cries of great distress.] Mon Dieu, Mon Dieu! [Choking as if dying, then became calm and a pause of perhaps five minutes with placid look on face. Then a sigh and long pause. Hand fell off pad, pause, and then hand clutched pad and my hand, rolling head as in great pain. Coughing and choking.]

Oh je, Oh je! Mon Dieu, Mon Dieu, Mon Dieu, Oh my God! [Cries of distress, rubbing face and covering eyes.]

I cannot look. I cannot look. [Distress followed by calm and long pause, and cries of distress to follow. Coughing and clearing throat, followed by pause and crying.] Oh I cannot stand it. It makes me so sick. [Pause.] [534]

[Change of Communicator.]

Imperator. [Pause.] Hm. [Pause.] I see some one who looks like a picture of Napoleon. [Pause.] I don't suppose it is possible.

(Does he wish to say anything?)

He seems 'way off', way off. [Pause.] What a dreadful scene life is! Tragedy after tragedy. [Cough and clearing throat of phlegm. Pause and groan.]

[Oral Control.]

We dare not press this further now.

(All right.)

Bless it, it is the service which brings light to the darkened world. A new dispensation [pause] spiritual kingdom is revealed. The Saviour is born. The passions of men are revealed. [Pause.] The far reaching influences, the fingers of the past clutched tightly around the throats of the children of the present. God give us wisdom to use the knowledge thus obtained for the emancipation of

534. This personality is not apparently so evident as is desirable. A few intimations are that it is the same person that caused the coughing and sickness before, but only the coughing suggests this. The French might suggest someone else.

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the slaves of ignorance. [Pause.] Blessings of the Heavenly Father rest upon you. His Peace abide with you forever. [Pause.] [535]

[Coughing.] Six times come.

(What?) [Not caught.)

Six times coming. [Pause, and I did not understand.] Tuesday, Wednesday, Thursday, Friday, Saturday.

(All right.)

Possible?

(Yes.) [536]

[Sigh and pause.] I just crossed the Charles River. I saw it. [Pause and pointing in the direction of it.] Down there. I saw it. [Smile, and pause.] They had that spectacular fire that lighted up the State House and you didn't know about it.

(When?)

I don't know. I saw it. [Suddenly awakened.] [537]

Mrs. C. J. H. H. April 12th, 1915. 10 A. M.

[Subliminal.]

[Suddenly turned head away without preliminary indications of trance, then rose forward and fell back, with signs of distress. Pause.]

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535. This is the second characteristic prayer of Imperator, tho it undoubtedly has some of the coloring of Mrs. Chenoweth's mind, as no doubt that of Mrs. Piper colored the prayers of the same personality through her. Some pictures of St. Augustine resemble Napoleon.

536. Mrs. Chenoweth had talked about having continuous sittings the following week and both agreed that it was not desired by either of us. Consequently the decision here to have them continuous the next week was against the normal and the subconscious plans of both of us.

537. This reference to the fire evidently intends to remark the fulfillment of a previous prophecy. I had kept watch for it, but had neither observed a fire nor heard of one as described. There was a fire in the neighborhood of Scollay Square, but there was no hint of its fighting up the State House dome.

There were in fact two fires in the vicinity of Scollay Square between the prediction and the present statement. They were on the dates of March 21st and March 25th, 1915. They were the only two fires that occurred in that vicinity from January 1st to April 13th, 1915. One of them illuminated the surrounding region, but not the State House.

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I see such strange things.

[Long pause and reached for pencil.]

[Automatic Writing.]

* * [scrawls. P. F. R. and pause.] * * [pause and P. F. R. Distress and long pause. P. F. R. and distress. Pause and distress with crying. Long pause and then apparent catalepsy in hand. But examination showed that it was confined to first finger and thumb, tho I suspect it was not real catalepsy, but simply purposive clenching of muscles to prevent writing. I finally forced finger and thumb to relax, tho not with violence. Long pause and then distress with cries.]

[Head leaned forward and both hands placed on neck for a few moments, and then distress with cries of 'Oh'. Hands folded as in prayer for a moment and much distress. Then patting hands as if in pain and holding them over face. Pause and same repeated. Then the hands fell forward and the body became limp and fell back on chair. Long pause, with distress and cries of 'Oh', and rubbing of face.] [538]

[Subliminal.]

Can you see those priests?

(No.)

Oh! [distress and folding hands.] Oh, is it always a question between Catholic and Protestant?

(I suppose so.)

And they go to such lengths. Oh, Oh, Oh I don't know. [distress.] We don't see these things in the world today, do we?

(No.)

[Pause.] Do you know any one ... if father father [pause] sounds like [pause] La Roche. [Long pause.] La Roche, La Roche.

(Go ahead.)

I think he is in Hell.

(When did he live?)

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538. There was no definite clue to the personality who tried to write here. The control was lost before any indication came, and the physical symptoms did not identify any previous personality. The apparent catalepsy was no evidence, because it seemed to have been purposive.

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Oh, do you want me to talk to him?

(Yes.)

[Pause.] He doesn't want to talk. I'll see if I can [pause] hear what he says. Oh I got so much pain I don't know what to do. [Pause and distress.] S-e-i-n-e [spelled.] [Pause.]

(What is that for?) [539]

Oh. [Distress.] There is an 8 and a 4. I think it is 4, 8 and 4. Sometimes it changes like another figure. I don't know whether it is 3 or 5. You know how much 3 looks like 5. It may be 3, 4, 5, but 8 is the one in front. 83, 84, 85. Oh my and ... [pause.]

(What century?) [Thinking of the 17th Century.]

Wait a moment, till I see. What do you mean. Do you mean 17, 18, or 19, or 16 or 14.

(Yes.)

Oh [distress.] I don't know as I can. Wait a moment. 17 [uttered stressfully.] Oh I'm so dizzy. Why don't some of these big ones I hear help me from getting into such a ... Oh, Oh, isn't that beautiful. [Pause.] Oh, I am in a wonderful church. It is like a great Cathedral. [Pause.] Big arches. Oh, it's beautiful and I'm marching with the priests. It's like a wonderful ... Oh, it's a coronation [pause] I think, or a wedding. It's something so wonderful. They are marching through these ... I don't know the names of things. [Hand seized mine in apparent fright.]

If I only did. It's a Cathedral and away up there [pointing with hand in the air] is the ... It's like an archbishop or something wonderful. Oh my thoughts. I can't get hold of things. I can't think for myself or let them think for me. Prelates, dignitaries [uttered stressfully.] Oh such music! Oh yes... [Pause.] Now, now we have crowned a king and we [hand put back] will rule. [Pause.] [540]

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539. The name Laroche has not found any significance for me. It is the name of a place, but the reference to the river Seine indicates that it has probably a reference to Paris. But I know of nothing in connection with these incidents that would identify it. Too little is said about the Seine to indicate the meaning of the allusion to it, more than to show that we are still with the events of the French Revolution, especially as the date of that period follows.

540. The date identifies no one and I did not expect it to do so. I was merely curious to see what my question would bring out and the date is

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Scandal. (What?) [Not heard.] Scandal. Lies all in and out through these groups. [Pause.] Why that's a plot. [Pause] A plot. [Hand relaxed pressure on mine.] Machination. [Pause.] Ah, do you hear the gun that battered down the Bastille to let the political prisoners free? [Pause.] Oh, I don't. [Distress and pressure on my hand.] Damn you!

(Why?) [541]

[Pause.] I'll kill her.

(Who?)

She shall not see. [Pause.] Spying, spying [uttered in hate].

(Who is spying?)

This. [striking her head with left hand.] [Pause and reached for pencil.]

[Automatic Writing.]

Have [read 'there'] no fear ... Have ... We will not allow him to stay except for a moment or two for a purpose which can only be explained later but we are pleased to find the clear vision again even in the midst of this distressful epoch. [Pause.]

I am here to win this fight for freedom. Never [N. R.] slave [N. R.] Never slave so completely shackled as the physical enthrallment of the psychical enthrallment of the young. R. H.

(Was La Roche the name of the priest?)

It will come in full as soon as the light comes to him. One after another these plotters give [written 'gve'] up the serets ['secrets'] of the past and lose the incentive for further deception and depravity.

[Pencil fell. Head came forward, leaned with hand on table some moments and then body fell back limp on chair.] [542]

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consistent with the whole affair. The allusion to the Cathedral and the ceremony there does not recall anything to me of that time so far as my historical reading goes. But many occasions would probably fit the brief account given here. If we knew the personality concerned we might locate the event more clearly.

541. It is evident that the bombardment and fall of the Bastille is here referred to, but it is without evidential significance, being such a well known historical event.

542. This account of the work by Dr. Hodgson will have to stand on its own credentials. There is no verification of the statements made and no doubt they would seem to most people to be an exaggeration of the situa-

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[Subliminal.]

All this for one miserable girl. [Pause.] Why didn't you let her alone?

(We wanted to cure her.)

[Pause.] Well, just send her to the [pause] convent.

(That would make her worse.)

Well, what is it all about anyway, I want to know. [Head rose and eyes opened. Pause.] Did you come 3000 miles to find out what to do with a miserable girl, did you? Damn fool! [Head fell back.] Please let me come back. Margaret gave it away. [Suddenly awakened without memory.] [543]

Mrs. C. J. H. H. April 13th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress.] Oh! [rubbing face, sigh and cough. Long pause. Clearing throat. Long pause and then a little distress.]

I don't like all these [pause] priests. I don't like all these Catholic [pause] things. I suppose I am in it. [Cough, and gibberish.] There are good Catholics and bad ones, aren't there?

(Yes.)

Using good in the sense of sincere. One may be sincere in his mistakes. [Long pause.]

Ah, you know, [rubbing forehead with right hand, distress and cries] I don't like that finger on my forehead. [Suddenly grabbed my hand and held it as if frightened. Put left hand on her forehead as if trying to remove the alleged finger there, then took it down and sighed. Pause.] I can hear what he says.

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tion, in so far as the evidence goes. But we cannot determine either side of such a question. All that we can say is that its conception of the process of correcting the "earthbound" or removing their desire to obsess the living consists with what is said and done in other cases for this same end, and I mean other cases than Mrs. Chenoweth.

543. "Margaret" was among the first to precipitate the embarrassment into which associates have been placed in the course of this work, but of her part on the "other side" we have no verification beyond what appears in this record.

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(What is that?)

He is talking about some one, and I don't know who, but he says: I can make her do my will and give up this work and join the Catholic church and sway her against all this [pause] ... I don't hear the last word [long pause] which she now believes. I will her to forswear you and her work. Hah! He is talking about me.

(Yes.)

Isn't he silly.

(Yes.) [544]

Where does he think my mother is, or Madam, or my own knowledge. Look at him. [Pause.] He thinks he has more power a little way off than when he comes nearer, but he is coming nearer, nearer, nearer, nearer, nearer to me. [Long pause.]

[Oral Control.]

You! [uttered in great contempt] trying to get evidence against me! [contemptuous voice, and then snaps fingers.] I defy you. [Pause.]

(Well, go ahead.)

[Pause.] The Cardinal lies.

(What Cardinal?) [Suspecting Cardinal de Rohan.]

[Pause and contempt in face.] Rohan! [angry voice.] (What did he lie about?) [Contempt in face.] Hist! [fist doubled to strike] Balsamo. [Accent on first syllable.] He lies. I am the Count. (You are?) [Pause and distress.]

Oh dear. [Hands on head, and then on breast, face in pain.] Goodness! [Head rose in air and distress.] Go out! [Suddenly awakened.] [545]

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544. The sequel shows that the best inference is that Count Cagliostro was present here. But the coughing and clearing of the throat indicated the possibility of another who had not appeared for some time. This personality, however, may have failed to get control and Cagliostro was put in his or her stead.

545. At last we get reference to Cardinal de Rohan, who had figured in the events of the French Revolution and had appeared to be a character about as bad as Cagliostro and was the principal figure in the affair of the diamond necklace. Cagliostro was brought into it, but was acquitted of any part in it, tho one note on him is to the effect that he escaped by his impudence in the defense. Apparently he is here made to say that the Cardinal had lied and it may be that the diamond necklace affair is in mind,

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Mrs. C. J. H. H. April 14th, 1915. 10 A. M.

Before any signs of the trance occurred, we were talking about the hills about the place and Mrs. C. mentioned the little monastery of the Paulist Fathers near by and we talked of the monastic life a few minutes, I remarking the excuse for it in the middle ages which had been removed by the ideals of *work* in modern civilization. Nothing was said about Catholics or monks in general. [546]

[Normal.]

Just as we are talking I see a man.

(What is he like?)

I don't like him. I don't like his looks at all. I don't know whether he is talking about the Paulist Fathers or not. He looks

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but that is pure conjecture based only on the juxtaposition of the two names which were associated with it. I cannot make the reference to the name evidential, even of telepathy, which it might be but for the fact that he is so well known in the history of that time.

But the most interesting circumstance was the pronunciation of the name *Balsamo* with the accent on the first syllable. When I questioned her about it the previous week I pronounced it as I have always done with the accent on the penult, or next to the last syllable. Hence it struck me as rather peculiar here that it should be pronounced with the accent on the first syllable. I went immediately to the Boston Library to ascertain the correct pronunciation of it. The 11th Edition of the Britannica, the French Encyclopædia, and the Italian Encyclopædia gave no information on it. I then went to the Century Dictionary and it gave no information. I then went to the chief librarian and asked him if he knew how it was pronounced, and he pronounced it exactly as I had always done; namely, on the penult or next to the last syllable. He referred me to two other dictionaries which did not mention the name. In the meantime he looked up an old Webster and found that it was there pronounced as Mrs. Chenoweth had pronounced it; namely, with the accent on the first syllable. As she had never heard the name, so far as she knows, and had heard me pronounce it with the accent on the next to last syllable it was not natural for the subconscious to deviate from what she had heard from me.

546. It is necessary for the critic to state, as I did, the subject of the conversation between Mrs. Chenoweth and myself prior to the work, as he might wish to claim that the apparition was suggested by it. Previous records and the fact that it was described as that of a "magician", indicating Cagliostro, suggest that the conversation had no special effect perhaps but to hasten and help its appearance in that form, as this personality has been represented as assuming different characters.

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like a monk. He has a long cloak with a hood falling back from his head. I can't tell you if he is a monk or not. He has most alarming eyes and they look as tho they would pierce through me. He is not looking at you at all. [Pause.] I am perfectly conscious, but I see him as clearly as I do you. I see right through him, at places. I see the window curtain beyond him. [Long pause.]

I don't know whether he knows you are here or not, but he is not looking at you at all. [Long pause.]

I want to call him a magician. I can't tell you how I know that because he doesn't move, but I seem to know that he could do tricks. It is like a secondary picture you know.

(I know who it is.)

I would almost expect him to swallow a sword, do something like that. [Pause.]

[Subliminal.]

I must go and I'm walking through room after room. [Pause.] Oh I've come into a room where they are all men with shaven heads. [Very long pause.]

[Distress and left hand put on neck as if in pain there. Pause.] It makes my head ache. [I placed my left hand on her forehead.] [Pause, groans and cries for some moments, and then speaking began very slowly.]

[Oral Control.]

There are many ways of looking at this [pause] experience which you call life [not caught.]

(What?)

[Pause.] Life. To be [pause] without all that makes life easy and secure; to work un [pause] remittingly and see no end to toil that brings nothing in return is death to all happiness and peace. To plunge into the vortex of activities and secure the competence which belongs to the victor is life, life. Call me a thief, but call me not coward: call me liar, but call me not fool. Lie I do not, but they lie who claim to love the life of the celibate. The starved

[Not heard.] (What?)

the starved, the burdened, the ignorant, they lie who say they love such lives for Jesus' sake. Imbeciles. [Pause.] They love it not. [Stressfully uttered.] They fear to steal because they fear the fires of Hell. They fear to be [pause] happy, rich, because

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they fear they will be damned. They hope to swap their narrow selves for glorious big Heaven, fools! Take, Have, Be! Let Heaven be peopled with idiots who belong there. [Pause.] I teach truth.

(What is truth?)

Exact experience and relating of it. Science! Bosh! Opinions.

(I thought science was fact and experience.)

[Pause.] What makes a woman weep when she loses her virtue? Fear that those around her will condemn her, fear of opinion. I know.

(Have you had experience in taking that virtue away from a woman?)

None of your damned business.

(I thought you were telling the truth and experience: so you said.)

Yes as much of it as I please to give you.

(And you mean to reserve other truths from me.)

If I please. Who are you, that I should say what my past has been. Woman, they love the experience. It is the world that gives them Hell. Reform your world.

(We could hardly reform it if men gave them your kind of experience.)

Yes, the hypocritical chatter, nonsensical standards, foolish prohibitions, damn it! Freedom, freedom, freedom without fear.

(Yes, I understand, but should we not fear to do evil?)

What is evil?

(Injuring others.)

What is injury?

(Doing what causes pain and fear.)

What causes pain and fear?

(The doing of wrong to the individual.)

What is wrong?

(Causing pain and fear.) [Purposely repeated point of view.]

You reason in a circle. Who says that natural experiences are wrong? Men, men, men who stand up in cells. [Pause and loss of control.] [547]

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547. The philosophy of life here defended is as far removed from anything Mrs. Chenoweth would tolerate as can possibly be. It is precisely

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[Subliminal.]

Oh dear, Oh, Oh, my throat. [Hand on her throat and pause.] Oh, I see Imperator [pause].

[Change of Control: Oral.]

The first step toward God is an aspiration for something higher. Souls [pause] entangled in the physical [pause] network of physical desires cannot at once comprehend the ecstatic happiness of purer and finer states of existence. One glimpse of the fair fields where lilies swing their perfumed censers and the eye never gladly turns to the miasmic marshes where crawling things poison the atmosphere. To lead gently and reverently the soul away from the lower to a state of interest in what is best is the work of the saint and the Savior.

[Hand fell limp and body relaxed. Both hands put on face in distress. Cry of 'Oh' and distress, hands then folded, eyes opened and stared toward the window, then closed. Face tense and defiant.] [548]

[Change of Control. Oral.]

I will not follow. [Pause.]

[Subliminal.]

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the philosophy of the rake and the debauchee. The argument is very insidious and not easily answered without insisting on definition, just as the communicator did when I tackled him, which I did for the purpose of testing him. I did not reason in a circle, but I did answer in a circle, and this intentionally, as the simplest way to keep him debating or embarrassing him. He correctly saw the circle and whether Mrs. Chenoweth would readily see such a thing and speak in those terms might be doubted, but we could not say positively that she is incapable of it.

Note the conception of science, which is just the reverse of what most intelligent people hold, tho it does coincide with the view that some maintain. They conceive it as theory and explanation rather than the observation of facts. But the statement that it is "exact experience and relating of it" is quite correct and perhaps the description of it as "opinions" was an attempt to indicate what others might hold regarding it.

548. The Imperator message is quite in contrast with what preceded it, and was possibly conceived and carried out for this very purpose. It is more in the direction of the natural character of Mrs. Chenoweth, tho it is characteristic of the Imperator personality throughout this record.

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Oh! [Both hands on forehead and distress.] Oh, Oh, Oh dear. [Head raised, leaned forward. Eyes opened and looked toward the window staring. Eyes closed.]

I see those people walking, walking. First those in white and then the black robed: magician following on. He has promised to go and see, to go and see. [Sigh and pause.] Look at those clocks, clocks, clocks. They are the King's clocks. [Opened eyes, rubbed face and awakened.] [549]

The speaking during the control was very slow, especially slow and labored in the dialogue between myself and the unknown personality whom I imagine to be Cagliostro, tho it might be another, as the indication of its being a priest would imply.

Mrs. C. J. H. H. April 15th, 1915. 10 A. M.

[Subliminal.]

[Long pause and reached for pencil.]

[Automatic Writing.]

I have a few words I must write if possible.

(Yes, all right.)

I realize the demand we are making on your * * energy and time but it is so vast a subject and so all embracing in its magnitude [N. R.] and importance ... magnitude ... that it warrants the effort we are making. I would not trust [N. R.] trust to my own judgment or desire but all the wise and beneficent friends who have had contact with the workers everywhere since these manifestations have been growing feel the importance of the effort here. [Period inserted.]

(When am I going to get a chance to question you about it?)

You may begin next week.

(All right.)

We have had to leave so much to inference and suggestion as the evidential matter is almost impossible to put through. It comes

549. This sort of message is of the same type as that in the New York experiments when the communicator resolves to try a change of character.

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largely ... co ... [delay in reading 'comes'] through the cross reference system.

(Yes I understand.) [550]

It might be very easy to give any number [read 'matter' doubtfully] of details ... 2 3 4 [read] but it would be a miracle to be able to verify them for we are dealing with spirits long since passed from the scenes of their operations in earthly bodies [N. R.] physical bodies. [551]

I have a purpose more than just geting [getting] the evidence in keeping the contact so continuously [N. R.] continuously at this point.

We lose so much when other influences break the established conditions and when we are able to control the time we really gain time in our work. If you had gone to N. Y. yesterday and other sitters had come for the remainder of the week it would have taken the time next week to reestablish and we would not have been any farther ahead than we are this morning. We have to work so carefully [N. R.] C are ... [read] to subdue suspicions on the part of the King of Crime who has so many of his accomplices in the guise of saintly people. [552]

We have prepared special special [Not read either time] S p e c i a l methods of potection [protection] for all connected with the work. but even now the influence of the person leaves an impression on the light and new plans for further insulation are being proposed. It is because this insulation has to be surrendered for [N. R.] for the ordinary [N. R.] work ... ordinary ... that it

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550. Normally Mrs. Chenoweth knows nothing about the character of this experiment in respect of its cross reference. The conception of the evidence here indicated is correct and it is the only form in which the identity of the communicator can be established. It is identity of personality ratner than personal identity, if I may distinguish in that way between similarity of messages through different psychics and personal memories of one's earthly life. The apology for taking so much time shows the larger conception of the work and a tendency to explain what has been going on all the while.

551. Note the symbolic manner in which the word "number" was given when I failed to read it. It exhibits rational control.

552. The explanation of the need for continuous sittings is just what I had discovered by the work itself. After my absence for January it required a week's work simply to recover ground.

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makes it difficult for us to reconnect or re-charge as it were. I dare stay no longer. R. H.

(Thanks.)

[Pencil fell and long pause.]

[Change of Control: Oral.]

Jesus Christ was an impostor.

(How did you find out that?)

[Pause.] Great pretender. He never rose from the dead. Hallucinations on the part of those who said so. All pure fabrication. Mahomet was a pretender.

(Perhaps both of them were not responsible for the exact beliefs about them.)

[Pause.] They pretended to do things they could not do. Who believes for an instant in the miracles?

(Perhaps they were not reported correctly.)

Well, the fool world believed it because it wants to swallow lies. Get up with a proposition as false as Hell itself and you will get some followers.

(All right. There is no reason to blame them for that, if it is the world that misrepresents it.)

They lied about it. What do you suppose he was crucified for? For being the Savior? For being a pretender.

(Who is communicating now?) [Thinking of Cagliostro.]

None of your damn business. Who are you?

(I am the same person that came before and I judge by your last expression that you are Cagliostro, Count Cagliostro.)

[Pause and sneer in the face.] I am a devil am I?

(I did not say so, but I want to ask if you ever did anything that was a pretense.)

Did you?

(Not that I know of.)

[Pause.] Why should I answer you that question.

(You said Christ and Mahomet were pretenders and they seemed to be in earnest about it, and yesterday you thought people might live according to nature, which was to deceive, and I suppose you might also have pretended.)

[Pause.] I don't feel called upon to make any confession to

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you. I have my own ideas about living, living as I please and I am not alone [?] in any of them.

(Then you must not blame or call names about Christ and Mahomet.)

I didn't call any names. I spoke the truth. If a man lies, he lies. If he is a pretender, he is a pretender. I don't see any reason for exalting any man. [Pause.] All come to the same place in the end.

(Then you are as bad as you say Christ and Mahomet were.)

Did I say they were bad? I said they were pretenders, damned good ones. What do you call bad? They got to mumbling prayers and living a false life, these priests, not expressing what you feel. It is a lot of foul priestcraft.

(Why, I should imagine that false things were bad, according to your own estimate.)

What are you trying to do? I tell you there is more falsity under the cloak of religion than in the life of a libertine who is true to the instincts of his nature. Go to Hell, Go to Hell, Go to Hell.

(Yes he may be true to his nature, but that is bad.)

Who said so? Who knows so? Who is to have any judgment about this? You can't hold up your heads and say it is wrong to live up to freedom of nature. That is Godly. Give me that and not the priestcraft * * * * * [a sentence not caught and several words of notes not legible.]

[Hand seized pad and tried to throw it off the table: prevented.]

(Nature may be bad and I understand that God is for the good. Do you mean to hold that God and the Devil are the same?)

There is no God. There is no God.

(Why then do you talk about God given powers?)

I was using terms that you understand. I changed it and called it mother nature. Who knows anything about God. Those cowled monks with women's dresses on are subduing every instinct of nature or else they are lying creatures to cover up my nature. Sissy cats. [553]

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553. The argument by this personality can hardly be surpassed for its logical acumen. Of course it is not correct, but it is shrewd and represents precisely the philosophy of the man of the world who does not take things seriously. The appeal to nature and God at the same time that you use

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[Subliminal.]

[Distress.] Oh dear. Oh I can't breathe. I want to find God. [Pause.] Blasphemy. [Pause, raised head, distress and long pause, and apparently awakened and complained of headache. I placed my hand on her forehead and she went back a moment into the trance.]

Beautiful, isn't it? [Pause, sigh and awakened, thinking she had said something and asking if she had been awake. I said 'yes' and she said she did not remember it. After a few minutes she saw earrings on me, dark hair that was bushy and curly, and that I looked like a courtier. The vision lingered some time.] [554]

Mrs. C. J. H. H. April 16th, 1915. 10 A. M.

[Subliminal.]

[Just before starting into the trance Mrs. C. complained of being

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terms implying a distinction is absurd, but this personality never saw it. It was, however, a very shrewd reply to say that he was not calling names, but merely stating the facts, tho he did not see that he had not right to use such terms as he did without implying some sort of blame. If he were merely stating facts there was no reason for such contempt as the manner and voice indicated. This was the reason that I put it up to him to say whether he had ever pretended or not. He saw the contradiction in the use of the word God and acutely resorted to the idea of nature and did not see that this would equally protect the impostors for whom he had such contempt.

I should be inclined to think that the whole argument is beyond Mrs. Chenoweth, but as she is a fairly intelligent person, tho she has not endeavored to think out these large questions, we cannot be sure that she is incapable of so shrewd a discussion. It is an illustration of the fact that men are converted less by argument than by insight or the influence of environment to force their wills into subservience. If a man cannot see moral distinctions while he is tacitly appealing to them in his admirations or contempts, there is no way to influence his mind except through the will which has to be made to alter its thinking by pain and suffering.

554. The normal vision of rings in my ears, dark, curly and bushy hair fits well enough Italian life at the time of Cagliostro and long periods later, extending down to the present day in some parts of the country. I do not know if it fits Cagliostro himself. The vision continued for some time while we were talking about its nature as an hallucination, possibly a veridical one. Note that it was superposed on the sensory image of my face.

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nervous. There was then a long pause and she arose or leaned forward in the chair to adjust herself, and fell back into chair. Pause and distress.]

I don't want to argue with you. [Pause, distress, rolling of head.] Oh! [Pause.] He's good to me.

(Who is?)

[Distress.] My husband.

(Who was saying anything about him?)

They were trying to make him say how bad he is and he can't. What is bad?

(Who was trying to make them say that?) [Thinking of Cagliostro.]

All those people who got him. Those people who invite him to talk back to the old world. I like the new world best. [Distress and groans and pause.] Don't you like him?

(Who?)

Don't you like my husband?

(Yes.)

Then why do you want him to tell how bad he is?

(It is not I that wants him. Some one on the other side.) [555]

[Apparent Oral Control.]

Other side of what?

(The other side of life. Some one in the spirit.)

What is the spirit?

(It is the world out of the physical body.)

Well, it's a world. It's the new world.

(Yes.)

It is better than the old one.

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555. This allusion to Mrs. C.'s husband in the manner indicated in the text is most interesting. There is absolutely no friction in the family and no excuse in fact for the insinuations except the inevitable influence of the character communicating, who evidently was influenced by associated thoughts of the previous day's work. Here is one of those foreign insinuations that might affect anyone were it to get lodgment. There was evidently some confusion in the psychic's mind about the matter, as she seems to have thought—the subconscious seems to have thought—that I was trying to induce her to tell about him. The control became better in a moment and the subject disappeared.

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(Yes.) [556]

Hm. [Pause.] There isn't so much lying in it. It isn't any use lying in the new world, because everybody knows what you are doing. [Pause.] Do you know, you can lie better to the folks in the old world. They don't seem to know when you tell them lies. [Pause.] They chase soap bubbles all the time and they don't know anything much do they? [Pause.] What did you talk when you were in the old world? Italian.

(No, I am still in the old world.)

And you can talk with me?

(Yes, through the body of what we call a "light".)

Through a telephone.

(Yes.)

Hm. I heard about that. [Pause.] I don't care about talking with anybody in the old world. So long as I was there I didn't care. They don't care about me and I don't care about them, and so if you will excuse me I will go away.

(Who are you?) [557]

[Sigh, long pause and reached for pencil.]

[Automatic Writing.]

 [not interpreted at time, but evidently the Masonic compasses. Pause.]

(What is that sign?)

[Pause.]  [second attempt at Masonic sign, and I saw its meaning but remained silent. Pencil relaxed and hand fell over.

556. It was impossible to tell just when the control began and the subliminal lost its perceptions of the situation. The one glided easily and quickly into the other and I have had to determine the control by the subject matter, which is wholly different from the subject of the psychic's husband.

557. Readers should note that the communicator, tho apparently conscious that he was not in the body, had no conception yet of the spiritual world. He saw little or no distinction between that and the present physical world. The only "light" which he seems to be aware of is that of a "sensitive" and this connects him only with the physical world. Occasional references to "leaving my people" and the fear of the consequences show a tendency to take the course which the Imperator group advise and suggest.

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Pause and distress.] * * [scrawl.] What will become of me if I leave my people. [Pause.]

(You will be able to progress in the spiritual life.)

[Pause.] I have no spiritual light darkness is over me and by its shadow I am able to see [read 'do' to have corrected] the people ... see ... who are sensitive. I think [read 'have'] I [pause] think I will be blind if I leave my [P. F. R.]

(Stick to it.) [558]

[Oral Control.]

I don't want to stick to it. [Pause.] I won't write another thing. I said I would write and I won't try, I won't try to influence * * [seized the pad to throw it away and I took it]. I will not do it. I want you to know I am a king in my own dominion. [Distress and raised head leaning forward.] Oh! [Pause and folded hands as in prayer and held face upward.]

Hail, Mother of God. Hail, Mary, Mother of God. Hail, Mary, full of grace. [Pause.] Ora pro nobis. [chanted in very slow tones. Pause and then fell back limp on chair. Folded hands as in prayer again. Pause and then hands fell.] [559]

[Subliminal.]

He'll come to God at last. [Pause and groans.] Is this a play?

(No, what do you think?)

They all seem so different from people that we know. It looks

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558. I did not recognize at first the meaning of the symbols indicated in the attempt to draw the Masonic sign. It had no meaning to me until a friend told me that Cagliostro was himself instrumental in organizing some Masonic body, the Philathetes, and was mixed up with much of this sort of thing, and if this be true it is here an incident bearing on personal identity. I have seen no allusion to it in any acount of the man that I have read.

559. Evidently there is here the surrender and the expressed desire to "seek God" which is to be the first step in the fellow's redemption. It represents psychologically the course which this Imperator group take and finally induce a spirit to follow. It is not an isolated instance of their method. It is curious that it takes the form of an appeal to the Virgin Mary, the Catholic appeal, after so much contempt has been heaped on it by himself in previous sittings. Mrs. Chenoweth has no Catholic leanings whatever. She is not a member of any church, but sympathizes with the Unitarian position in her beliefs and inclinations.

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as if they were producing some great tragedy. [Pause.] I'd rather think it was a play than a reality, wouldn't you.

(Yes.)

If it's real it's terrible.

(What does it look like?)

Like a mighty person, mighty in deception with admirers. Oh it's like a captain of pirates or leader of a mob. [Distress.] One wouldn't feel quite safe to be left alone with them and yet they don't seem to be directing their hate toward us.

[Pause and distress.] There are so many men and women, oh so many women, and then there is a company of strong, good, pure spirits, and they seem to have more powers than the pirate spirits, but they don't touch them. I don't know why, but they don't. And then there are some who look like saints and sages, philosophers, but they are not. [sigh and began coughing.]

Every time that man looks at you, you cough. [Pause. I was still coughing.] Oh, I think that's Imperator. He isn't going to let that affect you any more. [Pause and my coughing ceased.]

It's the blood on the lintel. The evil can't go in where the good are or where he leaves the sign at the door.

So many things I see are strange and weird, but they had their mystical meaning in the olden time. Do you believe in mysticism?

(That depends on the kind.)

Well, I didn't know there was any, but I think they must have known in those old days. Did they believe in the influence of spirits? Many of the strange customs must have been due to the influence of spirits. I never thought of it before, did you? [Pause.] [560]

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560. All this reference to a "play" is an indication both of the nature of the phenomena before us and of the tendency at this stage of Mrs. Chenoweth's work to discover the nature of the pictures before her mind. It is a vision of the past, evidently a pictographic vision of the memories of the group around Cagliostro who lived at his time. We do not require to regard it as a reality in the sense in which it appears to be that, but simply veridical hallucinations induced by the memories of the dead. Mrs. Chenoweth is evidently at a loss to determine whether it is real or a "play", tho at one time she would not have questioned its reality. Perhaps it is the incongruity of the thing with the present, more than her reflections on the scenes, that induces her to regard it as a "play". However this may be,

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Oh, I see Dr. Hodgson. [Pause.] He says to you: We are gaining slowly, gaining on the right side. [Pause.] Most of this seems to be done on the other side and they get their leverage here.

(Yes I understand.)

It isn't all for that little girl, but she [pause and distress] called attention ... [raised head, folded hands over head. Pause.] [561]

[Apparent Control: Oral.]

Joseph Balsamo [accent on first syllable again]. A penitent! A new world! [Fell back into chair limp. Pause.] Not the conquered but the victor. [Pause brushed face twice as if making passes. Pause and awakened. In a moment she exclaimed normally: "I thought the sun was shining," and was greatly disappointed at not finding it so. It was cloudy and raining when she went in and the same when she came out.] [562]

Mrs. C. J. H. H. April 17th, 1915. 10 A. M.

[Subliminal.]

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those who know the process of communicating through the subliminal will recognize merely the pictographic representation of the memories of the dead. Compare experiences of Miss Lamont and Miss Morison narrated in a book called "*An Adventure*", and representing similar pictures from the past.

561. The remark of Dr. Hodgson that this "isn't all for the little girl, but she called attention" answers a query which I have had in mind for two months. I could not see the meaning of it, as there was no evidence for their influence on the girl and I was curious to know if this interpretation ventured spontaneously and without a hint from me at any time was a possible one. It explains the whole diversion and coincides with the work being done in New York. Apparently the remark that they "get their leverage here" while the work seems "to be done on the other side" is an intimation that they can do little with such personalities except through mediums. If they exist in the "darkness" as they usually claim, it is possible that the more highly developed spirits cannot communicate with them except through mediums and the living in the manner of these sittings. It remains to prove such an hypothesis.

562. Apparently we have the final touch to the communicator's resolutions to change. It was interesting to remark again the pronunciation of the name Balsamo with the accent on the first syllable and this time with the Italian "a". Cf. Note 545, p. 658.

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[Long pause. Sigh. Long pause.] I don't know. [Pause, rubbed face and waved hand toward window.] Put that down. [Pause and I did not catch the meaning.] It is too cold. [I found window up and put it down. Pause.] It makes my hands nervous. [Had moved right hand. Long pause and reached for pencil.]

[Automatic Writing.]

When the eyes of the soul turn toward the light the light reveals the true condition and the real g ... [pause] regeneration is begun. Saints [N. R.] and angels ... Saints and angels radiate light but create nothing new. The power to reveal is in the ratio of the power to [pause] receive light from the Source of all Light and receiving s ... [superposing and pencil pulled down] shine [N. R.] shine shine ever as a beacon for the storm tossed and weary lest perchance they turn toward the ray and are revealed to themselves and are so Saved.

(I understand.)

God is the Light of The World in this sense and all men are created in his likeness not specifically bodily likeness but the likeness of expression.

(I understand.)

Some small part of such capacity God-like in its sure and steady shining is expressed in this effort. Storm tossed and sin sick our effort may at least reveal to you the path which leads to Peace. To you we speak our knowledge of the glad hours of rest and joy as the dark past recedes into oblivion the path the path we may not tread for you but eyes that weep and hearts that hope may bring that path to view and sin and pain and wrong and doubt [written 'dout' and reading not corrected] may be by light transfused Till past and present blend in strength to leave the * * ['ro' or 'w'.] [Pencil fell and reinserted.]

(Stick to it.) [563]

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563. There was no indication of the personality involved in this preliminary message, but it was evidently a means of influencing the personality whom they were inducing to change his character and conduct. The later communicator intimated that it was Cagliostro without hinting at the name. Evidently they were putting the finishing touches on his exorcism.

It dawned on me while the writing was going on, near the end, that the message was to him and not primarily to me. On that hypothesis it con-

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[Change of Control: Oral.]

I see. I see. I see. [Long pause, and hand placed on head which was raised from chair. Pause and head fell back on chair limp.]

So. [pause] So [pause] there is another way [pause] another way [whispered] and this is death [sigh and rubbed side of head. Pause.] When? [fist on pad and distress. Pause.] God forgive me! [Hand placed on breast. Long pause.] What shall I do?

(Serve God and man.)

[Pause.] Send me away. I dare not trust myself with power. [Long pause, and reached for pencil.] [564]

[Change of Control. Automatic Writing.]

[Four pencils rejected and hand pointed in air stressfully.]

(I don't understand.) [Giving a pencil.]

* * (I can't read it.) String. [I gave pencil with the string on it, seeing that it was Minnehaha coming.]

* * [pencil broken.]

(Wait till I sharpen it.)

[Pause while I sharpened pencil and reinserted it.]

My God you got him I said I would not use the pencil again till he was through and now I take it. Minnehaha. [565]

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firms the impression expressed in Note 561; namely, that the higher spirits cannot communicate with the "earthbound" except through the medium and myself, or sitter. Dr. Hodgson's message commented on in the note just referred to indicated as much. The answer in the oral control seems to confirm the view. He had to be reached through the medium. He could not even see the higher spirits or the spiritual world and had to be convinced that such things existed. The message to him pointed the way to light and the result was a resolution to rise.

564. "And this is death" seems to indicate that the man had to go through the process of dying apparently in order to see the light, or if that term implies physically what does not occur, it may suggest the spiritual change which bodily death brings about.

565. The phenomenon of seeking the pencil with the string on it was most interesting. Earlier in the record, readers will recall that Margaret asked to have a pencil marked in this manner for her, and I have kept it untouched by others, except Margaret once, for Minnehaha when she wanted it. Her manner of alluding to it indicates that she had made a resolve not to use it until he left. Note Minnehaha's attribution of the blame.

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I am the happyest [happiest] Indian you ever saw and you do not see me yet but you will. This is a good Easter and I will work harder now than ever. Oh [read 'on'] Oh [N. R.] O it is a great day for Minnehaha.

(Yes, I believe it.)

for I was blamed for a heap of things his friends did. Now I can pray like a good Methodist or Episcopal. [Struggle.]

(Yes, I understand. Good.) [Smile on Mrs. C.'s face.]

I will make a new prayer book and it will say God bless him the poor miserable sinner and God bles [bless] the house where he got cured. [Pencil fell and head leaned forward.] [566]

[Subliminal.]

Sarcou [and Indian gibberish for a few moments]. They have to go away with him. He will never trouble anybody again. [Head fell back on chair limp. Pause and opened eyes half dazed.] What is it? Am I awake? [Normal in a moment.]

Mrs. C. J. H. H. April 19th, 1915. 10 A. M.

[Subliminal.]

[Long pause and then a series of cries of 'Oh' with distress alternating with pauses for some minutes, and once the hand put on breast as if in pain, and once clutching the throat.]

Oh! [then tried to talk and could not, followed by distress.] You devil! You took away the leader. [Distress.] You give him back. [Pause.] You give him back.

(Give who back?) [I knew well enough, but wanted to help and to see the reaction.]

Give the Count back to me.

(Who are you?)

Oh, Oh, Oh! [distress and stretching hand in air and then putting it on her breast as if in pain.]

(Who wants the Count?)

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566. The mother of the girl was a Methodist and her present adopted father is an Episcopalian. Mrs. Chenoweth does not normally know the facts. But the names have been mentioned in the trance before.

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We all do. We are lost, we are lost, we are lost, we are lost. [Pause.] Oh, devils, to take him away from us! [Distress and crying.] You said, I won't, I won't, I won't, I won't. I won't stand it. [Pause.] I don't want your old God. I want the Count. [Crying.] Give him back.

(He cannot help you.)

Yes, yes, yes, give him back. We are lost, we are lost, we are lost. [Pause and crying.] Oh, you call that Christian. [Sobs and a long pause in calm condition, and then reached for pencil.] [567]

[Automatic Writing.]

Some of the horrors which have been the result of their plots and schemes are now overcoming them in the hour of their separation. Segregation of criminals creates a power for crime quite beyond the belief of man. It may be that prison methods are in part to blame for some of .... [Hold on pencil relaxed and pause.] [568]

[Oral Control.]

You devil! You devil! [uttered with great vehemence and out-

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567. This is a curious passage. It consists with the previous indication that Count Cagliostro had been taken away and rescued. The crying by Mrs. Chenoweth was most interesting psychologically as comporting with the situation, and the apparent distress of the "spirits" was as realistic and as consistent with life in its despair and refusal to take consolation in the divine as anyone could wish. There is no proof that it was real in any sense of the term, except the consistency of the whole with the evidence which the supernormal gives that subconscious fabrication is not a habit of the psychic.

568. The sequel of this effort at automatic writing would seem to indicate that it was for the purpose of giving another "spirit" a chance to express itself. The allusion to prison methods and the segregation of criminals shows that the communicator thought it possible that they affected crime in the living by causing such persons after death to influence the living in the direction of crime. It is not dogmatically asserted, but simply proposed as a possibility. This modest way of stating it has a decided interest, when we find that subconsciousness usually shows itself more dogmatic and confident in its beliefs on such subjects.

We must remember that Count Cagliostro was three times in prison, once in London, once in Paris and once in Italy where he died. This may be the fact that influences the mention of criminals.

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stretched hands.] [Pause and folded hands, pause and then hands dropped.]

[Automatic Writing.]

Cannot write more.

[Subliminal.]

Oh, Oh dear. Oh! Who are these Furies? [Pause.] I see Mr. Myers. [Pause.] Did Mr. Myers ever write anything about obsessing influences?

(I am not sure. I shall have to look it up.)

Yes, I think so because he stepped right in as if this threw light on some of his experiences. Oh my, I don't know what is going to happen to me.

(Don't be afraid.) [569]

Oh yes, I can't help it. If you were in my place you would see. Have we done anything wrong? You don't answer. You think we have.

(I am taking down notes.) [I could not answer because I knew she would go on talking, and so used the pause to finish writing what she said.]

(We have not done anything wrong. It was the spirits.)

[Long pause.] They can take them away. They are pushing them away. [Pause and sigh.]

[Oral Control.]

[Began slowly and continued so to end.] George says [Pause.] it is all right. Through impotence they learn the completeness of their downfall and many will surrender and join the powers of light. It is a day [distress and cry of 'Oh'] for gratitude and prayer, not fear and trembling.

(May I ask you a question?)

Yes, if he can answer, I'll tell you.

(Did the Count personally influence the girl?)

Yes, on several occasions.

(What to do?)

[Long pause.] To boldly assert a right to take a stand and make

569. The reference to "Furies" quite comports with the immediate allusion to Mr. Myers, as a simile which his classical knowledge would naturally employ. The condition of lost spirits is well indicated in it.

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a change. The misdemeanors and deeds that warranted punishment were not the result of his personal influence, but when the conditions became unbearable and on three occasions she insisted on going away and gave lucid explanations, that was his influence. I can't see any more. I don't know where George has gone.

[Sigh, rose and leaned forward, opened eyes, stared about.] Who told you? [Breathed heavily as if choking and fell back in chair limp and eyes closed. Pause, and rubbed face.] [570]

Thank you. My head aches. [I put my hand on her forehead.] Please don't poison me.

(I won't.)

Did that girl ever try to poison anybody?

(No.) [571]

[Pause and suddenly awakened.]

Mrs. C. J. H. H. April 20th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Indian. Long pause. Rolled head with signs of distress and then a sigh, with hand over her ear.]

Oh, let her hear. [Rolled head over and took hand off ear.] I am going to hold that ear. [Hand put on ear and held on it to prevent hearing. Pause and reached for pencil.]

[Automatic Writing.]

We have a great problem but already the result proves the wisdom of the methodical work done [read 'one' and hand pointed till corrected.] [Pause.]

It is only by force that I am able to write a little for you now for the clamor of the followers of the man who has resigned his place among the crafty [N. R.] crafty [N. R.] C r ... [read] is loud and keeps us all in a tumult [N. R.] tumult [N. R.] t u mult.

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570. It has not been possible to verify the statement about the influence of Cagliostro on the girl.

571. This allusion to poisoning is probably a reflection of the suspicions that often rested on Count Cagliostro. He was an adept in chemical agencies for all sorts of illegitimate practices.

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(What do they wish to do?)

Do something to those who have been breaking up their body of strength. It would be a matter of getting them singly and separately to see the difference between the good and the bad the peace and the war of elementary factions but there is so much to say to you now that I felt it best to interpolate a little of our own work with you that you might be in the light instead of working in the dark.

You have caught the spirit of the work and have seconded our efforts. We did not dream that the work would reach so far into the past. It is so allied with the essence of evil everywhere as if there were one common center for evil and one common center for good and we have found that this particular case had its [pause] roots back in the past with all sorts of connections political and religious and the one particular theme seemed to be to [erased when read] Protestantism—Catholicism [both words slowly written with difficulty]. [572]

(Yes, explain what made you feel that there was this conflict of interests in the case.)

Do I understand you. The conflict on your side or ours.

(I wanted to know about whether there was a conflict with the girl herself.)

Yes the conflict arose because those who had her in charge were opposed to the tendency to join a group of people who professed and probably were in the general term religious but of a different order. In other words a strictly [N. R.] strictly orthodox person with very clear views about the best way to serve God and the church would have antipathy no sympathy with the Catholic methods of instruction. The girl seemingly had ideas quite inconsistent [N. R.] incon ... [read] with her association and was very persistent in them and naturally a contest of will [N. R.] will ['i' dotted]

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572. There is no superficial evidence in the experiences of the girl that her dissociation had any affiliations with political matters. The period in which she was tempted to go into a convent has experiences that coincide with Catholic influences and there was a conflict between Protestant and Catholic tendencies then, and under the tutelage of Dr. Prince the Protestant continued and remains. What occurred on the other side is not a subject for verification and there is no evidence of it except what has been done here, and that is not sufficient to guarantee it.

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arose and then she being sensitive and responsive to suggestions from both sides would at one time wish to stay and be as her sponsors were and at another thin ... [erased] time feel [N. R.] the morbid ... feel the morbid desire to go into the life of a convent. [573]

All this was emphasized by her unhappiness and the ignorance of those about her as to the cause of all the freaky ideas she expressed. Naturally the girl is good and unusually pure in spirit and the contest was all the greater because of the freedom aroused by the difference. Her will is quite unusual [N. R.] unusual when aroused and that is her own will but the state of [pause] negative passive non-resistance was the diabolical effort of those on this side who determined to crush the spirit of the girl. [574]

(Just when did she begin to get the mastery over the Catholic influence?) [I thought of the period of her visits to the convent.]

After she had been here not before for we found it lurking in her consciousness on several occasions. Pardon me you asked when she *began* [underscored]. It was completed here but she began to se [see] the difference before she came here and then ensued battles for supremacy. the mother and a few friends on this side were helped by the prayers and efforts of those in charge of her and the whole affair of going to a convent looked less inviting and more to be shunned. [575]

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573. We have already seen the evidence that the girl at one time desired to go into a convent. Mrs. Chenoweth knew nothing of this and I gave no hint of it at any time. The account of this period is accurate enough in general, and, so far as it represents the influences acting on her mind, is correct. But we have no proof that the foreign influences were as they are asserted here.

574. The girl is very properly characterized here. Mrs. Chenoweth did not see or meet her when the girl was present at the sittings and much less has she been able to learn of the girl's inner character.

575. The reader should note that the first answer to my question did not correspond to what I knew to be the facts, at least as we could observe them in her normal and supraliminal life. Of her subconscious life we knew nothing. save what appeared in the abnormal and secondary personalities. But the spontaneous correction of the first statement indicated that another period was in mind, the one that I had thought of when asking the question. The statement coincides with what we know of the case, and it was long before I brought her for sittings that the Catholic influence subsided, and after she was

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There was one friend who was not here with her who had an idea after he [N. R.] had an idea ... after he had ... he ... [read] seen some of the efforts she made to explain the case that she was a victim of hallucinations or of some psychological influence and he was more help than the others. [Pencil fell and new one given. Indian.] [576]

I want you to know that I am R. H.

(I understand.)

if I happen to lose my hold I want that much recorded.

(Yes, all right.)

I would be glad to have continuous sittings for a longer time but I am aware of the demands and so do not insist until you are ready.

I say I but I am only writing in the first person through [read 'though' and pencil pointed till corrected] force of habit. It is not my work but is the work of Imperator who has long felt the need of some such station on your side where the truly evil ones might come to a realization of the way to light.

(I understand.) [577]

The girl is all right and while there were spirit people who were brought to bring unfoldment to her it seemed best to hold that power in abeyance unless she could be in direct contact with an

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adopted by Dr. Prince, which was after the mother's death. The allusion to the "prayers of those in charge of her" is to a fact not known by Mrs. Chenoweth, tho we cannot assert their efficiency, and yet the claim consists with the teachings of Imperator through the Piper case in regard to the influence of prayer. Apparently the remarks made about the elimination of the Catholic influence goes back to the earlier period of the girl's illness, the period before her mother's death, tho a part of the message makes the matter overlap with the present régime in the care of the girl.

576. The friend alluded to is not clearly identifiable. Whether he is living or dead is not indicated, but the view ascribed to him tends to imply that he is living and taking this import of the reference it would tend to show that the period about her mother's death and afterward was in mind: for this person on that interpretation might be one of the physicians who knew the case well and would take precisely that view of it. Of course, Mrs. Chenoweth could know none of these facts.

577. At the time I assumed that the reference to the "truly evil ones" was to those on the "other side", but this is not clear and hence whether the purpose avowed is to give light to the living or to clear up the "earth-bound" among the dead is not assured.

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uncontaminated light through which advice could be given as to her work. By uncontaminated I might suggest that I mean especially protected by a wisdom group. This cannot always be attained for there must be [pause] unanimous [pause] and [pause] willing help from the familiar guides and too often the familiars are too conceited or too fearful to allow experiments such as we have been trying but I feel that the light in this case has been properly potected [protected] and that no lasting harm can come. Perhaps too the real purpose that actuates the life of the light helps more than we know. [578]

(Is anything going on to unfold her?) [The girl in mind.]

Oh yes much which you will see—The clairaudient power is new and with it a kind of spiritual understanding which makes the story repeated given in a slow and correct manner without previous knowledge, coloring or present questionings interfering. [579]

(Which light do you mean?) [I saw the statements fitted Mrs. C.]

This one. I thought that was the one you meant. I speak of the other as the girl.

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578. Again the characterization of the girl is perfectly correct and involves knowledge which Mrs. Chenoweth could not have obtained normally. The reference to conceited "familiars" is a very interesting one. A very marked characteristic of most alleged mediums is the manifestation of conceit which makes it impossible to work with them. I have always assumed that this conceit was due entirely to the subject's own temper and did not imagine that it might represent the fault of the "familiar", tho I have remarked the fact so often that my mind was prepared for just such a remark as has been made here. If the conceit is a foreign inspiration it would indicate frequent presence of such agencies, tho the reason for not supposing their presence is that they give little or no evidence of it. Consequently I had to assume a normal origin for the conceit. I do not now know that it has any other, but it is very interesting to observe the spontaneous statement here that it belongs to "familiars" in many cases. I rather think the Philistine generally would think it reflected in the controls of the Piper case, whatever explanation he gave of it.

579. I saw by the last of this message that the statements fitted Mrs. Chenoweth and so I asked my question next. Mrs. Chenoweth has recently developed clairaudience in precisely the form mentioned, so that the speaking is very slow and enables me to take it all down easily. It began during the work with this special case and is now as good a method as the automatic writing. Mrs. Chenoweth knew nothing of it normally until a few days ago when I told her it had occurred.

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(I understand. I wanted to know if anything was being done and what with the girl?)

Yes sitting with her for unfoldment and some new powers coming to light. [Indian and pencil fell and reinsertion refused. Arose and leaned forward with signs of distress.] [580]

[Subliminal.]

God damn it. [Pause.] What did they say that for? What did they say that for?

(I don't know.)

Did they make you cross?

(No.)

Please don't write it down. It sounds awful. [Pause and awakened without memory.] [581]

Mrs. C. J. H. H. April 21st, 1915. 9 A. M.

[Subliminal.]

[Long pause. Distress and long pause.] Oh dear [distress.] If you are through with those people why don't they go away? [Long pause.]

Oh [Distress. Pause.] You can't take away our King without giving us a chance. That is all there is about it. You can't do it. He is our leader. [Slapping pad all through these utterances. Pause.] We don't know what to do. We will get a new leader if you don't give us back the other. [Pause, distress.] Oh! [Rubbing left arm as if resenting something or in pain.] Don't you put those on me. Take them off. [Folded hands as if hand-

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580. The control was lost before my question was clearly answered. Evidently the intervention of those who had been mentioned at the beginning, as clamoring for the one who had been exorcized, put an end to the writing.

581. Mrs. Chenoweth's instincts are wholly opposed to any such language as is here employed. She is as refined in such matters as the best and the fact is reflected here in the subliminal knowledge of what came and protest against recording it. Evidently the attempt to describe the development of the girl which is going on and which is not known to Mrs. Chenoweth, tended to put the intruders into rapport with the medium and their thought put Dr. Hodgson out of control.

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cuffed.] I am not dissolute. [Pause and distress.] Just as good as she is. [Pause and distress.] Ow! [as in pain, and pause.]

Bring your old professors. They don't know anything. [Hands loosened and distress. Rubbed face. Pause and distress.] Oh, we don't want to do anything to hurt anybody. [Crying. Head raised and leaned forward, and distress.] There isn't any God. There isn't any God. [Pause.] No angels. They are all just like us. [Pounding the table. Pause and distress. Rubbed face with handkerchief and evidently trying to do something with the mouth to stop it. Distress.] I'll say what I want. I'll say what I want. I'll say what I want. [Struggle to give or prevent utterance. Pause.] I won't cry. I won't cry. [Struggling to prevent it.] I won't cry. [Crying, but trying to inhibit it. Pause.] We'll have the Cardinal. [Whispered.] He shall be our King. [Pause.] [582]

(Cardinal who?) [Thinking of Cardinal Rohan.]

[No reply. Pause and reached for pencil.]

[Automatic Writing.]

[Three pencils rejected and then the next one rejected half a dozen times.] * * [line drawn across page.] [Pencil thrown away, and picked up and reinserted] * * [line across page and pencil thrown again. Pause.] Hodg [not read aloud and after a pause mentally read 'Hog'.] [Pause.] [583]

[Oral Control.]

Oh. [Pause.] M-i-g-h-t might i-s r-i-g-h-t i-n t-h-e p-h-y-s-i-c-a-l w-o-r-l-d [distress] a-n-d t-h-e l-a-w [only 'aw' caught.] [Pause and reached for pencil. The message was spelled out.] [584]

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582. No special comment is required on this passage. It is a continuance of the work of the previous day and is interesting only as an utterance consistent with the situation left by the disappearance of the Count.

583. It was a mistake of mine that I kept giving the short pencil. I knew that the normal consciousness preferred the long ones, but I had not met with such resistance, and moreover I did not perceive what was wanted. If I had read the word 'long' correctly instead of as 'Hog' I should have caught the meaning at once.

584. The reason for uttering this maxim about might being right in the physical world is not explained. Its connection with the case is only a gen-

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[Automatic Writing.]

What she wished before was a long pencil.

(I gave one.)

It is hard to hold the short ones and it takes more energy to write with it but I can overcome that I think. I am not R. H. ['R. H.' not read] R. H. He is busy but I can help a little while he gets some of these people quiet. It is or was his plan to tell you a little more about the Margaret case the case of dual personality in the spirit that is where a spirit assumes two personalities and the case is most remarkable because of its many manifestations and contingent influences. [585]

The girl herself is so simple minded and true and the various influences impinge on her consciousness in such a natural fashion it makes it very hard to tell which is the outside influence and which is the resulting memory or suggestion of a personality. But those about her are now in more harmony [not read at first] with ... accord ... the work and purpose of the real friends in the spirit. When a girl of such temperament is used by spirits it is utterly useless to close the door entirely and to think by so doing that the normal life will be restored. There is only one way and that is to have the right sort of people from [read 'form'] our * * [N. R.] ... from ... and take the case ... sphere [for undeciphered word] tak ... and unfold the power. One might as well put cotton [read 'color' doubtfully] in ... cotton in the ears when the hiss [mentally read but not aloud] of ... hiss of a serpent was heard on the mountain side. The bird song and sweet human voices would be lost.

(Do you know who is controlling the girl now?) [586]

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eral one and reflects the spirit of the personality who had been exorcized, tho it is evidently not from him, but is the thought of those left behind.

585. This assertion of dual personality in the spirit world is not new here, tho it is new in the general literature of psychic research. It was affirmed once through Mrs. Piper by a mutual friend of Dr. Hodgson and myself, after the friend's death, and Dr. Hodgson told me personally of the fact. It was never published and so could not have been known by Mrs. Chenoweth.

586. The characterization of the girl as "simple minded and true" is perfectly correct, provided we do not put the wrong construction on the

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Yes I do and so do all of the friends who have been in the case here and soon the evidence [N. R.] will ... evidence [N. R.] evidence of the wisdom of the guides ... be forthcoming. as yet there is not much that we can say except that we know of three who are constantly [N. R.] working ... constantly [read 'consciously' with doubt] constant ... [read] with her. We did not wish to write the names while the others were present for it was a part of the plan to have the work there kept under cover that no covert attack might be made in the way [N. R.] of suggestion ... way ... to her, but the friends were not the ones she needed. I will tell you more later. But all the effort has been with spirit [struggle to keep control and distress] can you ... [pencil fell and reinserted.]

(Go ahead.) [587]

[Pencil fell, head leaned forward and distress.]

[Subliminal.]

Oh I can't. [Hands to her head as in pain.] Oh this pressure. [Hands put behind her back.] I am willing to do 'most anything, but I can't do that. Oh! [distress. Folded hands and suddenly awakened.]

There was no memory of what occurred, but as she awakened she thought she said the word 'dear', but I heard nothing of the kind, tho there was a vague utterance of some word which I could not catch.

Mrs. C. J. H. H. April 26th, 1915. 10 A. M.

[Subliminal.]

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words "simple minded". It is innocent frankness and simplicity which we find in wholly unsophisticated people. The remainder of the statements represent alleged facts on the "other side" and are not verifiable, tho they consist with the policy followed and laid down in other cases of mediumship about the method of treating such cases.

587. I had intended to get some idea of what was going on and wished one name to be given. But the spontaneous explanation of the situation left me no choice in the matter but to remain silent. The sitting came to an end too abruptly to go any farther with the question.

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[Long pause. Moved hand across pad, pause and moved it back. Distress and Indian gibberish. Pause and hand fell off pad. Pause.]

Oh, my soul!

[Pause and left hand put over eyes, as if hiding from the light. Distress, pause and groans, holding hands on throat as if in great pain. Pause and then suddenly pounded the pad with her fist. Pause and relaxed tension of body.]

Who are all these priests?

(I don't know. Perhaps you can tell.)

[Pause.] It's a great body of them as if they were having a convention, gathering. [Pause.] They don't seem to have anything to do with us, but they are talking to some one whom I don't know. [Pause.] Was Imperator an Emperor?

(I am not yet assured absolutely who he was.)

Why I ... It seems like a Roman Emperor. [Pause.] Hm, I think, I think he wants to tell you some day who he was, don't you think he will?

(I hope he will.)

Well, these people come to him as if he was a man in authority.

(Yes.)

I don't mean just authority here.

(I understand.)

but as if he held a position [pause] where his influence would be far-reaching for—I want to say for Christ.

(I understand.)

Hm, and it's like an old battle between darkness and light. The mediæval beliefs and the strong sweet spirit of truth. He represents the new kingdom of life everlasting and they represent the darkness of an unenlightened people. It is the slave and the king, [Pause.] priestcraft and the one living God. I wonder why I am saying this.

(It is a part of the work.)

Yes, and this little girl was the key to open the door [pause] for larger understanding of what is continually going on, going on over here where I am now. [Pause.] It is Romanism and Protestantism, isn't it?

(Yes.)

[Paused.] And yet Imperator is of that country. [Pause.]

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Across the sea. Oh, it is wonderful. It makes one feel like kneeling alone before God in humble recognition of the magnificence of his kingdom. [Pause.] But the monks, the Popes, the friars are so persistent for temporal things. They not only want all the people, but their lands. [Pause.] [588]

I wish they wouldn't look at me. [Cries of 'Oh' and distress. Both hands held on neck as if in great pain, and I placed my left hand on her neck.]

Oh, it's there. [Great distress.] I'm not afraid.

(No, you need not be.)

No, I'd rather die standing with Imperator than live and be with them. Oh, the devils! [Long pause and calm.]

[Control.]

[Pad picked up and thrown, but replaced by me. Pause and pad picked up a second time and thrown, but replaced by me. Fiendish sneer on face. Long pause.]

Damned smart! [Pad seized in both hands, but I caught it and held it. [Pause.] [Folded hands and arms and kept them away from me.]

Keep your hands off. [Pause and distress in face. Hands folded as if in prayer.]

[Change of Control.]

Our Father in Heaven. [Pause.] Hallowed be thy name. [Hands put over eyes.]

[Change of Control.]

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588. If Imperator is the person whose name I have received through three psychics independently he is rightly placed in Roman times and in a "Roman" country, but he was not an Emperor. The name Imperator, of course, means Emperor and it is possible that Mrs. Chenoweth knows that much and it might cause the interpretation of his appearance on any theory. Through Stainton Moses, not read by Mrs. Chenoweth, a Roman emperor was referred to. But it is evident that his relationship to Christ in the work seemed paradoxical or contradictory to the subconsciousness. But this implied characterization of him is correct, if he be the person I have in mind.

The characterization of the contest is not verifiable, tho it indicates the well known terrestrial conflict between these two powers, and may forecast the final alternatives between which it must be fought out.

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Damn it! Damn it, I won't have that prayer said here! I won't have that prayer said here!

. [Change of Control.]

Our Father in Heaven. Hallowed be thy name. Thy kingdom come. Thy will be done upon earth as it is in Heaven. [Whispered and struggle at times to speak it at all, but now became stronger.] Give us this day our daily bread. Forgive us our trespasses as we forgive those who trespass against us. [589]

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589. This alternation of control between the religious and the profane mind was most interesting to observe. Coming in this juxtaposition it offers difficulty to those who would try to explain the profanity as representing the real nature of Mrs. Chenoweth. You would have to include some explanation of the prayer in the theory, and it was apparent that a struggle was going on to prevent the prayer from being uttered. It was noticeable in the faltering voice and difficulty in speaking, until a certain stage of it was reached when it was apparent that it could not be prevented. It then became clear and distinct. But the reader has the same right to insist that the prayer, with all the reverence in which it was uttered, represents her true nature, as it does in fact. You cannot take one of them alone to represent that and not account for the other.

The evident fact is that there was a struggle to control, perhaps instituted for more than one reason. But probably one of them was to show the powers of evil that they could not have things all their way. At least the phenomena have that appearance. In any case the proximity of the reverent and the profane tends to embarrass those who have such unbounded confidence in purely subliminal production.

The only way to eliminate the significance of this contradiction is to suppose that the subconscious is shrewd enough deliberately to work up the contradiction for dispelling the idea that it is so bad as the reference of profanity to its own natural and automatic expression. But that hypothesis will require as much proof as any other before it can be regarded as a fact.

[I accidentally learned the next day after the sitting, in conversation about the conflict with the prayer, that Mrs. Chenoweth had always given it in another form. She was familiar with it and remarked spontaneously, without knowing the form in which it came through her, that people give it differently, remarking that some people said "debtors" instead of "trespassing" and added that she always used "debtors." This shows that the words used the day before were not the most natural reproduction of subliminal memories.]

The allusion to the Forum just after the prayer and in connection with a

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[Change of Control.]

[Sneering in face and utterance of 'Yah' or 'Ah' in contempt. Folded hands.] Damned old Christians!

[Cries of 'Oh' and distress and writhing in pain, followed by more distress and cries.] Oh, Oh what is the building where we are? [Hand feeling about in air.] The Forum. [Pause and then hand struck the table twice.]

Put out her eyes. [Hands placed over eyes, and then suddenly removed them when the eyes opened and stared about with a sneering face and shaking her fist at some invisible.] Damnation! [Grunt and fell back limp, and pause.] Thank you. [Awakened.]

Mrs. C. J. H. H. April 27th, 1915. 10 A. M.

While discussing the peculiarity of yesterday's sitting as representing the evident conflict of personalities, Mrs. Chenoweth remarked regarding the Lord's prayer, which I told her had been given, that people gave it in different ways and remarked that some used "debtors" instead of "trespasses" and that she always used "debtors." The reader will observe that the day before the word "trespasses" was used.

[Subliminal.]

[Long pause. Sigh and long pause again, followed by distress.]

I don't understand all these ... [pause] Did you ever see a lot of sisters laughing and really they ... It's ridiculous. It's almost like a ... [pause and distress.] It looks so dreadful. It is not serious at all. It's like a revel. I suppose it is somebody impersonating them, don't you?

(I imagine so.) [590]

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profane reference to the Christians perhaps represents a fragment of some recollection regarding their sufferings in the Roman Forum. There is nothing to prove this, but on any theory it has to be accounted for and the fragmentary nature of the message is evident.

590. This passage intimates that the subconscious distinguishes between impersonation and reality probably by some means of distinguishing, evidently not always clearly, between mental pictures and the real. That the distinction is recognized is most important, even tho they may be alike in form and appearance.

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[Long pause.] [I moved pad very slightly, perhaps one eighth of an inch.]

What did you mean?

(Nothing.)

What did you hit me for?

(I was just moving the pad.) [591]

You made the room go round. [Pause and distress.] These are real, real people with restraint off.

(I understand.)

[Pause.] They can't stand it forever, you know. It is like human passion burst loose. [Pause.] It makes me sick, it looks so incongruous. I could see them eat, feast and not mind, but this is like fools, as if they had gone crazy, you know.

(I understand.)

[Pause.] Hm. [Pause.] There is a song I hear them singing. "I drink his blood. I sup the cup." [Pause.] Hm. [Pause.] [592]

[Oral Control.]

[Voice changed and spoke very deliberately.] The suppression of human expression never yet brought sanctity. [Pause.] But to grow away from the lower passions of the flesh into realm [pause] of truth and lofty devotion is to become one with the Heavenly Father. [Pause.] Institutional religion, barriers raised between brothers and sisters, all human intercourse forbidden, creates a new form of insanity which frequently leaves the soul [pronounced so that I read it 'sorrow'] in the state of diabolical frenzy ... the soul. The old form must pass away and the new interpretation of the kingdom of God in the heart of humanity will bring peace forever. [Rolled head over and distress.]

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591. The reader will observe here how slight the disturbance may be that will affect control and communication. I hesitated to move the pad and stopped before I got as far as I had intended, and only the distance of one-eighth of an inch sufficed to make the subconscious feel as if the room had been moved around. This may help to explain some of the exaggerations in the communications.

592. This passage must explain itself, save that it may be an effort to vindicate the normal life. It certainly represents the drift of Protestantism, tho its logical development may lead to the removal of all restraints.

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[Subliminal.]

[Pause and clutching breast with left hand.] * * ['stone'?] (What?)

[Long pause and no reply.] Oh it is so beautiful, [pause] beautiful. [Pause.]

(What is?)

[Pause and reached for pencil.]

[Automatic Writing.]

We are all at the point where we dare make no departure from the orderly sequence of the work done in the past weeks. We are not ignorant of the desires in your heart for fulfilling of the prophecy that the kingdom of God is at hand. These hundreds of years are but a preparation for the * * [scrawl and distress] situation. [P. F. R. and struggle.] * * [scrawl and control lost.]

[Subliminal.]

Who is that?

(I don't know. Can you tell?)

[Pause and head raised, face showing a puzzled, twisted appearance, and after a pause, fell back on chair.]

We are in the company of very unusual spirits.

(Do you know any?)

[Pause.] Why they seem entirely of the spirit. [Cries of distress.] They, they are so big, I shrivel. [Arms down in lap and body in shrivelled position, with some distress.] Oh, wait a minute. It is so hard for them to use my head. [Distress. Arms stretched out at full length making the form of a cross for the body. Pause.] God is a spirit. [Pause.] Oh I'm ... I'll lose myself. [Distress.] Please take hold of me. [Head raised and I took right hand into my left.] Please let me see some one I know. [Long pause.]

[Oral Control.]

Through paths of light in God's own smile down deep mysterious ways [long pause], still, still [long pause] the lords of right march on. [Pause.] They touch again in human form the life that throbs and beats about the feet of him whose breath is the atmosphere. The years roll back and once again be-

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side the Christ I stand and lean upon his god-like breast and feel his human hand. In vision clear I see the cross. I hear the sob of pain and all the tragedy of sin [Long pause.] enacted once again. [Last word whispered.] Again the cross, the star of God shines out through night of woe. Jesus [pause] Son [pause] of God indeed. [Pause, and head fell back on chair with body limp. Pause.] Jerusalem. [Long pause.] Christ shall come to his own. [All whispered in last sentence, and pause.] [593]

[Subliminal.]

[Distress and cries of 'Oh', followed by a smile on face. Pause.] Hm. [Pause.] These stand so reverent. I see William James. [Pause.] Frederic Myers. [Pause.] Stainton Moses. [Pause.] Professor Sidgwick. [Pause. Opened mouth as if to speak and closed it again. Pause.] George Pellew. [Pause.] Madam. Saint [Not caught.]

(Who?)

Saint [Pause.] Richard Hodgson. [Pause.] William Stead and Annie Bright. [Face twisted as if in perplexity and strain to catch something.] So many I do not know. Yes. [pause] Yes. Speak the name louder so I can hear. Saint Augustine. [Pause.] Yes, oh, so many I cannot say. They come, they come to endeavor to make stronger the influence for righteousness before they allow the onslaught of the enemy, those who worship false gods and bow down before idols of gold and clay. They sanctify, they ... [Control lost.] [594]

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593. These several oral and writing controls are not in any way identifiable. The purport of the automatic writing would indicate that they were older spirits coming perhaps to extend the allusion to influences beyond the period of the French Revolution. But that is not clear, unless it is implied in one statement of the automatic writing.

594. The reference to Saint Augustine is the second one in the work of Mrs. Chenoweth. It came also through Mrs. Piper and Mrs. Smead, the fact not being known to Mrs. Chenoweth.

All the other names have figured frequently in the records of Mrs. Chenoweth. It is natural to have them associated here, as they were all deeply interested in this work during their lives. I leave the real name of George Pelham here because it so rarely comes and because there is no good reason any longer for omitting it. Mrs. Chenoweth never heard of it.

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[Subliminal.]

[Distress and cries of 'Oh'.] The king is ___ [Opened eyes, closed them, and opened them again and stared about.]

I saw an awfully funny thing.

(What is it?)

It seems like a bed, like a royal bed as if it was all gold and satin and ... It seems to be a room, some sort of chamber. [Pause.] It is a death so soon to be.

(Whose?)

Oh I don't know.

(Tell me.) I can't. Is there some one Joseph? (Joseph who?) [Thinking of Joseph Balsamo as possibly intimating his "dying" over again.]

Josef J-o-s-e-f.

(What does he do?) [Thinking of Joseffy, the pianist.]

[Suddenly awakened without memory of what occurred.] [595]

Mrs. C. J. H. H. April 28th, 1915. 9 A. M.

[Subliminal.]

[Groan. Long pause and reached for pencil.]

[Automatic Writing.]

William James.

(Good morning. Is this you Professor James?)

I am eager to get a short message to you before the other group begins to swirl around the light. I do not forget the importance of

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595. The reader will remark that I finally suspected Joseffy, the pianist, as meant, but the allusion a moment before to a "king" suggests that it refers to Francis Joseph and so predicts his early death.

[Since writing this note I have learned that the "Joseph" of the Emperor of Austria is spelled and pronounced, "Josef", as I should have known before from my knowledge of German, but I had never seen the name in that form and had never heard it so pronounced.]

Joseffy, the pianist, died on June 25th, 1915, which was not long after this prediction. But the coincidence is between what I thought at the time and his death and not between his death and the strict text which fits Francis Joseph, the Emperor of Austria.

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recognizing the influence which reading suggestion association environment and memory may have in these sittings experiments I refer to but if there is any explanation for the dramatic play of the two great forces underlying our human organization personified as they have been named and associated in correct relationships with definite and clear and distinct lines of reasoning mark that word reasoning for these communications have been filled with evidence of spontaneous reasoning during the experiment and if I were on your side reading reports instead of on this making them I would be most impressed by these revelations of personalities marking epochs in our past history. I could not have so instantly recalled the make up of the historical records as have been revealed here.

(Yes, I believe it.)

and if the light in a state of somnambulism could do this the mind she possesses will be more remarkable for the psychologist to play with than the spirit hypothesis. [596]

I could not resist the desire to say this to you that you might know the intense interest I feel in the work now being done.

(Does it involve anything more than you believed while living?)

Let me see if I understand you. you mean are our human relations impinged upon by the will and purpose of outsiders in the unseen universe.

(Yes, exactly.)

Yes it is far [read 'for'] far more involved than I dreamed.

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596. The allusion to "reading, suggestion", etc., was very pertinently put into the mouth of Professor James. I had been talking about Cagliostro to her just before the sitting to ascertain if she had taken out of the library the book on him which I was not able to secure yesterday, and she had not. But the whole question of the influence of her reading was involved, tho not discussed in our conversation.

The reference to dramatic play was very characteristic of Professor James and he remarked that feature of the work in his Report on the "Hodgson Piper Control", which Mrs. Chenoweth has seen, and hence we cannot make an evidential point of it. All that is said is so apt and like him that it would have had to be fully appreciated to command it so readily. It is possible that Mrs. Chenoweth understands the point so well that she might be capable of so presenting it, but there was no more reason for putting it into the mouth of Professor James than into that of others. It happens to be more characteristic of him than of others so far as public expression goes, except myself.

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I thought the difficulties of communication were so ponderous that we had nothing to fear in the contact but I now see that the contact is spiritual or rather spirit and may be effected without recognition by the persons most affected and the difficulties we experienced [read 'experiment'] experienced in getting exact data may have been indeveloped [read 'in developed'] undeveloped conditions. [597]

(Have you seen the original control in the Piper case?) [Phinuit in mind.]

Yes and have seen the remarkable way in which he has been manifesting here. I do not refer to the Phinuit control but to the group which took care of the later work and to him whom we knew as Imperator.

(I referred to Phinuit.)

I did not and did not read your meaning but I have seen him and know as you must by this time that he has since [?Letters form 'aruen'] been instrumental in much wrong at other places. I am * * [scrawl evidently attempt at 'O'] Omega. Gone for this time. [Last four words probably by another.]

(I understand.) [598]

[Pencil fell. Indian and long pause.]

[Change to Oral Control.]

[Distress and cries of 'Oh'. Both hands on face, with pauses and distress alternating with cries of 'Oh'. Head put forward and both hands made to cover left side of head as if in pain. Pulling head away as if resisting something. Head put forward.]

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597. The reaction to my question was prompt and relevant. But it represents an attitude toward the matter which was not his when living. That the influence of the discarnate on the living might not be known by the person affected was not entertained by him when living and so far as I know there was no public expression of his belief on this subject. What he means by the word "ponderous" is not clear or even suggested. But he certainly never feared any dangerous effects from control, so far as I ever knew or so far as public utterances were concerned.

598. I wanted to have Phinuit, the original control in the Piper case, discussed, but the change of control came before I got him launched on it. It is not evidential to have either him or Imperator mentioned, as it is possible for Mrs. Chenoweth to know a little about Phinuit and she knows that Imperator was the later control of Mrs. Piper.

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He can't stay.

(Who can't?)

You. You got to go home. Glad of it.

(Why?) Old Scotchman. (Who are you?)

[Long pause. Head fell back. Pause.] You want to know something about the girl, about the boy.

(What boy?) [Boy James referred to before in mind.] [599]

[Pause.] Had to go, if ever you go home, God that's good, you won't have to come again. [Smile on face all through this.]

(What do you want?)

[Pause.] I want Joe.

(Who is Joe?) [Did not think of Joseph Balsamo at time.]

None of your damned business. Put that in your Bible.

(Well, say what you want.) [600]

I want to break up this thing. Who made you a judge of all these ... [Pause.] Who told you to go and investigate here? Who told you to start hospitals? Who told you to go working on folk's brains?

(So far as I know, no one told me. Did any one on your side influence me?)

[Pause.] Yes. [Sneer on face and in voice.]

(Who was it?) [601]

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599. Tho it is not certain what "boy" is meant in the allusion here, whether it was the boy through whom Professor James got the reference to pink pajamas or not, yet when I saw that Professor James was communicating I wished to ask him about the "lad" he mentioned in previous communications with reference to Dr. Sidis. Cf. p. 510. Possibly my mind was read in that.

I am Scotch, but Mrs. Chenoweth knows the fact and I would have welcomed anything said about the girl.

600. It is evident that Joseph Balsamo is meant by Joe. I did not suspect it until I came to make copies of the record. The prediction made the day before occupied my mind. The admonition to "put that in your Bible" is an interesting indication of the way in which Bibles are probably made, as psychic phenomena are plentifully enough indicated in both the Old and the New Testaments. Mrs. Chenoweth believes the Bible is full of psychic phenomena, but this is so apt in this connection that we may well doubt that the subliminal is the source, tho we could not deny it.

601. Unless the knowledge has come to her casually Mrs. Chenoweth does not know that we have organized a little "hospital" for this very work. It is possible that it is more talked about than I know. But the reference is most pertinent.

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Ha! [Sneeringly.] Abraham Lincoln.

(Can you prove that?)

[Pause.] Great emancipator of the people. [Smile.] The king your Daddy worshipped. [Pause.] Didn't your father get you all twisted around?

(Not that I know of.) [602]

You lie. Didn't he get you to believe, to believe, to believe, to believe in spirits and had you go and on, and on, and on. Didn't he bring old Abe here telling you that the only slavery was * * * * * * [no time to note it and now forgotten, but its purport was evil desire.] Go on, you can't fool me.

(That did not twist me up.)

To guide the work you are doing. Weren't you going straight in your work you were doing, and he suddenly twisted you around to save souls like a damn fool. [Pause.] [603]

Oh take that band off my head. [Pause and suddenly awakened.]

Mrs. C. J. H. H. May 3rd, 1915. 10 A. M.

[Subliminal.]

[Alternating pauses and slight distress, and then tried to grasp the pad, but desisted. Pause.]

Oh, it's terrible. [Pause, distress and grasped my hand in apparent pain and fear and clutched it desperately.] Oh, I don't like all these bugs. [Not certain that I caught the last word correctly.]

[Clutched my hand in distress again, followed by alternate cries of distress and pauses.]

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602. I do not know anything about such influences on me. My father in earlier sittings referred to Abraham Lincoln and he certainly was a "worshipper" of him. No man was more of a hero to my father than Abraham Lincoln. In his communications at a previous sitting my father alluded to Lincoln, but the fact has not been printed and I never mentioned it to Mrs. Chenoweth, so that the statement here is quite evidential. Why it should have come from an obsessing personality is not explicable.

603. My father was certainly instrumental in changing my views on this subject, tho only to give public expression to what I saw was invulnerable before he began his communications through Mrs. Piper. But Mrs. Chenoweth knows what part my father's work played in that.

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Oh, it's frightful.

(Don't worry. Don't worry.)

[Marked distress and groans followed by a very long and calm pause.] Hm. [Sigh with 'Oh'.]

Wherever [pause] the stain of sin [pause] rests on a sorrowing soul there the finger of God ... [Pause. Removed hand from mine, paused again and reached for a pencil.]

[Automatic Writing.]

Brother of the Benedictine Monastery knocks at your hospitable door and seeks the light of your worthy presence to guide him through the shadow. Has the ban been placed on monastic orders.

(This age does not have so many of these orders as in the past.)

I sense the bitterness and derision that arises from the world in which you dwell and seek knowledge for my brothers who serve God by solemn worship of the great and glorious power which has sustained the world below and kept the majestic stars in their courses.

(Have you been in the spirit world long?)

Many many years

[Oral.] Domine, Domine: [Spoken while the writing went on.]

and still find my soul * * [N. R.] [netted?]

(What is that word?)

[Not rewritten] by the contemplation of the mysteries of the Eternal One the God of Hosts mighty in battle.

(What have you been doing all these years?)

Worshipping the One True God whose face is ever hid from the subjects of His merciful will.

(In what way have you been worshipping him?)

In the true and constant worship of his marvelous Power to make day and night as the glory of the noontide.

(In what particular way do you worship him?)

In prayer.

(Can you give me one of the prayers?)

We bow before Thee Oh Eternal One. We worship at thy feet. Nameless art thou. Yet all names blessed May [Mary?] [scrawl and P. F. R. Pause, and pencil fell.]

[Oral.] Thibeault, Thibeault, Thibeault, Thibeault. [Pro-

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nounced "Teebo" and I did not understand it until written which went on while the speaking of the name was continuing.]

[Written.] Thibault. [Pencil fell.] [604]

[Subliminal.]

[Raised head and leaned forward. Distress and folded hands.] Oh. [Pause and sigh. Pause and opened eyes and closed them again.]

Where is your ... Where is your garment? Oh dear. [Opened eyes and stared at me and closed them again.] You do look so funny to me. [Pause and then took off her ring and laid it on the table.] I can wear it no more. [Suddenly awakened and after a few moments said that she felt as if she were a thousand miles away, or ten thousand miles.]

Mrs. C. J. H. H. May 4th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] Deeyah. [Uttered curtly and word spelled according to sound.] [Pause, distress.] Oh it's light. [Long pause and then a groan and a pause.]

[Apparent Oral Control.]

Oh God! [Looking up as if in prayer and then falling back. Long pause.]

[Subliminal.]

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604. Readers will note that the Benedictine order had been referred to before. Cf. p. 593. No identity is proved by the message, but it has a singular character to it. But for my queries there would not have been the appearance of insanity about it. It reflects the appearance of fixed ideas in the other world. The use of the Latin *Domine,* spoken while the writing was going on, is natural and tho it is possible that Mrs. Chenoweth has heard the word employed in music or elsewhere, it represents no organic habits of her mind.

The name had no significance to me and I had to look up the encyclopædias and dictionaries for it. I found the name several times in the encyclopædias, but it was not that of any religious person. There is nothing here to suggest identity with anyone I found mentioned.

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[Slight groan. Pause.] Don't push me. [Pause.] Don't crowd me. [Distress.] I'm afraid of them.

(Don't be afraid. They won't hurt you.)

[Oral Control.]

Won't they? They crowd so.

Brothers, stand back. [Head turned to left and expression shouted so that it startled me.] [Pause.]

[Subliminal.]

Did you speak to me? [Evident reference to her own voice.]

(No.) [605]

I thought I heard you call your brother. [Pause.] Hm. [Pause.] I hear chanting. [Pause.] Hm. [Pause.] Chanting. [Pause.] Hm. [Pause. Distress with face twisted and pause.]

[Oral Control.]

[Pause.] We are men no longer, impersonal beings.

(Who are you?)

We do not harm.

(Who are you?)

We seek always to know God [pause] by prayer and fasting, to separate our souls, to be released from bondage.

(What bondage have you been in?)

The bondage of the body, its desires.

(I thought you got free from the body when you left the earthly life.)

[Pause.] The earthly life.

(Did you not once live with a body on the earth?)

Yes, yes [pause] but death does not release the soul.

(Why not?)

I know not.

(What kind of a body have you now?)

[Pause.] Light, light more fluid, etheric, but full full of sensation which did not pass away when death came.

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605. This failure to recognize her own voice is an interesting phenomenon. The anæsthesia may cover everything but hearing and may disturb that sufficiently to prevent recognition. The shouting was evidently to the "Benedictine brothers."

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(Where did the sensation come from?)

[Pause.] I know not.

(Do you want to be free from that body?)

No I seek to have you understand that not all those who find themselves together in a brotherhood are sinful and selfish as some have shown themselves to be, but some of us seek to know more of God, of the glory of God. Some cease to exercise a will toward the outside world and I am one of those who would know more of God, of God, of God.

(What is there to hinder you?)

The incomprehensible, the illimitable, the everchanging, ever-powerful, the immeasurable [pause].

(How does that hinder?)

[Pause.] Seeking, seeking always to comprehend the incomprehensible.

(Do you know Imperator?)

Him I know not.

(Why not?)

[Pause.] 'Tis to him I come as to one who may lead me to the light.

(I think he can help. Have you ever communicated with him?) [Had in mind the hypothesis that communication might not be possible directly with the lower type of spirits.]

Yes, he who bade me speak with thee.

(What can I do to help?)

Tell me, are these sensations of helplessness my own.

(So far as I know, but I myself do not know much about it. It may be that they are your earthly memories and it may be that the sensations of an earthly body are transferred to you. I do not know which.)

[Pause.] This process of speaking with you I but dimly understand. I still see the friends about me. I am still conscious of their wish concerning me. I see their faces. I hear their voices, but I move not toward them. I am bound by this effort to speak with thee. I sink [Gasped, distress and cry of 'Oh'] Thibeault, Thibeault. [Left hand fell down from head.]

(When did you live?) [606]

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606. I directed my questions and conversation with reference merely to

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[Pause and reached for pencil. Pause.]

[Automatic Writing.]

He came yesterday and is of a group of earnest seekers after the light who ar ... [P. F. R.] now under the guidance of Imperator who desires to use their sanctified influence to overcome the power of the various groups of monks or friars who are determined to hold in the bondage of their religion the bodies of

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inducing the communicator to relieve his mind. I saw it was the same communicator as the day before with the same signs of an abnormal mental condition, whether caused by contact, or by confusion in the spiritual world, or by mere subliminal influences in the medium. When I asked him what kind of a body he had now I had in mind to draw him out and to say whether he had the possession of a physical body. The answer about the "etheric body" was unexpected. I wanted to see if he was an obsessing agent. The reference to feeling sensations was consistent with this and it might also mean that contact for communicating caused his sensations at the time. Nothing was said to contradict this, tho I finally made a statement evading this interpretation and to test whether I would get a rational answer. The reply was evasive, tho it implied confusion at the time and possibly that the sensations were those of the medium, or rather his own due to contact with a bodily organ. If Rector's account of him be correct, the situation would support the hypothesis that contact with a bodily organism causes confusion of mind, the old hypothesis of Dr. Hodgson, and to that extent disfavor the idea that the communicator was confused and "earthbound" in his normal life in the spiritual world. But the whole passage is not clear on any theory.

The allusion to some spirits "ceasing to exercise a will toward the outside world" is a unique piece of evidence for their "earthbound" condition. The dream life or delirium which it characterizes means that they are subjectively occupied with their ideas, whether voluntarily or involuntarily, and so make no proper progress in spite of their devotional nature. There is apparently implied here that it is the objective or perceptional nature that is rational, and the idea coincides or consists with the efforts always made to get this type to realize a spiritual world.

I purposely mentioned Imperator on the assumption that the communicator was "earthbound" and needed help, as well as to see if the hypothesis that this type of spirit could not communicate with him except through a living organism would receive confirmation. It is apparently confirmed in some respects, but after asserting that he does not know Imperator he intimates that it is Imperator's invitation that brought him here to communicate and that would imply intercourse between them. This may have arisen only through the psychic, but there is no way to unravel the perplexity here in a single message. Too much has to be taken for granted.

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psychic and responsive earthly people. They, Thibeault and his group, are not familiar with the intercourse existing between all spirits everywhere. It is like taking a person who has no knowledge of telephone communications or any of the modern means of intercourse from the free and untrammeled [one '1' omitted] life in the open and giving the knowledge of constant contact through mechanical devices. It is incomprehensible. So this group who [page finished and torn off] se [read 'see'] members ... whose members voluntarily shut away the world that they might find God do not readily comprehend the contact. [Distress and Indian gibberish.]

They will bring holy and exalted influence without personal desires and be of very remarkable help to Imperator in this battle with elemental influences. by elemental I mean these who seek only gratification of selfish desire whether it be to add members to their allies or accomplish some definite thing which gives zest to their life.

The two great [pause] influences sometimes work in the same way that is they combine [pause] as brothers in a common cause. Formerly the only combinations that could be kept intact were the groups in monasteries where the vows sealed the past with silence and the future gave opportunity for the working of plans. Then the female element with cloister [N. R.] cloister [N. R.] C l o i s t e r and nunnery brought together the group of virgins and sisters and such. The rest you may be able to imagine, if I do not take the energy to explain it, but Imperator's plan is to use the highest and best but with the same protection of form and garb that there may be less distinction and thus a less shining mark from afar [read 'affair'] afar. [Pencil fell and head raised leaning forward, and Indian gibberish some moments.] [607]

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607. The explanation of the situation by Rector is most interesting. I would not have inferred anything of the kind from the statements of the previous communicator, who seemed not to have been cleared up in his mental conditions. Of course, the religious possibilities indicated were like those of the Imperator group, tho they seemed diverted to a wrong purpose. Yet Rector's statements may imply that the apparent deviation from the normal in his condition is due solely to contact. But nothing can be proved. All that is most clear is that the explanation is not apparently suggested by the communicator's message.

The allusion to the telephone is very like subconscious action. Rector

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[Oral Control.]

[Pause.] (Who was writing?)

Thibeault. Don't you believe them. They are devils. We know more than they do. We know we are dead. We know we are communicating. [Pause.] You don't want Thibeault. [Smile on face.]

(Who is he?)

Fool, wasn't he? Don't you think anybody is a fool that doesn't know where he is? [Reached for pencil.] [608]

[Automatic Writing.]

I wrote Rector.

(All right.) [609]

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did not live at a time that would make this a memory of his and we should have to suppose, on the spiritistic theory, that he had kept pace with earthly affairs, as the previous communicator is said not to have done, in order to make such a comparison. While that is conceivable, as we have abundant evidence that the discarnate have knowledge of terrestrial events, it is not to be pressed as an explanation, unless we assume what we are often told; namely, that spirits can use the thoughts and words of the psychic for conveying their ideas. The critic might treat this as a subterfuge to escape explanation by the subconscious, and hence it is no help to the interpretation of the passage to have the analogy of the telephone presented, tho it can be explained by this circuitous process.

The explanation of the term "elemental" is important, because its usage by theosophists and others has not always been made clear.

The remainder of the passage apparently states the conditions on the other side associated with the institutions in the past, which, tho necessitated by the times, seem to have prevented unfortunate conditions after death. But I am not sure that this is the correct interpretation of the passage. The most apparent thing is that the Imperator group, like statesmen and diplomats, are ready to use any forces with good possibilities, no matter what their present condition, to attain their conquest of the lower types of personalities.

608. The implication in this passage that the "earthbound" are not confused is evident. I had had in mind the view that they are, in all my queries presented to the first communicator. Does the contact cause the confusion?

609. I had suspected the presence of Rector while the automatic writing was going on and hence asked to know, to see if I was correct. The name had to be interjected in the work of oral control, and we do not require to suppose that this oral control was interrupted, as the record would make it appear to be. The contrast between the two types of personality is interesting and perhaps more perplexing on the assumption that it is subconscious than on that of spirit communication.

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[Oral Control.]

Got smart, didn't he, stuffing a note in your head? They think they are getting near the end of the work, don't they, getting the army of the Lord. [Suddenly awakened while I was writing notes.]

Mrs. C. J. H. H. May 5th, 1915. 9 A. M.

Before sitting Mrs. C. told me that she had shunned the séance room all winter, but yesterday went into it quite happy and sang and played there without any of the previous feelings of fear and distaste.

[Subliminal.]

[Alternations of distress and pauses for some time, with left hand clutching her breast or throat and often cries of 'Oh' and groans. Once she leaned forward and caught her breath and gasped, and after a long pause uttered the sound "Deeyah". Then a long pause again. Much distress, crying and gasping.]

Oh I don't want to die again. [Rubbed face with both hands.] Oh I can't pray. I can't. I can't. I ... I ... [Distress and leaning forward with signs of sickness and retching. Breathing hard, held on to the table with both hands or grasped at it or pounded it with flat of hand, with cries of 'Oh'. Put both fists over her eyes and fell back on chair as if dead and breath apparently ceased, but in a moment reached for a pencil. Pause.]

[Automatic Writing.]

* * [scrawl. Pencil fell, pause and reinserted. Pause and P. F. R. again.] * * [scrawl across page and back. Long pause.] * * [scrawl, but probably attempt at name "Anselm", but not suspected at time and not clear enough to suspect it except from sequel.] * * [written backward and apparently mirror writing. Possibly letters 'ans'] [Pencil fell, long pause and new one inserted.] [Pencil voluntarily seized between first and second fingers.] * * [scrawl or attempt at 'Anselm', but not susceptible at time.] A n ... * * E [four letters not legible, but one is rather clearly 'o', perhaps two of them.] M M E E [I read 'M-E-E' spelling it.] * * ['M'. P. F. R.] M e ..

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Anselm [not read at time] is A n s e ... [not read at time.] Greece * * [read 'Greet' and 'Greece'] is no more.

Anselm would serve [read 'send'] his God ... serve his God.

(Yes, thank you.)

Anselm would save his fellow men Anselm would once more be with men who dimly shadow the Almighty in his ways.

(Is this Anselm communicating?)

Anselm seeks tc communicate with brothers who would be torch bearers in the world's night of sorrow.

Oh pain and death and fury bearing minds that sweep across the earth tonight. God is lost in battle smoke and the blood of humans runs like rivers of pestilence through the once beautiful land. Poison and gory grief make black the path that leads to heaven's gate and stern despair swings souls wide from Love and Pity brooding there. The gates of hell release the demon spirits and crime stalks unmolested through the Place of lovely growths.

Now the spirits of the dead arise once more and call to souls to arm with love and make for righteousness and God's kingdom. [Distress.]

(Yes.)

Anselm arises with the hosts of God. [Pencil worn out.]

(Can you change pencil?) [610]

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610. This sitting seems to have only the most general connection with the case under consideration and only through the larger problem involved. It is noticeable that the subject is partly the present European war, and it apparently connects it with the influences involved in the subject of this investigation and the conflict between the two great parties in the cosmic evolution. Whether the allusion to "poison" is to the use of poisoned bombs in the war is not assured. It is capable of that explanation. The message is characteristic of the man named, tho this is not reflected in the language. Only the general characteristic of emotional tone and rhetoric indicate this. The language can be regarded as that of someone else.

Anselm communicated again later. Cf. p. 754 and Notes 665 and 668. He was also alluded to through another psychic in New York in connection with a case of obsession on May 10th, 1915, five days after this communication through Mrs. Chenoweth. The New York case could not possibly have known the reference here.

Inquiry later showed that Mrs. Chenoweth had never heard of him, and this is natural enough as he figures mostly in a theological field about which she knows nothing and in philosophic works about which she knows as little.

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[New pencil given, but control at once lost and Mrs. C. awakened immediately without any memory of what was happening.]

Mrs. C. J. H. H. June 16th, 1915. 10 A. M.

Mrs. C. remarked before going into the trance that she felt perfectly well and that she had not been troubled with her throat or a cough, save once or twice. She thought this a mere remnant of the effects. But before she finally started into the trance she coughed somewhat, as if association with the trance condition had brought it on. [611]

[Subliminal.]

[Long pause. Cleared throat. Long pause followed by catalepsy which I had to relieve. Then another long pause. Twitching of hand and fingers and then fingers doubled under. Pause, distress and rolling head over. Pause and reached for pencil.]

[Automatic Writing.]

You seek knowledge concerning [read 'among' doubtfully] concerning the Margaret group.

(Yes I do.)

I know you do and I know that you are in communication with the friends of the light through whom Sister Margaret came.

(Yes.) [612]

and I know that there has scarce ever been such a battle waged

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611. This note refers to conditions brought on by experiments during the previous week when we had a rather difficult case of obsession to deal with. One of the personalities affected the throat of the subject and the haste in removing it resulted in conditions with Mrs. Chenoweth that made work on the present case impossible for two days. Mrs. Chenoweth almost lost her voice and was coughing so violently at times that she would have thought herself ill, as did her friends, but that she knew she had no cold.

612. I was in communication with the friends of Doris, but we may suppose that a possible guess. The reference to the "Margaret group" is most interesting as implying that there were more than this one personality to be reckoned with. Of course this was implied in the whole process of exorcism employed by the Imperator group. Later developments, however, indicate a fuller significance in the allusion.

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[cough] as has been waged over that case. not easy is it for you to imagine the ramifications and associations that extend [read 'entered'] extend throughout the whole universe [read 'otherwise' doubtfully] universe

It is not because the girl is so important to us but because she is so important to you. You prove your case against [read 'again' tho suspecting that it was 'against'] * * ['th' erased] against us through her. We ought to have dropped her like a viper but could [N. R.] could [read 'would'] not seem [read 'seek' ... could ... seem to do it.

(Who should have dropped her?)

the word should have been given to the ones in charge of her to let her go and take some other but no such word reached [N. R.] reached them [N. R.]. We did ... them ... We did not expect any one like you to appear where [read 'when'] in ... Where in hell did you come from anyway.

(I had known the case a long time and had wished to perform the experiment. Do you know about the two Margarets?)

I know some of the later things done there but all the earlier work was only reported to me. I know that some of the leaders in our organization have flunked in their performance of duties and that you think because you have converted a few that you have let the light in on every place [N. R.] over ... place over here.

The two Margarets are not so strange a hng ['thing' but not read] as ... thng [N. R.] thing to explain as you think. If a spirit is partially released by a fall an injury or disease the form nearest it in name manner and habit is most [read 'more'] easily ... most easily impressed upon it just as the habit [N. R.] and ... habit and manner of the care-taker of an infant may be most easily [read 'lacking'] easily impressed on the young mind especially if it is not normally [N. R.] normally contacted with its boly [for 'bodily' but read 'body'] bodily functioning power and it may even [read 'never'] Even assume that it is the same personality as it sees and lack reasoning power to separate itself from its close companion. There is the case in a [N. R.] a nutshell [N. R.] nutshell, and we find all those deranged organisms that we can whether [written 'wheher'] deranged by [N. R.]

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d ... by disease or acident [accident] and we can more readily manipulate them and carry on our plans. [613]

It is a strange thing that you should appear on the scene now and you have no right to make public [read 'trouble'] public what you have discovered and I come to warn you to let it alone [N. R.] alone. You have gone far enough. We will let that girl [read 'just'] girl alone but we want [read 'won't'] no [N. R.] ... want no strong illustrations [N. R.] illustrations drawn [N. R.] drawn to attract [N. R.] ... to attract the medical fraternity to such cases.

(Why not?) [614]

Let us alone. We won't meddle with you. We only take the

---

613. The attitude toward me will have to explain itself. It is not in any respect like Mrs. Chenoweth or consistent with her view of obsession. Besides, she does not know normally anything whatever about the details of the case. She merely knows that I have dealt with a case of obsession and she would not have known that but for her own discovery of the significance of her sensations in connection with the personality that claimed to have been hung.

It is interesting to note the intimation that obsession may be due to a fall, injury or disease. There is no way of proving that the view asserted is correct, but it is consistent with what I have observed in several instances; namely, that injury resulted in psychic development. It coincides also with the origin of the alternating personalities in the experience of Doris.

The important thing to be noted here is the indication that obsession may be the consequence of accident or disturbed mental conditions rather than the cause of them. The reverse view would be natural with Mrs. Chenoweth and with most people who believe in obsession. It is certainly more in harmony with orthodox physical science and physiology to find this concession to their point of view, tho supplementing it by adding obsession as an effect rather than a cause. There can be less objection to it on that account.

It was my purpose to ask the communicator what the object had been in the obsession of the girl, but I saw the delicate mental situation and feared breaking down the control. It is probable that the personality would not have revealed it. He was not so accommodating as is desirable.

614. I was at this time preparing the record for early publication and Mrs. Chenoweth, of course, knew nothing about the fact. Moreover she would not normally object to a policy to influence the "medical fraternity." On the contrary she would decidedly favor it. It is certain that the communicating intelligence is correct from his point of view. Any change in that obstinate body of men would involve an assault on obsession that would prove fatal to its ravages. It is a curious threat that is made, tho it is not made definite.

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ones [read 'what comes'] we ... the ones we can use to carry on a work which we believe quite as important as your own.

Now I have come farly [fairly] at you and I b ... don't want any high sounding phrases about God. I want you to mind your business and I'll mind mine and you go on giving comfort if you want to but let that settle your part of the work. [Pencil fell and reinserted.]

(Write the name, please.) [615]

[Pencil fell, hand seized pad but I restrained it.]

[Subliminal.]

My God! [Pause and awakened without memory of exclamation.]

Mrs. C. J. H. H. June 17th, 1915. 10 A. M.

Before the trance there was some coughing again by both of us, tho neither had suffered from it in the interval.

[Subliminal.]

[Cough. Long pause and distress.] It is such slow work because they have so much to do with the wills of these people.

[Pause and catalepsy which I had to relieve. Pause and reached for pencil. Pause.]

[Automatic Writing.]

[The writing began with printing the letters and continued so until the change is marked in the record. The letter 't' was invariably crossed.]

what do want.

(I would like to know who you are.)

---

615. There was no chance for a name in this situation, tho I had hoped to wheedle it out of the communicator. For the reason mentioned in the previous note, I was unable to get the nature of the work they planned with the girl. But the temper of the communicator and his evidently irreverent nature intended to forestall efforts to bring him to a religious view of the situation. It is not natural to Mrs. Chenoweth to take such a view of things. But she does prefer work that administers comfort to sitters. I am not primarily interested in such, but in the larger scientific problem.

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What for.

(Just to help me understand what you have been doing and where.)

You know.

(No I do not. There is no evidence of it on paper.)

[Pause.] Can you not see me

(No I do not see any one. I can only see the marks you make on the paper here before me.) [616]

[Pause.] You asked about Margararet [Margaret.]

(Yes I did and I wish to know what was meant by the statement made some time ago that Margaret was a dual personality on your side.)

A split expression on two plains [planes] of activities yes [to delayed reading] that means no more than the other to you but to me it means the actual truth.

(Did she appear to be two distinct personalities which had no memory of the activity in one plane when acting in the other?)

Yes precisely that and that is the difference between a split [read 'spirit'] perso ... spl ... [read] personality and a spirit guide the counterpart self is another affair. the counterpart self has connecting link with its past [read 'hast' doubtfully] p ... [read] and future and while it may not be as closely [read 'easily' and hand pointed till corrected] associated as in interchangeable normal mental processcess [processes] it still retains a complete whole if [read 'it'] f one is able to trace the way. a split is a sub or a super run a [delay in reading] run away a sub or a super which

---

616. I got no hint of this personality in this record. At first I thought him one of the objectionable types, but before the end came it would seem that this was not the case. There was a curious ignorance of my limited knowledge about him. This ignorance on his part is the one fact that suggests he was one of the group around the girl induced to come and tell what he knew of the case. But there is no assurance of this in this record.

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has strayed away from the parent [N. R.] paren ... [read] comprehend.

(No, it is not quite clear in that analogy.)

clear to me.

(Wait a minute and let me reread.) [I read the passage.] (You mean strayed from the normal self?)

Yes like a bit of quicksilver.

(I understand now. Just how did Margaret become like that?)

No one knows just when it occurred first but it never occurs unless their [there and delay in reading] there [read 'here'] there is a contest a contact and a contest with other personalities and the contact being in [writing now becomes normal] sufficient for full expression the split becomes infused with a knowledge of being some one who really exists but who either through the inability or inactivity does not take possession of [change pencil] the split. [617]

I have a theory that many [N. R.] many lights are splits and that only the split is used while the other parent goes on in normal life without knowledge or suffering from loss of the section used [delay in reading 'section'] used by by [?] the contating [contacting] spirit. See.

(Yes, I think that is clear.) [618]

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617. This account of "split personalities" in the spiritual world is extraordinarily interesting and apt. No less interesting is the confession of ignorance as to how it occurs. But the supposition of it throws a flood of light upon the perplexities in the two Margarets connected with the present case. What is said simply means that secondary personality is not limited to the living and that the amnesia or cleavage which marks it with us also holds true in the spiritual world. There is no way of verifying the account, except to find it repeated through other psychics who know nothing about the subject. The explanation is very brief and to the point. The language is unique and only in a few instances corresponds to our usage. I have never heard Mrs. Chenoweth make an allusion to the phenomena and I very much doubt if she is familiar with the nomenclature connected with the problem. In any case the discussion is rational when interpreted in the light of what we know. It remains to be proved.

618. The theory advanced by the communicator coincides, so far as it goes, with the theory which I have myself worked out, tho I have never whispered a word of it to Mrs. Chenoweth. She has not seen my discussion

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there ought to be more investigation on this theme for herein lies the secret of subconscious crime. [Pencil fell and body leaned forward in distress, and Mrs. C. began to cough.]

[Subliminal.]

My God! [Suddenly awakened and began coughing.]

Mrs. C. J. H. H. July 27th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh, pause and cleared throat. Long pause. Slight groan, pause and reached for pencil. Pause.]

[Threw pencil down and jerked the hand away. Pause and then struck pad with fist. Pause, distress and groan: face twisted in pain or distress.]

God damn it!

(Why?) [619]

[Long pause. Relaxed fist muscles, pause and then tried to take the pad away after seizing it. I prevented by holding it. Pause and tried to seize it again but I would not permit. Pause, and lips tightened, and reached for pencil.]

[Automatic Writing.]

Insidious little rebel. [Threw pencil away violently.] [620]

---

of it in the *Proceedings*, Vol. VII, and very few people have read it. I have long been convinced that in all psychics the subconscious is the vehicle of communication, and the present communicator rather adds to this idea by dealing with instances in which the subconscious is split and only a section of the whole used for psychic work. This remains to be proved. But the intelligent indications of analysis consistent with our own knowledge and either going beyond it or adding to it are far beyond any normal knowledge of the subject by Mrs. Chenoweth.

619. I saw at once that this was a resumption of the Doris Fischer case after a lapse of some months, and it should be contrasted in its language and tone with the sittings in the case of the little child, especially the last few of them with their lofty religious tone.

620. This allusion to the "insidious little rebel" presented no meaning until the name of Laughing Water came in the subliminal recovery later. It then appeared to indicate that he was trying to do something which Laughing Water thwarted.

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[Change of Control: Oral.]

I saw him write my name. [Pad seized and I prevented throwing it away.] I saw him write it.

(What name?)

[Pause and clutched both hands in the air as if wanting to seize some one and tear him or her to pieces. Face and mouth twisted in hate and defiance.] [Reached for pencil.] [621]

[Automatic Writing.]

We wish to return to the Cal. case for a bit more evidence as there were a few things that were not quite complete but this man resents giving evidence. It will come do not worry. R. H.

(All right.)

[Pencil laid down.]

[Oral Control.]

Damn him! [Seized pad and tried to remove it. I prevented.] Damn him! [Pause and clutched hands as before with twisted face and mouth in same manner as before.]

Oh my head. [Distress and clutching at table-top as if trying to get the pad.] Damn you!

(Why?)

[Pause.] You stubble lathered gate! [Last three words uncertain, but given as nearly as I could catch them. Pause.]

(What can you do?)

[Pause, face twisted, and pause.] Oh! [Distress and left hand put on forehead.]

Oh, Father. [Pause, and left hand slowly moved down from head. Pause and again clutched wildly at table and then repeated this under the table, as if trying to get at the pad there. Then lifted the wing on the table and slammed it down. Pause.]

[Opened her eyes.] What happened to me? [Stared behind her. Distress and cries of 'Oh'. Pause, sighed and closed her eyes.]

Amen, Amen. [Said sharply.] Do you know any spirit named Laughing Water?

---

621. Apparently the man was trying to impersonate Laughing Water and she resented it. I, of course, got no name and only the psychological play has any interest.

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(Yes.)

Well I just heard that name, but I feel so sick.

[Opened eyes and was awake almost instantly, but remembered nothing and did not know that she had said anything.] [622]

Mrs. C. J. H. H. July 28th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head. Long pause, followed by groan, pause and another groan. Then the arm stiffened and apparently the hand tried to seize the pad, and I had a struggle to prevent it, and when I succeeded the fist was doubled.]

Margaret, Margaret. [Contemptuous voice.]

(Who says that?) [Pause.] (Are you Margaret?)

No. [Contemptuous voice.] Margaret is in hell, or some other fair country.

(Where are you?)

Where do you think I am?

(I don't know.)

Of course you don't. You don't know anything. [Pause.]

(I think you must be in hell, too.)

Then you are.

(Are you in the same place as I am?)

Of course I am.

(I thought you were dead.)

You think so. Many are alive here. I could pound you! [Struck table with fist.] I could kill you!

(You couldn't kill me, if you tried.)

Well, I could.

(Try it.)

[Struck me with fist, but half inhibited it. I paid no attention.]

You don't know enough to put up your fins.

(I knew you couldn't hurt me.)

---

622. "Oh Father" evidently began a prayer, but ended there and the "Amen" uttered sharply later was by some one else in irony or defiance. The name Laughing Water indicated who the "insidious little rebel" was in the mind of the personality who resented her action, whatever it was. Note that the subconscious seemed to have no memory of the name Laughing Water.

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Ah! [contemptuous voice] Heretic, heretic! [contemptuous voice.]

(All right. What difference does that make?)

Bring back Margaret. [Fist pounded table.] Bring her back. You damned old redskins. Bring back our chief.

(He is doing better now.)

How do you know?

(Because he got away from such a devil as you are.) [623]

[Struck me rather hard. I paid no attention.] Devil! Devil! Hellhound! You hid the girl. You hid the kid.

(What kid?)

[Pause.] The kid that talks, talks. Her head wiggles right around every time you thought of her. [Pause and distress with cry of 'Oh'.] You got her to work now.

(What at?)

[Struck me again.] You know. You know.

(What is she doing?)

B-o-o-k-s [spelled] books, books.

(What do you mean by books?)

Pumpkins, [pause] stars, goldfield.

(I don't know any one that got her to work about books.)

[Pause.] You are a liar.

(I am not. I did not put any one to work with books. That is sure.)

[Pause.] They had her sent across the country and put with a lot of men. Send her back. There are books around the people. She is happy. [Struck me again.] Just on account of you. [624]

---

623. There is no indication as yet of identity in this message. It only implies that Margaret has gone. The language employed is far from natural to Mrs. Chenoweth and she would writhe a little if she saw it as coming from her.

624. All this about hiding the "kid" and her working with books is unintelligible to me. I know of no facts whatever that could be distorted into anything of the kind.

Later information showed that there were hints of true facts in some of the allusions here. Doris had studied books in connection with poultry culture. She was quite happy. But she had not been sent among a lot of men. Yet there is no assurance that these hits were anything more than co-

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[Distress, wrung her hands and cries of ' Oh ' with pauses between.]

Will they never go away. [Pause, distress and cry of 'Oh'.] It is like a mob shouting Joe, Joe, Joe. [Pause and 'Oh' with a sigh. Long pause, and then seized the pad and tried to break it. I prevented.]

You can't get me to be good. I am a devil.

(Yes, I thought so.) [625]

That's what I am. I would rather be a devil than any one else. I want to be a mighty good devil. * * * * [Sentence lost, but not important.] Yes, I'll poison her. [Face twisted, followed by pause and distress. Opened her eyes.]

[Borderland.]

Did you call me?

(No.)

I thought I heard you.

[Awakened tired.]

Mrs. C. J. H. H. July 29th, 1915. 10 A. M.

[Subliminal.]

[Pause. Distress and rolling head. Pause and reached for pencil, but would not grasp it when offered. Pause and reached for pencil again. Long pause.]

[Oral Control.]

I won't write.

(Oh yes. Try it and see how it goes.)

[Long pause. Left hand put on brow and distress with cries of 'Oh'.]

---

incidences, because the communicator evidently wants to annoy me and says the first things that come into his mind. If the coincidences are not casual they may be the product of automatic reproduction but not intended.

625. Joe is evidently for Joseph Balsamo who had been removed from the case long ago. The idea expressed or implied here is that his removal has ever since been an embarrassment to his associates and this one of them is lost without him. There is nothing verifiable in all this and it must pass as a part of the problem in this work, on any theory whatsoever.

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[Automatic Writing.]

* * [scrawl. Pause.] not alone
(All right.)
minnehaha [not read at once] be damed [damned]
(I don't read all that. I get only the last two words.)
m i n n e h a h a.
(I understand.)
You think i [I] am [pause] wicked.
(I shall not think so of you if you do the right thing.)
[Pause] i [?] i see wickeder men than i am
(Possibly.)
wearing high hats and soft looks. i hate them all dam[n] fool preachers.
(What preacher in particular?) [626]
[Distress with cries of 'Oh' and rubbing upper part of arm. I discovered catalepsy and had to relieve it.]
* * [pause and scrawl] it is far off in a better place than [this].
[Pencil fell, folded her hands on her breast and showed marked signs of distress with cries of 'Oh'. Pause and same distress repeated, rubbing her breast with both her hands. Finally reached for pencil.]

[Change of Control.]

He does not know how to use the body and the effect of a wound [read 'would' doubtfully] of a wound brings brings agonizing pain intensified by the supersensitive state induced [N. R.] for the ... induced ... purpose of making [N. R.] it possible ... mak ... [read] for him to write. He is one of the gang [read 'young'] gang of camp followers who would not go far away when Cagliostro left and as the work is resumed with no purpose of further removals but with plan to clean up what is still in unsettled state he is found in the surroundings with no power to do harm at the center where relief has come but Imperator thought we ought to try and give him a start forward if possible because

626. There is no evidence in the allusion to preachers, even tho it be intended for the man who had charge of the Doris case, since allusion was made to him much earlier in the record.

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each one who has had contact if not started away from such further contact may appear at a new and unprotected center.

It was the plan to have a few wise spirits write a message and in that atmosphere of larger understanding and broader conceptions finish the California-Margaret case, but this bit of local color will intensify your record [N. R.] although ... record ... it was quite out of the plan.

I am rushing this though [through and so read] but ask your question. R. H. [I had wished to ask some questions, but kept still for a chance.] [627]

(I want to have some sittings to ask questions about it, and shall not begin this morning, but I will ask if this man you have been speaking about has long since been dead?)

Not as long as some of those who were in the [pause] affair.

(Well, you referred to a wound. How was he killed?)

[Pause.] I think I will let him tell you but it is not becaue it is a secret but because I wish to leave [N. R.] leave no impression of the case. I only came [two words not read] to ... only came ... give you some idea of what is occurring [N. R.] O c curring. [Pencil fell.]

(I understand.)

[Change of Control.] [Oral.]

[Distress and struck me with right hand. Pause. Then tried to break the pad which I prevented. Reached for pencil and I

---

627. It is interesting to note the spontaneous statement of the plan, as I had no inkling of this and did not expect it. The reference to the preacher being far off might be suggested by the name California and in that case it specifically refers to the one I had in mind.

The most interesting part of the statement is that in which it is indicated that it was not a personality to be removed from the case, but one whom it was their purpose to redeem, so to speak, one whom they wished to put into the path of progress. One may ask why do it in this way instead of giving evidence. The answer to this question is what was said at a sitting; namely, that contact with a psychic and thwarting the efforts of the earth-bound is one of the most important steps in preventing them from continuing in that lower life. Hence the evident purpose is the salvation of a soul rather than furnishing evidence to us poor sceptics. The plan has a rational tone about it and coincides with what has gone on for ages without being recognized or proved scientifically.

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gave it, but attempted to break it which I prevented by holding it. Long pause.]

I won't write. [Seized pad again and I prevented tearing it. Took her hand away from mine which was holding hers to prevent breaking the pencil. Held lips tightly. Pause.]

I never had a mother. [Pause.]

[Subliminal.]

Please, Oh I can't. [Distress and wringing hands.] Father John. [Two hands in attitude of prayer. Opened eyes, paused and smiled.] Beautiful. [Awakened without memory of what had happened and with no effects even of weariness.]

The letter 'i' when used for the pronoun was written in a peculiar manner, which it was best to read as a small letter, not a capital. I never had it made in this manner before.

Mrs. C. J. H. H. July 30th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head in distress. Long pause. Struck pad with fist once, paused, and then tried to seize the pad which I prevented. Pause and distress and pause again.]

I see Dr. Hodgson. [Long pause. Distress and cry of 'Oh'.] I don't want to see that one. [Pulled face away in distress and tried to hide it from view. Pause and cry of 'Oh' and then groans while pulling her left hand over her brow as if soothing herself or trying to hypnotize herself. Pause.]

Take off your mask. [Pause. Rolled fist over, pause and then dropped hand in her lap. Long pause and then finger began to move as if trying to get a pencil. I put hand on pad and gave pencil. Pause.]

[Automatic Writing.]

* * ['I' or scrawl] was going [none of it read] was i going on bad [pause] i won't [N. R.] hurt [read 'lost'] any ... won't hurt anybody if you let me be but i hate to be tied like this you have got no right to make [reading guessed from context] me use

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this pen. i don't want to write. [Pencil dropped and reinserted and thrown down again.]

[Oral Control.]

Go to Hell! .[Pause.]

(I would be glad to know how you met your death. That is, how did you come to pass out. I was told you were wounded and would be glad to know how and when.)

[Automatic Writing.]

* * [crowded letters so that it is a mere scrawl.]

(What is that word?)

shot me you mean.

(Yes tell about it.)

What for.

(Just that I can inform the world that spirits can communicate with the living.)

* * * * i dont want the world to know. you would stop us doing it that * * ['thing' possibly, or not legible at all.]

[Here Mrs. C. began striking me with her fist and I paid no attention to it. Finding that I ignored it—I was taking notes—she doubled both fists and began a regular pugilistic fight with me. I parried the blows with my left hand while I took notes with the right, she talking all the while.]

I'm here, by God, and I am going to do something. [Striking me with all her might and with blows that had now and then a pugilistic color and not feminine, tho many movements were feminine and showed lack of experience in that sort of thing.]

Smart. You are going to tell the world: you are going to tell the world, are you? Go to Hell! Tell the world! [Struck me again.]

[Sudden pause and distress followed by pause and catalepsy in right hand which I had to relieve. Then her mouth was twisted into a terribly distorted position as if seized by some fiend. Pause and cry of 'Oh' in distress, and put her left hand on her breast. Seized the pad and endeavored to tear it to pieces. I prevented it with some difficulty, as her hands had a tight grip on it. I said I would see about it and forcibly removed it from her hands. She relaxed and showed signs of distress.]

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It's a damned woman. It's a spy. [Then clutched her hands and twisted her face in defiance.]

I'll tear her eyes out.

[Subliminal.]

[Pause and suddenly opened her eyes and stared at me, but was in no respect awake.]

Did I say anything about a person named Greene?

(No.)

I saw the name spelled G-r-e-e-n-e. [Distress.] Oh I don't know what is the matter with me. [Clutched her throat and tried to choke herself. Her face became almost blue and I removed her hands, finding that they were not really causing the color in the face. In a moment she awakened and knew nothing, complaining that she felt funny and in a moment remarked that she felt as if she had been choked and not from without but from within. She did not know what had happened. I then told her, in order to have her know a little about the nature of the work.] [628]

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628. There is nothing evidential in this record. I got the name Greene which is evidently for the person trying to communicate. It is, of course, not verifiable, but I did not wish it with any expectation of securing verification, but as a part of the process of getting him to express himself.

The violence shown toward me was the most striking that I have experienced in my work and had all the appearances of being realistic, especially when the actions took the form of something more natural than the quiet and peaceful nature of Mrs. Chenoweth is capable of, having had no experience in pugilism.

The statement that my proving communication with the spiritual world would put a stop to their doing that kind of thing is the nearest to evidence that I have received from this personality. I have received the same thing in some form through three other psychics when communicating with this type of personality. It is worth recalling in this connection that Imperator said through Mrs. Piper, according to a statement made to me by Dr. Hodgson personally when living, that he had another object in trying to communicate with the living than merely proving survival, and that he wanted to have a short cut to dealing with earthbound and obsessing spirits by getting the human race to know what was going on in many instances where spirit obsession was not suspected. They had a hard task on that side exorcizing them without our help. Apparently there is knowledge on the other side of organized efforts to eliminate evil obsession and I seem to be a party to that conspiracy, apparently known by these earthbound personalities.

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The letter 'i' used as a pronoun was written in the same manner as the day before and can be read best as 'I'.

Mrs. C. J. H. H. July 31st, 1915. 9 A. M.

[Subliminal.]

[Long pause, rolled head and cleared throat. Long pause and a groan. Put right hand in lap and held it a moment there and then clasped the two hands together folding the fingers into each other, and tightened the lips as if trying to prevent something. Pause and made a face, and groaned.]

Let go my hands. Let go my hands. [Said sharply.] What do you make me hold them that way for. Think you are smart. [Pause and face showing contempt. Pause and I then opened the hands, and they reached for pencil.]

[Automatic Writing.]

We held them together to give him a lesson [read 'less' as part of the word was superposed and not seen by me] son. To find himself powerless yet in a ['in' neglected in reading] yet in a state of active communication with you gave him an understanding that it is a borrowed body he uses and he must respect it but if we were not here you would se [see] some [distress] strange actions and herein lies [read 'this' doubtfully] the ... lies [pause] ... secret of the influence from this side. [Distress and leaned forward with a groan. Pencil fell.] [629]

[Change of Control. Oral.]

[Put up both hands and clutched at the air with them, making faces.] God damn it. What's the use a ... What's the use a ... to trap. [Two hands wrung in distress and half crying.] It's a trap. It's a trap. It's a trap. [Shaking fists violently in the air

629. This was a new phenomenon and I noticed it as such at the time. I therefore left the hands alone until I saw them slightly relax. Yesterday's performance is testimony to what might happen were it not for the control exercised by other personalities at the same time. Note the ignorance asserted of the communicator in regard to the use of the body. This is a frequent phenomenon in the New York work. The mystery of that life, at least that form of it for the earthbound, is certainly interesting.

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at some invisible person, and with desperate anger.] Distress, and striking hands together, followed by a pause and then distress again.]

Frank, Frank. My name.

(Frank?)

Yes, damn it, what do I care. [Crying.]

(What is the rest of it?)

[Shaking the two hands in the air, now patting them in distress or wringing them and then shaking them again. Pause and distress.]

It's a trap. It's a trap. It's a trap. [Reached for pencil vigorously.] Give me that damned scratcher. [I gave pencil.]

[Automatic Writing.]

Frank. [Pause.] M [pause.]

(Frank M.)

[Pause, made a face and long pause.] o ... [Long pause.] M o ... M organ. What do you want now you have trapped me. [630]

(I did not wish to trap you for any bad purposes. I wish only to help you to advance and it will help both you and the world to know all you can tell about yourself.)

go on you jay. i know your game. you want to make me confess [pause] and I ... [pause] let that go. i will not ... and let [read 'bet' doubtfully first time] that ... i will not confess anything. i never [N. R.] never did a wrong thing in my life you dam[n] fool.

(Well, it will not be wrong to tell all, if you never did anything wrong.) [Pencil fell.]

[Oral Control.]

I'll plug you so full of bullets you will think you are a sieve. [Hands wringing and great distress.] Then I'd sell you to the junk man. [Pause and began tearing her hair and trying to get the combs out. I soon prevented. Cries of distress, opened her eyes, stared a moment and closed them with cries of 'Oh', and then a long

630. The name Frank Morgan is not verifiable. It is not the same as the one given yesterday; namely, Greene. Either an error crept in yesterday, or the communicator was lying, or the reference was to someone else.

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pause. Opened eyes again and closed them. Folded hands together with some distress. Then seized the pillow and threw it down on the floor with some violence. Paused, smiled and awakened, with no memory of anything done.] [631]

The small 'i' continued in the automatic writing, where this personality was concerned, and it was otherwise characteristic.

Mrs. C. J. H. H. August 2nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and groan, and pause. Fist tightened as if cataleptic and mouth tightened, as if trying to prevent speaking. Pause, and I took hold of the arm, but did not test it for catalepsy, assuming that it might be intentional. Arm was presently drawn away, but I held to it, thinking it might strike. Mouth relaxed. Pause and distress.]

[Oral Control.]

Go away. Go away. I want to be bad. [Pause and reached for pad and tried to break it, but I prevented, and then hand struck me. Pause and then drew up her fists and twisted her face. Then doubled both fists and shook them apparently at some one in the air, but in a moment they stiffened, arms and all, and would not budge.]

Let go the hands. [The hands would not move.] I will, I will, I will, I will. [Face and mouth twisted as if for a fight.] The damned things. [Groan. Pause and rolled the arms about each other with doubled fists, as if motioning for a fight.. Pause and reached for pencil.] [632]

---

631 The personality was not to be drawn into a confession. This is a peculiarly uniform attitude of mind in this work in New York as well as here, and Mrs. Chenoweth does not normally know anything about that work.

632. This was a remarkable phenomenon as there was evidently a struggle between the two personalities, one of them showing the evil personality that he or they could prevent his doing what he wished to do The arms would not move under the restraint. They were held as in a vise. The same phenomenon occurred in the New York work.

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[Automatic Writing.]

M o r [pause.] * * [probably 's e', the 's' being clear.] [Pause.] f r a * * [probably for "frank", but 'ra' not clear and rest a scrawl] frank [N. R.] fra ... [read.]

(Oh, Frank.)

i told you that before.

(Yes.) [633]

why don't you swear at me.

(I am not that kind of a man.)

you think you are to [too] much of a gentleman.

(No, I only had a good training and do not need that kind of language to express myself.)

what do you say when the gang gets after you.

(No gang ever gets after me.)

you must be a tender foot.

(Perhaps so. I can't help it.) [634]

neither can I I [made very large] is that big enough.

(Yes.) [I had not even hinted that the letter had been made small before.]

they said make a big i.

(Yes, I noticed that. I noticed you used to make it small.)

and i did it. I I I [made very large each time.] it looks as if i was more consequential than the others. [635]

[Distress. P. F. R. Threw the pencil away violently.]

[Change to Oral Control.]

Oh, I don't want it. Go to Hell. I don't want it. Playing something I aint. [Pause.] Eh-heh. Play a fool like that. [Pause.] Get out of here. What are you doing here. [Waving arms.] I don't care if you are God Almighty. I won't stand it.

---

633. The name is much nearer "Morse" than Morgan. Indeed none of the letters of the latter name are even apparent except the first three, "Mor".

634. As soon as I uttered the expression "I can't help it", I saw the chance for the excuse that came, but there may have been no harm in it, as it may have offered the communicator an idea of fellow feeling.

635. The discovery that the letter "i" was not a capital was interesting because I had not hinted at it in the course of the sittings, tho I had noticed it at the time.

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[Pause.] Give me a gun. [Waving arms about.] And I'll clear out the whole damned nest. [Distress and pause.] I don't want any damned religion. I don't want any damned religion: no saints. [Seized pad and tried to make away with it. I prevented. Pause.] I make no confessions. Priests can go to Hell. Priests can go to Hell. Go to Hell. Go to Hell. That 's all. [Pause and distress.] Don't be a bother to me [pounding table with fist]. I I aint your brother. I aint your brother and I won't be your brother. [Distress and pause.] Is that so. Is that so. I'll twist your damned little white livered face right off you. [Seized my hand.] What are you writing down there? What are you writing down there? Did you dare to write this down there? [Pause and I let him hold my left hand while I wrote. Distress and sigh. Pause.]

Oh. [Arms folded on breast. Pause. Held both hands on her neck.] Please don't. Oh, Oh. [Distress, and hands put to neck again, then threw them out and held them in claw-like condition on table. I found them rigid and immovable, but suspected that it was intentional on the part of the controls and did nothing for it.]

[Change of Control.]

Peace. [Pause.] Light. [Pause.] Love. [Pause.] Joy. [Pause.] Faith in God. [Left hand relaxed and fell down from table, but right hand remained rigid.] Sanctification with the gifts of speech [pause] and that charity. [Pause.] Oh, Oh. [Pause.]

[Change of Control.]

[Then began feeling her two eyes with finger tips very carefully and tenderly.]

She is not dead. She said I killed her. [Pause, with contempt shown in face.] Who in the devil came around me anyway. [Opened eyes, looked carefully at hands, rubbed them slightly and then felt and rubbed face carefully. Closed the eyes again and fell back in chair.] Hah, Hah. [Said in fiendish laugh.] Oh! [and awakened without any memory of what was occurring.] [636]

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636. The investigation of the eyes was an amusing act and I had not the slightest suspicion of its meaning until told. But the dramatic play manifested in the intervention of Imperator or one of the group, either to put an end to the communicator's manners or to show the nature of the psychological control in such cases, was a most interesting phenomenon. It

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Mrs. C. J. H. H. August 3rd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and pause with face twisted.]

[Oral Control.]

I'm in Hell. I'm in Hell. [Uttered sharply.] [Pause.]

(Don't you want to get out?)

I didn't know I was there before. [Pause.] Yes I want to get out.

(All right. You can do it.)

You don't know who you are talking to.

(Who is it?)

Devilish Frank. How did I get here so easy? How did I get here so easy? [Long pause.] I aint got no people.

(Where is your father?)

I never knew him.

(Do you know where you lived?)

Of course I do. What kind of a bloke do you think I am.

(I thought it possible you had forgotten it.)

Well I aint. I don't know as I'll tell you.

(Oh yes, please.)

Well, Frisco. [San Francisco.]

(Thank you.)

What are you thanking me for?

(I am glad to get it.) [637]

---

has to be seen to be fully appreciated. But it is clear that, with the recovery of normal consciousness without a trace of disturbance and going on in her normal life immediately, it is not like hysterical and allied phenomena. They have a rational character.

Indeed the phenomena must be looked at with the hypothesis that the effort is to prove to the bad personality that he cannot accomplish anything without the coöperation of the controls. He is powerless to frustrate their plans and power. The whole conflict between the two sets of personalities was extraordinarily interesting and no theory will explain the phenomena without taking account of this rational feature of them.

637. It would probably be impossible to verify the name Frank Morgan as a man who lived in San Francisco. But it is characteristic of those who have lived there to speak of it as Frisco, especially if they be of the type which this personality is. It is not natural for Mrs. Chenoweth to do it, nor

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You are not so bad after all, are you? You held my hands yesterday. You can't make me write. I won't do it. [Picked up the pad and slashed it out in the air and on the table.] I'm not going to write. I don't care what you say. You were afraid I was going to tear it. [Pause.] Who said habits of brain?

(Some friend of mine I think.)

[Pause and catalepsy in arm and hand.] Oh, look at the spiders. [Said in a terrified voice and face turned away.] Oh, they are crawling on me. Oh, they are crawling on me. [Face twisted and long pause.]

Say! [I gave no answer: was busily writing.] Say! (Yes.) [Pause.] On the level, tell me what you did with Joe? [638]

(I did not do anything. It was my friends on your side who took him out of Hell.)

You broke up the camp.

(Well, it will help to make the world better to get rid of Hell, won't it?)

Oh, you've got to have Hell. The parson says you got to have Hell for fellers like me.

(Yes, only so long as it is necessary to help them to get out of it.)

[Long pause.] It's a joke.

(What is a joke?)

[Pause.] Fellows don't die.

(What do they do?)

They shed their carcasses.

---

have I ever heard the place so named by Eastern people; that is natives of the East.

Accepting the phenomena at their superficial value, this not being aware of being in "hell" is an interesting psychological phenomenon and it coincides with what occurs through other mediums in our experiments. It is but a continuance or repetition of the phenomena with which we are familiar among the living, who are in "hell" all the time and do not know it. It is personal experience of the better life that makes "heaven."

638. This is a reference again to Cagliostro who had been the leader of this "gang."

This reference to spiders crawling on the personality may be to what has been indicated through several psychics: namely, that the conditions for communicating involve something like lines of connection with the body of the psychic, often compared to spider webs. On the other hand, one might refer it to subliminal sensations so interpreted.

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(Yes, I know.)

Some fellers think they die. I know they don't. You know they didn't.

(I understand.)

I'm going to stay right here in this place as long as I want to. You and your folks can't get me out. [Pause and distress.] Oh! [Pause.] You aint doing nothing to me, are you?

(No.)

I aint doing nothing to you.

(No.)

I tried, didn't I.

(Yes.)

You thought I didn't have the strength, didn't you? It was your old bum protectors. [Pause.] Huh. It is a smooth talking feminine I'm working, aint it?

(Yes.)

I make her swear, don't I?

(Yes.) [639]

She would roll over in convulsions of happiness, if she knew it. [Pause.] [Hands folded on breast and then wrung in distress with cries of 'Oh'.] [640]

I aint sorry yet. I aint sorry yet. I aint sorry yet. [Pause. Then reached hands out into the air stretching them to full length and held them thus uplifted for some time. I found them cataleptic, but let them alone. Long pause. Then folded hands together, put them on back of her neck a moment and then forward on the table. Distress: pause and reached for pencil with the two hands clasped together, and tried to write with them thus.]

---

639. This discovery that the body he is using is that of a woman is an interesting phenomenon on any theory. The subconscious ought to be well aware of the situation on any conception of its powers. There is no excuse for the ignorance of Mrs. Chenoweth in such a matter. Nor is it evident that a spirit would have such ignorance. It is only an interesting light on the limitations of spirit knowledge about the physical world, in case we interpret the facts on that hypothesis. The same phenomenon occurs in the New York work.

640. This statement is evidently ironical. Mrs. Chenoweth would not be delighted with any such phenomenon. She dislikes it very much and would much prefer that I omitted it from the record.

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[Automatic Writing.]

d ... * * [scrawls.] [Pause.] * * [scrawls and cry of 'Oh'.]

(What's that?) [Letters not legible.]

* * [scrawls.]

[Hands relaxed and pencil fell. Folded arms and then relaxed them to clasp the hands together and then folded arms again. Cried like a child and then wrung her hands in distress and crying. Reached for pencil, paused and pencil which had been given fell and was picked up to be held in an abnormal position, but no writing. Then pencil fell again and was reinserted. Pause and I removed pencil and this was followed by a long pause. Reached for pencil and pause.]

[Change of Control.]

Strange little creature following him who heard the declaration he made about staying here and who got into contact but could not write and we had to release him to release her but we think it the better way to let them both come and see the futility of such an effort and do not be alarmed if at the next interview there seems a mixture of personalities.

(All right.)

for there may be a conflict quite serious or it may open the door for larger life to two dissputed [so read but intended for 'dissipated'] dissipated souls.

(I understand.)

I write under great difficulty now but it is G. P. not much energy to spare I assure you. [Pencil fell.]

[Subliminal.]

Oh. [Long drawn out and catalepsy noticed in right hand. Distress, long pause and groans.]

Is that Imperator? Would you please tell him how long it will take to finish up these awful cases? I'm tired.

(They will let me know soon I think.)

[Pause.] There seems so much of it. There isn't anything but depression. I suppose there will be something like an uplift when it's over.

(Yes.)

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It makes the cold chills go over me. I think it would be beautiful to go down into the slums and help poor little lives there.

(Yes.)

All right. Perhaps we are getting at the cause of the poor little things in the slums.

(Yes.)

We are getting at the breeding places of crime, aren't we?

(Yes.) [Pause and awakened without memory of anything.] [641]

Mrs. C. J. H. H. August 4th, 1915. 10 A. M.

[Subliminal.]

[Entered subliminal without any waiting or preliminary signs, almost as suddenly as she has been accustomed to come out of the trance.]

My I can see just like the scenes of another city.

(Where?) [Suspecting San Francisco.]

It is a strange city to me.

(Any hills about?)

Yes, back. [Pause.]

(Anything else?) [Thinking of Bay.]

[Pause.] I think it is on the coast somewhere. I get a feeling of the ocean. [Pause.] I am trying to see something, a building [pause] a great big square ... [Pause.] It's a ... [pause] circular with little paths out from it and a public building of some sort. I come out right across to see where I am. There is a great big round gilt ball, but it is not a ball, of course, but round and gilt and very high. There is an eagle on it. [Pause.] Now whether that is a hotel or a government building I can't tell, but it is very light like ... [pause] looks like sand stone, if you know what that is, do you?

---

641. Mrs. Chenoweth fully appreciates the merits of slum work and has no aristocratic dislike to help in such a field. Indeed a few days before she entertained, as she does every year, a lot of poor children to brighten their lives, and was reproached for it by one who had some aristocratic tastes. Evidently the subconscious has caught the nature of the work we are doing.

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(Yes.) [642]

[Pause.] But I don't think I have the right name for it. It is not granite, not yellow, but between these colors. There are great blocks of it. I think it is a hotel. You don't know whether there is a hotel with that eagle that would suggest the name, do you?

(No, what city is it?)

Hm. It is west. [Pause.] Here comes a man walking down the street. Oh what a sky! It is the most beautiful sky I ever saw, soft and liquid almost. I don't know how to express it. [Pause and reached for pencil.] [643]

[Automatic Writing.]

[Pencil broken and new one given. Relaxed hold and long pause. Reached for pencil which had fallen. Long pause. Cry.]

f r a n k.

(Good morning.)

[Pause. P. F. R. and struggle with distress, and pencil held in awkward manner in palm of hand.] b e [pause, distress and struggle.]

[Oral.] I can't write.

f r a n k.

[Oral.] I can't write. I can't write. You make me write and I don't want to. [Pause.] I don't know how. I don't know how. I don't know how. I don't know how. [Said in distress and rapidly.]

[Written.] M ... [P. F. R. pause and distress.] f ... [pause.]

[Oral.] I can't make it like that. You do it again you bloke.

[Written.] F ... [very slowly done and oral directions at same time] down [pause] round. That's all, that an F?

---

642. The statement about the hills and the ocean is correct and confirms to that extent what I had in mind, which was that the communicator of the day before had tried to give that much in proof of identity. The hills are quite back from the city, tho a part of it is built on low hills. The later statement that "it is west" further identifies it.

643. I have not been able to identify the hotel. If it existed before the earthquake it would not be easy to learn more than the name and that is not assured here. A friend found an Eagle Hotel in Sacramento City not far from San Francisco. But I could get no details to verify the description. The kind of communicator would not assure a good hotel.

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(Yes it is.)
[Oral.] No F is like that.
[Written.] f ... [Oral] so so [Making the letter slowly.]
[Written.] F r a n k.
(That's good. Go ahead.)
[Oral.] Is that any better than the other one?
(Yes.)
[Pause.] M o r s e. [written.]
[Oral.] I told you that before. I told you that before.
(Yes I know.)
[Oral.] I don't like this. [Pause.]
[Written.] M ... [pause] l a m e [P. F. R. Struggle to keep control. Leaned forward and choked, saying "I'm choked". Pause. Broke the pencil by pressure and new one given. Pause and much distress.]
* * [scrawls] drow ... water [Cries of distress and 'Oh'] d r o w n e d [Great distress] went down. [Great distress with cries of 'Oh'.] [Pencil fell, followed by a pause and much distress. Rose and leaned forward, struck the table with hands in pain, rubbed face and put both hands on her neck, followed by great distress and cries and long pause. Gradually fell back in very limp condition. Very long pause.] [644]

[Subliminal.]

[Cries of distress and pause.] Can't explain yet. [Whispered and not caught.]
(What?)
Can't explain yet. [Cries of distress.] Do you know any girl who ever tried to drown herself?

---

644. Evidently the name is Morse instead of Morgan, as it was written clearly enough this time.

The dramatic play between two personalities was more than usually interesting. One of them is so ignorant that he or she does not know the way to make a capital F, but gets directions and help from the other. The play between speech and writing shows the influence of two personalities, as predicted the day before. Nothing of a serious nature occurred, however, to create any concern. The reference to drowning was not intelligible until the subliminal matter came. It then became evident that it was an effort on the part of the personality to confess to what he had tried to do with "Baby", the name for Doris Fischer.

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(Tell all about her.) [Did not recognize.]

I mean do you know any one that ever tried to drown herself?

(Not that I recall. What is the name?)

I don't know. She has been here. Do you remember?

(No, I don't remember.)

Do you know any one called Baby. Did she ever try to drown herself?

(Oh, I think so.)

Hm. [645]

(Who made her do that?)

This fellow. You see the various things she did were caused by various people. Who told me to tell you that? It seems as tho I would die. [Distress, and pause.] [646]

[Opened eyes and stared at me.] Who in Hell are you? [Pause and awakened without memory of what had occurred.]

A few minutes later when perfectly normal, Mrs. C. said to me, or rather asked: "Did you say anything about water?" I replied that it had been mentioned in the communications. She added that it seemed more like a river than the ocean, and then asked me if I knew anything about falls. I could only say I was not certain about their relevance here.

Mrs. C. J. H. H. August 5th, 1915. 10 A. M.

[Subliminal.]

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645. My impression is that the girl did try to drown herself or often thought of it. But I had not the slightest conception that she was meant and did not recall it until she was definitely referred to. Cf. p. 529 and Note 383.

646. The statement that various things were done by various people coincides with what I have observed in other cases. The distinction of personalities in cases of obsession is not always clear. As the dissociation is primarily a certain condition with its external signs and as the subconscious will always color what comes to it, the natural result would be that various personalities might influence the subject to act without indicating any distinction of foreign personality. It is quite important that this should have been said spontaneously rather than to have been a mere conjecture on my part. I have been wondering for some time if this was not what often took place.

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[Sigh. Long pause. Rolled head over. Pause and reached for pencil.]

[Automatic Writing.]

We may be obliged to bring to bear some unusual [read 'universal'] u n--usual effort in the next few days as there are more camp followers than we knew, each one following a leader to him but Imperator thinks it may be advisable to have Cagliostro himself return and let some of these disciples [—] excuse the bad use of a good term [—]

(I see.)

se ['see' but not read] him at the ... see ... work here and give them confidence in the method.

(I see. When shall I be able to ask my questions?)

We plan to use this week and part of next and we now think all will be in a condition for you to get away week 2.

(All right.)

The questions could be asked at any time except that it would take an amount of energy that it has been impossible to spare.

(I understand and it will probably give rise to some important communications when I ask my questions.)

Just that and that is why I fear the week following next may have to be partly consumed. It is not strange so many follow this line of work. They seem to trace [read 'have' and hand pointed till correct] their own way here in much the same way that an animal follows his mater ['master' but not read] master. It is a sort of sense which is keenly developed by a certain class of spirits and is akin to the animal instinct.

We did not sek [seek] the last communicator. he sought us and the woman sought him. It is work that should have been done in your world first.

(Yes.)

Do you understand how hard it is to bring men to a sense of right without fear or love. The two elements lost by lack of strong affection and the new knowledge of larger opportunity make for a liberty in selfish indulgence that is quite beyond reasoning and if the old orthodoxy [read 'authority'] orthodoxy could see the result of its teachings [read 'leanings' doubtfully] teachings a new regime would be established making God a God

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of love and adoration [N. R.] doration ['adoration' and so read] and caling [calling] out the finest and holiest expressions of the children of earth—

This is Imperator's teaching as you know and the sooner it becomes universal in your life the better it will be for this life. all to [too] suddenly give a man a liberty that he was supposed to be deprived of by death is too much like leaving children with the liberty of men undeveloped they can see nothing * * ['but', looks like 'ny'] to have ... but ... their own selfish play. developed they see opportunities for larger and more wonderful and abundant [N. R.] life ... abundant.

It is not pleasant to know these things but Truth is not a thing of mere pleasure. It is a R e v e a l e r.

(Yes, just so.)

To know the Truth is to make men Free.

(Exactly.)

Free from selfishness and sin and sorrow and all its incumbent pain not simply free to act. [Struggle to keep control.]

We have so much so much to say but [distress: new pencil given] we realize the value of every moment and must make our sermons short and our deeds of service long. I felt [written 'fel' and read 'feel' when hand tried to cross a letter for 't' and I read correctly] it would be best to give you this respite and understanding of the situation today and also it would leave a better effect and some strength for the work.

The light must not be subjected to the influence unremittingly as it is better to break [read 'bear'] break the connection now and again but in *our* way [hand went back to underscore 'our' but got the line above and to the right of it. I did not catch the meaning of it] in *our* [underscored] way.

(Yes I understand.)

You know that I am R. H. and I am commissioned by G. P. to tell you that he is not idle as it might appear but that he misses the old time work but it will be resumed later.

(Do you keep in touch with the case I am working with each day after this?)

Yes and know that some excellent [written 'seelent' and not read] excellnt [excellent] things are coming out of that. I will explain later.

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(Yes, all right.)

but wherever you are at work you know we [written 'vve'] go and if we do not make evidential [N. R.] evidential [N. R.] evidential [N. R.] evid ... [read] report it is only because other matters keep pressing. [Pencil fell.]

(I understand.) [647]

[Change to Oral Control.]

[Hands folded on breast and pause.] My, tell 'em to let me come. My, tell 'em to let me come. [Said sharply.] [648]

[Opened eyes, stared at me, closed them and fell back into the chair and in a few seconds awakened without memory of what had just been said.]

Mrs. C. J. H. H. August 6th, 1915. 10 A. M.

[Subliminal.]

[Suddenly closed her eyes with a slight groan at the end of a sentence in which we were talking about the family worship of some people. Pause, groan and a long pause. Sigh with a cry of 'Oh'. Then catalepsy ensued with the arm stretching out toward me. I seized it and held it for perhaps ten or fifteen minutes while there were alternations of groans, writhing of arms and hands, pauses, cries of distress and pain and constant 'Ohs'.]

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647. There is nothing to remark of this sitting from the ordinary evidential point of view. But its rationale is worthy of special note. No reader can examine it in relation to all that has been done during the year without being struck by the rational nature of what is said of the general work. There is no twaddle or insane talk. Tho we cannot see behind the scenes to verify what is said, it all fits in with the situation which the facts reveal. The prediction of more "camp followers" is interesting as not like fabrication.

648. It is not indicated who intruded here. It may have been the "woman" said to be with "Frank Morse" the day before, or any one else we may wish to conjecture as among the "camp followers" mentioned. I should treat the incidents as "left overs" or material transmitted at previous sittings were it not for the evident connection of the phenomenon with the present situation. It is probable that it was a personality kept near to become trained for later appearance. There is evidence that this sort of thing occurs.

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Oh I can't. [Indian gibberish. Long pause. Great stress shown and stretching of arm with distress, cries and twisting of hand about as I held it. Pause and cries of distress. Raised right hand, while I held it, to face and rubbed it vigorously, with cries of 'Oh'.]

I can't confess. I can't. I can't. [Pause.]

(Can't what?) [Had thought the word 'confess' to be convince.']

[No reply. Pause.] Babies, babies, babies everywhere. I didn't kill them. I didn't. I didn't. [Pause and cry of 'Oh' in distress.] I can't confess. I can't.

(What is it you cannot confess?) [Wished to help the confession.]

[Long pause and reached for pencil.] [649]

[Simultaneous Automatic Writing and Oral Control.]

[Written.] my [Oral.] I can't. [Written] name [Oral.] I can't. [Written] is [Oral.] I can't. [Written.] Rosa. [Oral.] I can't [Pause.] [Written.] Sister Rosa [Distress and Oral.] I can't.

(Stick to it. You will get it.) [Great distress and struggle.]

[Oral.] No, I don't want to. I don't want to. I don't want to. I don't want to. [Written.] Rosa [distress and crying.] Rosamond Rosamond Sinner I know.

[Oral Control.]

I can't. I can't. I can't. I can't. I can't. I can't. I can't. [Crying and writhing with arms and hands.] They'll kill me. They'll kill me. They'll kill me. They'll kill me. They'll kill me. [Long pause in which medium was perfectly calm. Cry of 'Oh', put both hands over her eyes, followed by cries of 'Oh' and distress. Then folded hands in prayer a moment and a long pause.]

I won't go near her again. Oh. [Reached for pencil.] [650]

[Automatic Writing.]

Margaret made me say the * * [lies?] lies. [Pencil fell, leaned forward in distress and fell back.]

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649. No accident or incident in the girl's life would confirm what is implied here by the reference to "babies." It evidently refers to Rosalie.

650. The name Rosamond suggests nothing in the Daily Record, nor does the name of Frank Morse occur in it.

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[Oral Control.]

Please let me go. Please let me go. I'll never, I'll never, never never go near her any more again. [Pause.] I won't work with Frank any more. [Pause, distress and reached for pencil. I gave pencil and it was rejected and hand reached out toward box for a pencil. I suspected it was Minnehaha and got her pencil.]

[Automatic Writing.]

M i n n e ... Laughing Water.

(Good, glad to see you again.)

Got her in a trap. I am working like ... [pencil broke and lost control when I tried to give another.] [651]

[Oral Control.]

[Pause. Struck pad with fist.] Go 'way you redskin. [Cries of 'Oh' and awakened without memory of anything that happened.

Mrs. C. J. H. H. August 7th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and pause. Then arm showed a strained condition and began to stretch out toward me and I found it getting cataleptic. I rubbed it for some time without relief and then more or less forcibly pulled out the fingers and they would relax for a moment, but the catalepsy would recur. I had to continue manipulating the hand. Finally the face twisted and the body assumed a strained position, the left shoulder turning partly over toward me and remaining strained, while the left arm and hand also became cataleptic. I let both hands go for a long pause and distress occurred, when I again took hold of them and started to relieve the catalepsy.]

[Oral Control.]

Oh let go. Oh let go. Oh let go. [Cries of 'Oh' and distress.] They'll kill me. [Distress and long pause. Then slight relaxation

651. The reaching for her pencil is the interesting mechanical feature of this incident. It has been months since Minnehaha appeared and her pencil simply lay in the pencil box near by for emergency.

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of arms and hands, accompanied by sigh and groans, with cries of 'Oh'. Then opened her eyes and stared at me and looked about. Then saw her arms cataleptic and herself unable to move them.] [652]

[Normal.]

Something has happened. I don't know what.

[I rubbed and bent arms and fingers until I relieved the catalepsy and told her that this had often occurred, but never before had she awakened in it.]

Mrs. C. J. H. H. August 9th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and face twisted. Pause and reached for pencil.]

[Automatic Writing.]

* * [scrawl and pause, then a line drawn to the left. Pause.] * * [scrawl.] [Then a vertical line drawn.] R o s ['s' implied by later attempt, not legible in this instance] R o s * * [scrawls.] * * * * [might be attempts to write 'Rosalie,' but not apparent in the writing] will do anything to get peace [N. R.] and get away ... peace ... from him. He tried to make them think I followed but I did not. Maggie brought me but I am in hell hell hell.

(Can ....?) [Writing went on.]

I made the woman sick and am sorry but I must get help this time or I shall be a fiend like * * [scrawl] Frank. [Pencil fell and catalepsy came. I had to relieve it by rubbing.]

(Can I help you?) [653]

---

652. This was evidently the same communicator as the day before. But nothing occurred to indicate more than that fact.

653. After the sitting Mrs. Chenoweth told me that she had been very sick yesterday and had to stay in bed much of the day. She noticed that she could not get Lucky, the dog, near her. He seemed to be disturbed in some way. The sickness occurred when she went to breakfast, tho after I left Saturday she had occasionally felt sick. On Sunday when she first fell ill she simply went to bed and had to cancel some social calls. Mr. C. inferred that it was due to an outside influence and hence no alarm was felt at it.

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[Distress and cries of 'Oh'. Pause and reached for pencil.]

I think you can or some of your friends can. You do not know what a hell it is to find youself with these people because you did something you ... [Pause and pencil thrown away quickly.]

[Change of Control: Oral.]

She shan't write. She shan't write. She shan't write. Nobody shall. Nobody shall. Nobody shall. [Then struck my hand with fist two or three times.]

[Subliminal.]

Who's the nun? Who's the nun?

(Tell me.)

Rosa ... [pause] Rosalie, Rosalie, Rosalie.

(Rosalie?)

Sister Rosalie. [Cries of distress.] She is just looking to you not to desert her.

(I won't.) [654]

She makes me so sick. Either he or she. They fight so they make me sick. [Pause. Distress and cries of 'Oh'. Opened her eyes.]

[Borderland.]

I think I'm awake [weak voice]. I had a terrible time. I'm back again.

Mrs. C. J. H. H. August 10th, 1915. 10 A. M.

[Subliminal.]

[Sigh. Long pause. Distress and cry of 'Oh'. Long pause and distress and cries repeated with a groan, and reached for pencil. Pause.]

[Automatic Writing.]

* * [scrawl] R o s a ...

(Rosa.)

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654. I have no verification of the name Rosalie. It is probably the same personality named previously as Rosamond. Calling her "Sister Rosalie" and implying that she was a nun in the subliminal question consists with the allusion to "Maggie", who is evidently Margaret.

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I tried to communicate somewhere else ['some' read 'come' and delay reading 'else'] another place

(Yes, can you tell about it?)

at which the spirits get words to you in a different form sometimes and get so close it is hard to place the individual [pencil ran off pad and word unfinished] where it belongs.

(Was I present there?)

you were there.

(Did you know what the spirit communicated about?) [Money in mind.]

about a person who was ill and a case you had tried to ass [pause and not read] isist [assist.]

(Yes.)

Large room and door to another room where were many pretty th ... [pause and distress with cries of 'Oh' during remainder of writing] ornamental things.

(Yes.)

and I could not say much. woman [read 'roman' and not corrected] please do not desert me.

(No I shall not.) [655]

it is so fearful to be so punished for a crime a crime I grow discouraged sometimes and think there is no God for I work to get girls into the church to atone for my sin and still I find no ... [P. F. R. Pause and calm for some time. Then suddenly drew back pencil and tried to throw it away. I seized it. Pause.] [656]

[Change to Oral Control.]

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655. Mrs. Chenoweth does not know that I am experimenting elsewhere. The case is one that is ill; it was in a large room with large door opening into a hall, and it is that of a woman. I was endeavoring to assist her. The record shows there was no trace of any such communicator, but that a mischievous personality confessed to his taking or influencing the subject to make way with some money. The method is automatic writing. I do not understand the reference to different words from this case unless it be taken literally.

656. It is interesting to remark the allusion to trying to get girls into the church to atone for her sin, as influences were brought to bear on Doris Fischer (Sick Doris) by the nuns to join the Catholic Church. It is equally interesting to note that much the same was associated with "Margaret" (Cf. p. 539) and that "Maggie", Margaret, is said to have brought this Rosa or Rosalie here. The association is correct.

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Take that away. [I prevented throwing pencil and Mrs. C. suddenly awakened.]

Mrs. C. J. H. H. August 11th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and long pause again. Fist doubled, opened and then doubled again. Pause and then suddenly seized pad and put it in left hand and held it out of my reach. Long pause and threw pad down. I recovered it. Long pause, face drawn meanwhile. Distress and groan. Then fingers of left hand pressed on lips to prevent speech. Pause and tried to seize the pad again, but I prevented. Effort made at speech and left hand put to lips to prevent it. I forcibly removed the same and lips were drawn tight. Pause. Moved out the right hand and fingers became stiff or cataleptic, I think merely held stiff to prevent writing. After a pause I pulled out the fingers by force.]

[Then a long period in which I manipulated fingers, wrist and arm to relax the muscles which were stiffly held, but not cataleptic. When they relaxed I put hand down and there was a long pause. Reached with difficulty for pencil and I gave it, but the fingers were kept stiff and only the thumb held it and tried to write in this situation.]

[Automatic Writing.]

* * [scrawls and line across page, fingers relaxed slightly.] F r a n ... [struggle to make 'k'. Pause and P. F. R. Pause.] devil here.

(All right. I'll help. Stick to it.)

[Pause and hand pushed out stiff. Long pause and then threw the pencil suddenly to left. I pulled the hand back forcibly and inserted new pencil.]

* * [pause] * * [scrawls.]

(I can't read that.)

[Long pause. Distress and cries of pain.]

[Change of Control.]

[Hand reached out into space for pencil, and I gave the Minnehaha pencil.] [Distress.] L ... [pencil broken.]

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(You broke the pencil.)

[New one given.] L ... [Indian gibberish: "Labica cada yie."] * * two vertical lines probably for capital 'A'.] [Pause.] [657]

[Two fingers of left hand lifted into the air and put on lips.]

[Oral.]

Two devils. [Leaned forward and groaned.] Oh my God!

[Writing.]

f r a n k gon[e] must let P [probably intended for 'R' but incomplete] [pause] her alone. she is crazy and lies. [Pencil fell.] [658]

[Change of Control. Oral.]

Can't hurt me, you devil. You only hurt the woman. Tried [word not decipherable in notes] to break her fingers. You don't hurt me. Snap her fingers off. [Pause with a sneer on the face.] Ha Ha! [Fiendish laugh.] Take the testimony of a prostitute nun! [Pause, reached for pencil.]

[Change of Control: Writing.]

Please do not believe Frank. I am not a lying spirit Rosalie. I only want to get out of ths [this] hell.

(I understand.)

And keep others out if I may.

(Yes.)

[Pencil fell.]

[Oral and Singing.]

[Chant begun in tremulo voice and continued so to the end with

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657. Evidently Laughing Water came, but she could not stay. I had to put down what I caught of the Indian gibberish as best I could. There was more of it, but I could not remember it. The voice was very vigorous in uttering it.

658. I am not sure that there was a single control here. Nor is there any hint as to who it is. It is possible that there were two personalities struggling for control and that the allusion to "her being crazy" may be from the one that immediately gets the oral control. But all this is conjecture and assumes that there is a consistency lying at the basis of the whole phenomenon.

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voice and words prolonged, and not all of them caught. They were in Latin.]

* * * [Ora.] pro nobis * * * * [Ora.] nobis. * * [Ora.] pro nobis. * * Maria. O-o-o-o-r-a-a * * Maria [prolonged] pro nobis Maria * * Amen Amen. [tremulo and very prolonged. Long pause.] 659]

[Change of Control. Oral.]

In pace. [whispered and not caught.]
(What?)
In pace. [Long pause.] [660]

[Subliminal.]

[Distress.] Oh. [Left hand rubbed face.] Oh. [sigh.] Oh, I'm so tired. [Pause. Suddenly awakened.]
(You all right?)
Wait a minute. You say ... [Pause.] I lost it.

Mrs. C. J. H. H. August 12th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and groans with cries of 'Oh' alternating until catalepsy came on. I then rubbed the hands and fingers for some time and then forced open the hand, which was followed by relaxation of muscles in arm and body with a sign of distress. Pause and reached for pencil and then distress and a groan.]

[Automatic Writing.]

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659. I could catch no other words than "pro nobis" and "Maria." There were only a few and they were prolonged in the chanting, so that their loss is not specially important, so far as evidence goes. Mrs. Chenoweth does not know Latin, tho she might have heard some chant with this phrase in it. The chanting was most interesting and the tremulo kept up well. But the lips did not open sufficiently for me to catch the lost words. Mrs. Chenoweth is not a church goer, so that she has seen and heard very little of this mediæval chanting. Tho it was plain that "Ora" was intended in the chanting, if I had not known it, I should not have perceived it.

Inquiry of Mrs. Chenoweth resulted in the statement that she did not know any meaning whatever for the expression "ora pro nobis." She apparently never heard it or about it. She certainly did not know its import.

660. Evidently "In pace", Latin which almost any one might casually know, was from Imperator or some one of his group.

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Rosa ... [slow writing.] I will thank you for help and now I begin to see why you are ['a' written and then a struggle making 'r' a scrawl, with 'e' clear] doi ... ['doing' intended but 'n' only half made when pencil fell and reinserted, and distress followed. Pencil spontaneously enclosed in hand.] [661]

[Oral Control.]

Hide it. Hide it. [Not caught, but read 'I did'.] Hide it so he won't see. [Opened hand and adjusted pencil spontaneously.]

[Automatic Writing.]

you are doing it. It is not a personal interest in me but a plan to help all who like me have sinned and suffered and sinned again.

(I understand.)

[Pause.] I f ... [pause, distress and cries of 'Oh'.]

[Oral Control.]

Jesus Jesus [pause] Jesus. [Long pause and then distress.]

[Change of Control. Oral.]

[Tried to seize pad and I held it down tight. Great strength was used to pull it, but I prevented. Fist drawn and struck out toward me, but voluntarily inhibited. Pause and tried to seize pad again, but was prevented. Distress and cries of 'Oh'. The hands were then crossed at the wrists as if tied and held tightly on the breast.]

Don't tie me. [Said sharply.] [Pause and unloosed arms and folded them a moment and then held them down in lap with hands interlocked. Distress.]

Oh it's a warfare. [Distress.] Principalities of darkness. [Evidently an interruption, or intrusion.]

[Pause with distress and cries of 'Oh'.] You cawnt make me a prisoner. You cawnt cawnt win. [Face drawn as if for fight.] Oh, Oh. [Hands put to brow and then down. Distress and cries of 'Oh'.]

I don't care any more for Jesus than I do for ... [Pause and fists doubled up.] I don't care any more for Jesus than I do for that [snapping fingers.]

---

661. It is evident that the personality is getting cleared up. This recovery of balance is the constant sign of this fact.

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(You had better.)

[Distress and rubbed hands.] Heretics! [Sharply uttered.]

(Who says this?) I say it. (Who are you?) [Pause.] * * [Not caught.]

(Who are you? Rosalie?) Rosalie? No. (Who then?) I hate Rosalie. (Who are you?)

Ha! [fiendish voice.] Rosalie. [Sneers on face.] Rosalie is the property of priests.

(Well, who are you?)

Oh. [Hands on brow.] Rosalie!

(Are you Rosalie?) No. (Who are you then?)

None of your business. Try to take Rosalie's words. She's a liar. She's a liar. She tells lies about ...

(About what?) About me. (Who are you?)

Rosalie, Rosalie in my arms. [Fiercely uttered and arms folded.] Ah! Rosalie. [Pause.] Stamp her damnable evidence or crush the life of this body. [Pause, arms drawn tightly and then relaxed and fell limp at her side. Cries of distress, and hands placed on neck.] I'm not ... [Opened eyes and looked around.] Go it. [Pause, leaned forward and cry of 'Oh'.] [662]

[Change of Control. Oral.]

It was Frank.

(I thought so.)

Got him in a corner. It is hard to believe. [Pause.]

(What?)

This fight for conquest when souls go out with blood and rapine and plunder in their hearts. Every war of conquest has its price from the law of the dark past of history to the moment. [Pause.]

[Opened eyes, stared around, and then fixed gaze straight to front and right, and paused some time.]

Don't go. [Left hand stretched out as if for help.] Take me with you to the light. Take me to the light. Oh, must I stay. [Pause and awakened, but with some surprise that she was back.]

In the borderland, which lasted perhaps two minutes, Mrs. Cheno-

662. The dramatic play is all that we can call attention to. There is no further evidence of identity, but the controls do not seem to care for this, if only they can redeem a soul from its tendency to obsession.

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weth remarked that I looked perfectly white, both my clothes and my face. [663]

Mrs. C. J. H. H. August 13th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Distress and groans. Pause, and then quick as a flash the pad was seized and held in the lap. I had to forcibly remove the hands from it.] Ha Ha! [Sharp quick and defiant utterance with fiendish manner.]

[Pause and then groans and long pause during which perfect calm. Then both hands doubled the fists and one struck the other. Pause and groans. Held the hands together tightly and gritted teeth and clenched the muscles of the face. Groans, distress as in pain. Pause and distress with cries of 'Oh'. Mouth then tightened the muscles with clenched teeth.]

Damn it! [whispered and evident effort to prevent speaking.] Get out o' here or I'll ... .Get out o' here. [Pause.] Get out o' here. Get out o' here. Get out o' here. [Distress and groans. Fists doubled in lap.]

Get out o' here. [Tried to speak this aloud, but could not. Lips could hardly move and spoken with clenched lips.] Get out o' here. [Said clearly.]

(Whom are you talking to?)

[Long pause and hand raised itself to pad and reached for pencil. Pause.]

[Automatic Writing.]

Sorry to have the conflict but glad for you to have the experience. The two spirits striving for possession of the same vantage point one for one purpose and the other for different reasons made an atmosphere most sickening.

It is fairly simple for one spirit whatever his status to get control and use his power as if he owned the body for a greater or less degree but the difficulty is to combine for co-operative work or fuse

663. This superposition of white on me in her sensation is probably a reflex of the remark about wanting to go with the controls to the light, the white world of happiness.

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two of different calibre and in this case the effort was made by Frank to keep Rosalie away. Sometimes a mother will make desperate effort to keep away a low order of spirit attracted by Earthly contact with some people or situations and the same sort of conflict is present and the one fought for becomes ill or the mother in her effort makes no headway at communicating her desires. All is in the power of perfect fusion.

I [distress and pause.] * * [probably 'made'] made this explanation because it was most important [distress] for you

(I understand.) [664]

* * [possibly attempt to write 'but' tho symbols resemble 'n it'] but so hard to get by. [Pencil fell, distress and Mrs. C. leaned forward.]

[Oral Control.]

Get out o' here. Get out o' here. [Folded arms. Pause, clasped hands together and held them tightly. Distress.]

They'll get you. [Quickly dashed right hand toward me.] They'll get you. [Pounded the table a moment with both fists. [Long pause and then clasped hands together and cries of distress and pain.]

[Subliminal.]

He talks so bad. [Fingers placed over her ears.] I won't listen.

(You won't listen to whom?)

I won't listen to him.

(Tell me what he says.)

Oh it's terrible It's vile. It's vile. [Long pause. Distress and rubbed face and then a very long pause followed by a smile on the face. Pause and distress and then both hands placed over the eyes.]

(What's the matter?)

[Pause and hands came slowly down from the eyes. Pause.]

[Change of Control. Oral.]

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664. There is nothing evidential in this account, nor in the phenomena, except that they reproduce in the organism of Mrs. Chenoweth the same conditions that exist in all the cases of obsession with which we have dealt. The explanation that was given, that this was the object, confirmed my conjecture made some time ago and felt strongly on this occasion.

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Infinite spirit. [Long pause.] Peace, Peace. [Whispered.] Seek the light. [Long pause. Sigh and cry of 'Oh'. The two hands put up to her neck. Opened eyes and stared at me a moment and closed them. Pause and then alternations of opening and closing the eyes.]

Oh I feel so ill. [Pause, alternations of opening and closing the eyes and then suddenly awakened without memory.]

Mrs. C. J. H. H. August 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause and catalepsy ensued and after rubbing hand and fingers awhile I forced fingers open. But catalepsy resumed its assault and between distress and groans and manipulating the hand a considerable time elapsed. Finally there was a sudden jerk of the hand, the fist doubled tried to strike out, but was inhibited. Then the fist began trembling and continued so for some time, followed by groans and distress. Then the hand fell down limp.]

Paris. [I understood it 'Pillory' and it may have been this.]

(What?) [Pause.] (What was that?)

[Pause and distress.] Paris. [Long pause.] Paris.

(Why mention Paris?)

[Long pause and distress with groans. Catalepsy in hand again and relieved. Then hand suddenly jerked and tried to seize pad, but I prevented. Indian gibberish. Long pause. Face twisted.]

Paris. [Pause, distress, cries of 'oh', and reached for pencil. Pause.]

[Automatic Writing.]

* * [scrawl.] J o * * [scrawl. Leaned forward and seized throat with left hand and showed great distress with cries and groans.]

B a l ... [Pause and distress. Left hand seized throat again.] * * [scrawls.] To help ... [pencil fell, leaned forward. Long pause and distress.]

[Subliminal.]

Oh please, please. Oh I can't stand it. [Both hands placed on neck and held there in distress.]

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The axe. Oh, Oh. [Hands still on neck.] Oh, Oh. Mon Monsieur. Oh Monsieur. I'm dead. [Arms fell down and body limp.] Oh dear. Oh, Oh. [Leaning forward and staring with open eyes.] My children. Oh, Oh. [Fell back in chair and distress. * * * * [possibly 'Loraine'] Loraine. [?] Oh dear. [Opened eyes and soon awakened.]

After awakening she asked me if some one had hit her on the neck and remarked that she felt dizzy. Evidently this was in the borderland state.

Mrs. C. J. H. H. August 17th, 1915. 10 A. M.

[Normal.]

[Closed her eyes to go into trance and then opening them remarked that she was conscious and saw a vision.]

Oh I see the funniest thing. I am wide awake. I see a priest and cassock I suppose. It is a priest, but it is like a cassock and a [pause] girdle and on his breast is a Maltese cross and [pause] like red. It looks like red enamel and gold edge all around it. It is quite large and something on it. I can't read it but there are some letters and I think they are Latin. Isn't that strange?

He is not fat. He's [pause] strong looking, rather large, very clean strong face. [Pause.] Isn't that strange. I feel so happy with him. He has a wonderful influence. I thought I was going to get a name but I ... [pause]

(See if you can.)

Hm. [Pause.] My imagination gets to work when I try to. [Pause.] Let me see. L-e-o-n [spelled. Pause.] I think and then D-e [Pause.] P [pause] I can't quite .. It's P ... I'm afraid I'm getting it mixed up. I guess I had better not try, Dr. Hyslop. I can't see it clearly. [Pause.] But I am looking right out of the side of a green hill. There is a little monastery at the top. [Pause.] It may be much larger than I think. I seem to be looking up and get a glimpse of a portion of it. I wonder why I would see that?

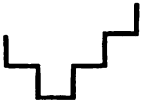
[A long pause followed and hand reached for pencil without

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showing a subconscious interval, tho it is probable that she went into and through the subliminal stage while talking, in spite of the fact that her eyes were open till she ceased speaking.]

[Automatic Writing.]

* * [A clearly drawn but unintelligible figure drawn. First a straight vertical line, then a short horizontal, another vertical one downward and a horizontal one to the right from that, and similar lines upward, vertical and horizontal, making a form like the following:] [665]



* * [scrawl: could be read 'et', but no evidence that it was so intended.] Pubica [read 'Publica' and not corrected] veritas honorarium [pause * * scrawls] * * [could be read 'futu' or attempt at 'fath ...'] L u c c a [not read at time except that I saw the L which was made on the next sheet owing to the way the top sheet was placed] [P. F. R. Long pause.]

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665. There is no indication of who this personality may be. It is evidently not Frank Morse and there is no evidence that it is Rosalie. But there is a reference to Joseph Balsamo, tho it is not indicated why.

The names "Leon", "Anselm" and the statement that he was a Benedictine would imply that the theologian was meant, but one cannot understand why "Lucca" would occur in that connection. Other facts, as readers will note, militate against the supposition that the painter is meant, tho the names "Lucca" and "Anselm" point in that direction. Whether the apparent change of control means that two were present I cannot tell.

Mrs. Chenoweth knows neither French nor Italian, save a few sentences in French and a few words that every one knows in Italian. No mention of any of these is found in the Britannica (11th Edition). I consulted La Grande Encyclopædia in French and the Nuova Encyclopædia Italiano for the Italian.

There was also an Anselme de Saint-Remi who was a Benedictine monk and lived at the same time as the Archbishop of Canterbury and wrote a book in 1056 on the occasion in which his church was dedicated by Pope Leon IX, and entitled "*Itinerarium Leonis*".

On the same date as this, but in the afternoon, through another psychic who was suffering from obsession, I obtained this same sign, tho there was nothing else to indicate the personality from whom it came.

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I come [read 'came'] come to add the support of my people to your work and L u c c a [read 'Lucia'] is my name. L u c c a. [written and read 'Lueea'] Lucca [written and read 'Lueea'] L u c c a. Yes [to reading.]

[Apparent Change of Control.]

* * [scrawls. P. F. R. and distress. Leaned forward and remained so until end of this control.]

I came too near. I am warned but will tarry. We all seek the same purpose. [Distress so great that I placed my left hand on Mrs. C.'s brow.] Life eternal and God. I am not Catholic but a Brother Order Benedicti ... [Distress and cries of 'Oh'.] be patient.

(Yes.)

a n s e l m * * [scrawl] Seek [read 'I seek'] Anselm seeks to save the forsaken.

[Started to fall over, dropped pencil and I held her up and set her back carefully on chair. Long pause.] [666]

[Change of Control.]

[Oral.] Six days and rest. Ha Ha.

[Hand suddenly reached out for pencil and I did not at first suspect the meaning. In a moment I saw that it was Minnehaha reaching for her pencil. I gave it. It broke immediately and I

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666. The name Anselm came once before and communications purported to come from him. Cf. p. 707. I took it to refer to the famous Archbishop of Canterbury, who was the author of the celebrated ontological argument for the existence of God. But there is no evidence that this is the Anselm referred to. I had never heard of any other in my reading. But consultation of the encyclopædias showed the following facts.

There is a Lucca, the name of an important city, but no name of a person or "Father" by that name, except Bartolomeo Lucca, b. 1236, d. 1327, an Italian historian, friend of Thomas Aquinas, but no trace of his being a Benedictine, tho he was Prior of the Convent of his Order at his native place, Lucques. There was an Anselm or Anselme de Laon, who was a theologian and died in 1117. He studied, according to tradition, with the Benedictines at Bec and was of a quiet and austere nature. There was also an Anselmi, known as Michael-Angelo da Lucca. He was born in 1491 and died in 1554. He was a painter and nothing is said to indicate whether he belonged to the Benedictine Order, which is unlikely.

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had to give a new one which there was a little difficulty in getting.]

Laughing Water. I know the work the big father does most done now. He will gather them in and save Baby forever and ever and ever amen. [Pencil fell.]

[Subliminal.]

Oh so beautiful. [Pause.] Who is the saint?
(You tell.)
St Ansem [So pronounced.]
(Yes.)
[Pause.] What does he teach?
(Don't you know?)
Love.
(I think so.)
Love [pause] Love [pause] Love.
(Yes.)
Of God for man [pause] man for God. [Pause and opened eyes, stared a moment and suddenly awakened.] [667]
Who woke me up? I still see that priest. I still see him.

Mrs. C. J. H. H. August 18th, 1915. 10 A. M.

[Subliminal.]

[Suddenly closed eyes and began speaking.]
Oh I see London. [Pause.] Personal service and individual

667. The reference to Love as the characteristic of the communicator would seemingly not fit the Anslem who was the Archbishop of Canterbury, since his conception of God seems to have been founded on Justice rather than Love. At least his doctrine of the Atonement would so represent him. Nothing is mentioned in the encyclopædias on this point in regard to any of the conjectured or named personalities.

Inquiry in Moehler's life of Anselm and the same by Church reveals the fact that Anselm is characteristically intimated in the reference to Love as the essential thing, tho his main work was not devotional as it appears in his writings. There is no trace of it in his celebrated *Cur Deus Homo,* which is argumentative. But the identification of knowledge and love in his conception of God as intimated by Moehler shows that the reference is not wrong. It could not be obtained, however, about him by any cursory reading.

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responsibility the keynote. [Long pause and reached for pencil and when given was seized with some stress of muscular effort.]

[Automatic Writing.]

Only gradually may a soul receive the light as an infant is open into the larger life of the family or as a flower unfolds its folded bud to the blessed sunshine of God's giving. Were it possible to take the darkened ones at once into the full light of Truth as we have come to know it there would be no long weeks and months of preparatory service but such light would but bewilder and make afraid and though ['through' and so read] devious paths of shaded light the soul is led to the full and actual stature of divinity.

The forms and ceremonies are the coverings and even in the spiritual life after the body is no longer a mass of clay the same religious rites [read 'rules'] rites and ceremonies help the progressing spirit toward heaven [written 'haven']. This is not purgatorial belief but is a state of progress whih [which] attends these [those] who have not attained the state of purification [read 'perfection' hastily and hand pointed for correction] before death to take a sinner vile [N. R.] and .... vile and dark and give hm [him] freedom to go and come at will among the finer poised and clearer visioned spirits would avail nothing but to attend him on his way though [through] various stations of unfoldment is the mission of many sainty [saintly] spirits sanctified and some of these poor Catholic sinners are more quickly helped by contact with a group of spirits who maintain a form somewhat similar to ther [their] own church and they would be lost in the mysterious ways of naked freedom which the mere [more] advanced spirits rightly enjoy. The more advanced are stripped of priestly trappings and such physical vestures as appeal to undeveloped souls.

Education has little to do with the development of the real soul except as a means of larger contacting. Joseph B how [so written and read, but intended for 'known'] as Cagliostro is ... known as Cagliostro is with us at this mission of which I am a part and I hope to soon have the others who are so much in contact here. Anselm Bishop of Canterbury. [668]

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668. The contents of this message will have to determine their own value. They show large knowledge and widely liberal conceptions, but are

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[Pencil fell, leaned forward and groaned and suddenly awakened with a sigh and complained of difficulty in breathing.]

Mrs. C. J. H. H. August 19th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight distress and long pause. Three or four heavy breaths, pause and two heavy breaths, pause, and face twisted as in pain. Groans, fist stiffened and much distress, followed by long pause of calm. Then distress and cries of 'Oh' and reached for pencil and took it with some stress and strain in the muscles.]

[Automatic Writing.]

* * [scrawls and might be 'Tr ...' with 'r' clear.] [P. F. R.]

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not verifiable except in personal experience. The reference to London is very significant, considering that it was Anselm that came.

It was my intention today to ask what Anselm was intended yesterday. I received the answer without putting the query. Of course it does not decide positively that the Anselm of the day before was the Archbishop of Canterbury. But it makes it more probable that the same person is meant in both cases, tho the claim in this case is perfectly definite and specific. There can be no doubt as to who is intended in the present record. The Anselm mentioned in the note to yesterday's record and who was a Benedictine has often been mistaken in history for the present Anselm. But Anselm, the Archbishop of Canterbury was once a teacher in the Monastery or school at Bec, which seems to have been a Benedictine institution. He lived in the reign of Pope Leon (Leo) IX. Later I questioned Mrs. C. and she never heard of Anselm. She knew a friend Ansel, but knew absolutely nothing of Anselm.

Moehler's Life of Anselm, as also that of Church, show that St. Anselm was a Benedictine. They do not denominate him in that way, but say that he lived and taught at Bec under the most rigid rules of St. Benedict. It would take more than cursory reading to ascertain this, as the encyclopædias do not mention it.

It will be interesting to note that a reference to the Archbishop of Canterbury was made through a psychic in New York with whom we were working in connection with obsession. This reference to him occurred on the date of May 10th, 1915. The present allusion to him through Mrs. Chenoweth was on August 17th, 1915. He appeared also in connection with these sittings on the date of May 5th, 1915, which was close to that of New York.

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(What's that?)

[Pause.] I [pause] am afraid.

(Why?)

a man knows [not read] why he is afraid...

(What is that word, 'shears'?) [Knew it was not but wished it corrected.]

a man knows why he is afraid but cannot always explain.

(I understand.)

It is a new experience and a strange feeling comes over me. I am not of the order of those who have preceded me but am familiar with their methods of helping those who are in darkness and distress and I suppose it is the better way to lead [read 'deal'] lead [N. R.] lead them gradually from the evil to the good in a kind of unconscious [N. R. with assurance] unconscious conversion but that is so much like dealing [read 'leading' and hand pointed till corrected] with children that I have hard [read 'had'] hard work making myself believe the effect will be good on men.

Perhaps men are only children larger grown until the illumination of the life of virtue becomes incorporated [N. R.] incorpo ... [read] into their [written 'ther'] being. I too am working for the better state of life for those in darkness and strive to create a feeling of faih [faith] and love in and for menkind and to have these darkened lives made light by the inflowing knowledge that good is God and goodness is godlikeness and that power is not simply a leech [N. R.] like ... leech like capacity to draw virtuous desires from others as is so often done. [669]

Perhaps I am less fond of applying power in its ripeness to those who have used it for sinful per ... [pause] purposes but I am heart and soul in the effort to release the too sensitive [Distress and pause] ones from the power of those who have no concern except

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669. This difference of opinion with the previous communicators is a most interesting psychological phenomenon. In the literature of this subject, the non-evidential type, there is usually, uniformly in my experience, no trace of this sort of thing. All that I have ever seen takes one view of the subject discussed and that quite dogmatic. There is no controversy between different spirits. There is only one person usually concerned and the teaching is the dogmatic utterance of the one person. Here we have the personal equation reflected, as it is between the regular group and the alleged obsessing agents. It represents a perfectly natural world or situation.

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to carry [read 'worry' and at once corrected as hand paused] out evil designs. anything is evil which holds in bondage [N. R.] the .. bo ... [read] will of men. the will is the motive power which moves the soul tward [toward] God and when left free the upward flight is as sure as the glance of the infant tward [toward] the mother's eye.

I find the cause [read 'tense' doubtfully] of ... cause ... ths [this] untoward contact and will killing influence is primarily becuse [because] the fear of God and of man created a great Cult to pacify this anger and the ever increasing demand for soldiers and armaments for the continued warfare gave rise to an unwarranted [Distress and cries of 'Oh'] ardor and effort to contest wherever and however and whenever possible furley [so written but not read] or ... fairly ... unfairly made no difference and death only quickened that impulse and the nature of the disease drew to the one so diseased all selfish and designing influences and many very heinous crimes were forgiven if some souls were brought to the door of the arsenal ['ar' written and then pause and struggle while the letters 'senal' were written] the effort being always for numbers increase of numbers to make for power power. so much [read 'to man'] so much I would say but more again. my plea is for the love which saves. Theodore Parker.

(Thanks.) [670]

and thank you and the friends. I am working with sants ['saints' but read 'souls'] as ... Saints as well as sinners and know the Episcopalian work which is so helpful as I tried to suggest but

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670. The explanation of obsession as due to the fear of God and the desire to pacify his anger is quite characteristic of Theodore Parker. He was a radical on the question of the Atonement and held views that are well summarized in the brief statement here. I find no trace of his view in Frothingham's life of Parker which Mrs. Chenoweth read.

Before he gets through with the message, however, it is clear that the thoughts are crowded and that he does not express fully what he wishes to say. Subjects are crowded together whose connection requires much more to make it evident than is said. It is possible that the allusion to the war is to the effect on those killed in it to make them obsessing agents, and hence the abrupt change from the doctrine of the Atonement to this does not superficially indicate the reason for it or the connection.

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seems so much like crossing steel with steel in the old old way. of conflict and conscription. [671]

The Bishop and my friends are not at variance only we speak for more freedom and less fear as it would be a pity to ... [delay in reading 'pity'] a ... [read] to change your one devil for a host of little imps that no one may discover without psychic spectacles. [672]

(I see. I expect to have another experiment soon after this one and would be glad to have you come there and make yourself known, if possible.)

at another place.

(Yes.)

I will follow you and try. [Pencil fell: long pause, cry of 'Oh', and two hands put on neck, awakening in a few moments very suddenly.]

After recovery Mrs. C. remarked that the room looked so large. It is very small and remark was never made before. [673]

Mrs. C. J. H. H. August 20th, 1915. 10 A. M.

Before the sitting Mrs. Chenoweth told me that after the experiment yesterday she had a very severe pain in the lungs and it lasted all the rest of the day. She told her husband that she thought she would die of pneumonia when her time came and he joked

671. There is a possible reference of great significance in the allusion to "Episcopalian", tho it is not specific enough for me to be sure of it. Theodore Parker purported to appear through automatic speech of a patient to an important Episcopalian recently who has become interested in this work. But it is just as possible that the thought reflects the old controversy with Theodore Parker with the orthodoxy of New England, which is largely Episcopalian. If it be the latter, it is evidence of personal identity.

672. The reference to "Bishop" is evidently to Anselm and it strengthens the supposition that the previous reference to Episcopalian is to that Church in general, tho Anselm lived before that Church got its name, and was the head of Canterbury in England after leaving France. But there is no assurance as to the reference.

673. Miss D., another psychic with whom I have been working, complained frequently as she came out of her trance that the room, another place, looked so very large, tho it was in reality a large room.

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her about it. I then asked her if she knew anything about Theodore Parker and she replied that she knew of him well and had read Frothingham's life of him. She never read any of his sermons and did not know what attitude he took on the doctrine of the Atonement. She then told me that some years ago she had attended the old church in which Parker had preached to hear another clergyman. While this man was speaking she saw Dr. Parker standing behind him, and was herself taken with a pain in her lungs and had to go to bed. The physician diagnosed the trouble as pneumonia and she was sick for ten days. Dr. Parker had died of tuberculosis.

[Subliminal.]

[Long pause. Sigh, pause and tried to seize pad and I prevented. Pause after letting pad go, and then repeated the performance, but was prevented twice, and the second time the hand slipped from pad and I held it tightly. Distress followed and the hand was taken away. Pause and hand came back and tried to seize the pad again, but I prevented and then the pad was pounded with the fist several times with much vigor. Pause.]

[Oral Control.]

I will not go into that place.
(What place?) [Pause.] (What place?)
[Long pause.] Where the Count is.
(Who are you?)
None of your damned business.
(What are you doing here then?)
You brought me here.
(Yes, to tell the truth.)
I aint lied.
(That may be. But I want to know what is true about you.)
I want to know about you.
(All right. I am ready to tell you.)
What is your business.
(Studying.)
That's no business. It is kid's work.
(Yes, but I am studying the problem to help you.)
What do you talk so slow for? [I speak slowly so that I can write down all that I say.]

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(I have to take notes.)

What for?

(To keep a record.)

Of what?

(Of what you say.)

[Seized pad to take it away and I held it tightly.] You can't do it. You can't do it. [Said determinedly and with great vim.]

(Yes I can.)

You think you can. You think you are damned smart, don't you? [Still trying hard to tear the pad away. Pause, let go pad, distress and long pause.]

I can stay forever if I want to.

(I would like to see you try it.)

[Pause.] I know how. I know how to hang on. [Pause.] I can stop your whole damned work.

(No, you can't.)

Well, I can. I will tell everybody what you are trying to do. I will tell that you are trying to make lies up.

(You would be the liar then.)

Yes, but nobody would know it but you. The world will believe me as quickly as it would believe you.

(No, they wouldn't.)

Yes, they would.

(They don't believe people from your side at all.)

They would believe it if I told them you were a devil. You aint got no friends.

(How do you know that?)

I never see anybody around you. You come alone every day, every day every day. I'm going to stay right here and have a hell of a time. [Struck table with fist.] I won't go. I won't go. [Pause.] I won't go. I won't go.

[Body began to show muscular tension and writhing, with groans and great resistance to something. The two hands grasped the table leaf and held on tightly and resisting some opposing energy.]

I won't go. I won't go. I won't go. [Voice weakening and also muscular hold on table leaf. Pause and then fell back on chair. Opened eyes and stared into space. Pause.]

Oh, something hit me. [Left hand went to forehead and held it.

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Distress and cries of 'Oh'. Pause, closed eyes and long pause again.] [674]

[Change of Control. Oral.]

Oh Spirit of Love, [Pause.] send messengers of peace to the troubled souls and bring light where darkness reigns. [675]

[Sigh and put left hand to forehead, opened her eyes and suddenly awakened with no recollection of what had occurred.]

Mrs. C. J. H. H. August 21st, 1915. 10 A. M.

[Subliminal.]

[Suddenly closed eyes.] My, I think I am going quick. I saw a brilliant green flashing right on ... [long pause.]

He did try to go.

(Who?)

The spirit, the one you asked.

(I don't know. There was no evidence.)

Well, he tried. Sometimes they seem slow in reporting, but it is the different way of getting at it. [Pause and reached for pencil. Pause.]

[Automatic Writing.]

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674. This record has no discoverable meaning, save its relation to the general discussion, and is without coincidence in anything that we know in the life of Doris Fischer, with which we are supposedly occupied.

675. This language is characterisic of the Imperator group. The word "Messengers" is especially so, as this was what the group always called its members through Stainton Moses and Mrs. Piper. Mrs. Chenoweth has not read a thing that would acquaint her with the fact, unless she might have seen it in *Light* when it came to the office of the paper on which she did some work. But this was long after the death of Stainton Moses and it is not probable that she saw anything there so characteristic of him and his "guides", as she did not even read the spiritualist paper for which she wrote. She also has seen nothing of the Piper material in which the Imperator group are mentioned. Indeed she has not seen any of the publications of the English Society, and only a few of those of the American Society. She has seen, cursorily, Prof. James' Report and the term might have occurred in that. But I think, am very certain in fact, that this is the first time that the term has come through Mrs. Chenoweth.

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* * [possibly attempt to draw the circle: P. F. R.] I [pause] w ... [pause and P. F. R.] * * [scrawls, and distress. Long pause.] * * [P. F. R. and pause.]

Imperator gives a message with some difficulty only because the pressure is increased for the activities usually expresed [expressed] by the friends who are brought to the light. Each one is brought and is fitted into the hours we can use as we can best arrange. Sometimes after a very low vibration or impulse a lofty and ennobling impulse must be expressed to counteract it and then it is that some one of the [pause] friends comes to write. Not always for the result to them although that may be very helpful but for the best results for the work to be done. [676]

I have always felt the importance of grave responsibilities on the part of those doing work with a light and the proper protection of the light. It is unwise to have serious interruptions in the kind or phase of work and that is one reason why we have been so persistent in the effort here this summer and it is with reluctance that we are to bring the work to a close.

(We are to have two more days, you know.) [677]

Yes I realize but the interim is the matter I referred to. It is not less important to keep the work separate during absence than while at work. I am looking far ahead to the momentous problems

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676. The allusion to the present difficulty of giving a message is evidently to the effect of letting obsessing agents in who create conditions that unfit the psychic for discussion of this kind. This sort of complaint or explanation has been given before.

It is most interesting to have the spontaneous remark made that it is not always for the best results to the obsessing agent that it is done, but for work still to be done. I have often wondered whether this sort of work was necessary for purgatorial benefits, or whether it was only undertaken to prove to us that it must be done on that side when not done here in the lives of those who become obsessing influences after their death. The distinction made here coincides with the view that missonary work in or among the earthbound does not necessitate working with a medium, but that the demonstration of its necessity does require such work.

677. The allusion here is to the interruptions which sittings with Starlight produce and to their effect on my work. It was to prevent them that the continuous work was adopted and much against the desires of Mrs. Chenoweth. She would prefer to do the Starlight work. Here it is deprecated. It is a curious course for the subconscious to take, assuming that explanation of the facts.

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that confront a world and which must be solved in the only way the [long pause] help may come.

(Yes.)

I know that you do not feel any more than we do that the specific case we are working on is all there is to this matter. It is so interwoven with thousands of similar ones that you do not now know about that the whole thing proves an organized attempt to keep the world in darkness that the influences may have more material to work with among the young and impressionable. [678]

I have had much personal care of the girl who was brought here and every individual spirit brought to this light in a fighting and lying and desperate state has been connected [pencil ran off pad and read 'connecting'] in ... connected in some manner with the girl and there has been no drawing [N. R.] into the net ... dra ... [read] into the net for evidence any one who was not vitally connected with the issue. [679]

That may give you some conception of the might and power and organized effort. I feel that this explanation is due you for it must have seemed as if we were [pause] working in a haphazard fashion.

(No, I did not understand it that way myself.) [Intended to say more, but writing began.]

Thank you but you were afraid of your fellow workers in the ranks. [680]

(Yes I was, but was more anxious to prove the case in the one instance as it would carry implications to the thousands.)

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678. The evidence is not yet sufficient to maintain the existence of any such organized attempt to conceal the truth from the world.

679. There is no clear evidence in the life of Doris Fischer that the various personalities brought here were in any way connected with her. It was to find evidence for this that I wanted all this missionary work in purgatory or demonstration of the nature of the phenomena dropped and the evidential problem faced. They would never give me a chance to say so. I had to sit passively and watch the spontaneous course taken, and now the time has passed when the really important thing can be taken up until the next season.

680. This is a remarkably accurate indication that my state of mind was known. I had not whispered it to Mrs. Chenoweth, tho she knew I was rather impatient about something. I have others than myself in mind when studying the problem and I endeavor to adjust the facts to meet their prejudices, so that I do constantly have "those in the ranks" in mind.

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Yes we know and understand and are working as rapidly as we can. It was a question whether I might use this valuable hour to tell you these things but I insisted that this was a case where sealed orders could no longer prevail and I know that you will trust us for many things. I cannot at once make plain. The [distress and pause] energy is so attenuated.

(I understand. I had no haste except to get the facts that would enable me in the country to work up the case, but I fear now that I shall have to take it up next season again.)

It may be so. When do you return. [681]

(I expect to return in October, but I shall have to give a few sittings for other purposes first.) [I said 'October' purposely, not wishing to use the Piper phrase of so many 'Sabbaths'.]

Yes how long is the stay the separation.

(You mean from now till I return?)

Yes.

(About five or six weeks.) [Still refused to use Piper phrase.]

[Pause.] Yes and the time will be used for other purposes I suppose.

(Yes.)

Too bad. (I understand.) I will try and get some important things through next week. Only two days you say.

(Yes, only two days.)

Very well. [Circle and cross in it then drawn and pencil fell. [682]

[Oral.]

One God. One Father. [Suddenly awakened.]

Mrs. C. J. H. H. August 23rd, 1915. 10 A. M.

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681. The whole sitting is a direct answer to my state of mind for many weeks and Mrs. Chenoweth only knew that I was anxious about something not done by the controls, but I did not tell her what it was. I have wanted an opportunity to explain what I needed, and I did not get the chance even here to do it fully. But enough was said to answer my state of mind and to show that it was known, whether acquired supernormally or generally inferred from the knowledge that I was impatient about something.

682. The circle and cross are the sign of Imperator at times. It has been used by Professor James, but it is primarily the sign of the group.

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[Subliminal.]

[Long pause. Rolled head over with slight distress. Pause and drew hand away and fist doubled up, whether cataleptic or mere rigidity from refusal to write could not be determined. But amid distress and groans I pulled fingers apart and hand relaxed suddenly. Long pause, followed by cataleptic condition or rigidity again. Rubbed and relaxed as before. Pause and rigidity again. Pause and cry of 'Oh'. Suddenly jerked the pad off the table and threw it behind her and I picked it up. Fist doubled up and shaken in the air with face twisted in defiance. Pause and exclamation of 'Da' in defiance. Then shook the fist toward me, but inhibited it with little movement, as if held by resisting force. Pause and then thrust fist toward her own head, but it was inhibited before it would strike, as if one will was resisted by another. Then the fist was held tightly in the air. Pause and then hand fell limp at her side. Pause, distress and stretched hand out in cataleptic condition and I had to rub it until it suddenly relaxed. Distress and groans.]

[Oral Control.]

Why do they always follow me? [Pause.]

[Tried to strike me and I held the hand, when the left began to strike my hand and tried to scratch me, when I caught it also with fingers and held both hands. Finally hands yielded strain and I loosened my grasp and they were put down. Leaned forward.]

Ha! [Defiance. Seized the table leaf and pushed it as if trying to tear it off. I prevented, when it seized the other side.]

Open that gate. [Pulled at table.] Hellhound!

(What?) [Not certain of utterance.]

[Pause.] Hell. [Leaned to one side with muscles rigid in body and defiant. Pause and fell back limp.]

[Change of Control.]

[Distress and cries of 'Oh'.] Oh I'm [pause] Rosalie, Rosalie. They chase me. [Pause and hands in attitude of prayer. Pause and then opened hands and fingers seemed to pick at something or at each other. Probably 'telling beads'.]

Oh Mother Mary of God. [Hands put down.]

(What did you mean by picking the fingers?) [Thinking of embroidery.]

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[Pause.] The prayers, my prayers. [Hands seized cheeks.] Oh, you are going to leave me. You are going to leave me to them.

(Who is?)

[Sigh.] You, you.

(I have to get some rest and the light has some other work to do.)

When can I come again? [Pause, and speech went on before I could answer.]

[Change of Control.]

Never, never. [Pounding the desk.] Damned beast. Whining around, telling you lies. Don't believe a damned thing she says. Whining, whining. [Contemptuous voice.]

[Subliminal.]

Oh dear. [Distress and leaned forward. Rubbed eyes.] Oh dear. Oh. [Rubbed hands and arms and looked at them.]

Oh it's in the arm. [Opened eyes and stared at hands.] Oh I think it must be some criminal. I can just see handcuffs on my arms. Oh. [Pause.]

So lovely. [smile on face. Pause and reached for pencil.] [683]

[Automatic Writing.]

Just a word to give you assurance that we are working as fast as possible. G. P. & Co. [Pencil fell.]

[Subliminal.]

[Opened eyes, stared, closed them, pause and awakened instantly.]

Mrs. C. J. H. H. August 24th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Sigh, pause and reached for pencil, evidently for the one with a string on it, but I did not interpret it so, since the hand was not thrust out as before. It was only a peculiar quick movement.]

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683. There is nothing of interest in this record to remark except the conflict of personality between Rosalie and the one from whom she seems to seek freedom. There is nothing in the experience of Doris Fischer, so far as I know, that would imply the presence of a handcuffed criminal.

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[Automatic Writing.]

Minnehaha.

(Good morning.)

You do not think me as so bad as you used to do you, white man.

(No, I never thought you bad. I only wanted to know just what relation you had to Baby and who the bad ones were.)

Baby had too many folks trying to bos [boss] her.

(Yes.)

now she is better and Minnehaha watches all the night time to keep away the folks that could not get her until she went to sleep and it is good hard work sometimes. Minnehaha has heaps [N. R.] to tell you ... heaps ... and this knocker did not break like the other one with the string on it.

(That's right.) [Alluding to Minnehaha's pencil.] [684]

You need not worry about that Rose lady for she cannot get Baby any more. You want to make her a chist ['Christ' and so read purposely] children don't you.

(Yes if possible.)

may be you can.

(Do you know what personality she was in Baby?)

Yes the one that said pray things all the time and seemed to be so good like a lady bug [pause, Indian gibberish] but she was not the Margaret squaw. she knew Margaret squaw and tried to pick her out of the way so she could do what she wanted to. * * [scrawly] Minnehaha is with Baby's Mama. I not afraid of that big man that was sent [read 'still'] to prison ... sent ... for he is not able to hurt a fly. [685]

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684. This was the last sitting of the season and evidently Minnehaha was put in to indicate the end of the work with obsessing agents and to encourage me regarding the evidence still to come. The statement that Minnehaha watches the girl all night coincides with what Margaret said about the mother and the Indian helping her at night in the condition described as Sleeping Margaret. The allusion to the "knocker" that did not break and the one that did is to the pencils. The pencil with the string on it, Minnehaha's, broke every time she tried to use it.

685. "Rose Lady" evidently refers to Rosalie, the woman accompanying Frank Morse. Whether she was at the bottom of the Sick Doris personality has not been proved up to this point of the record. But the antagonism that existed between Sick Doris and Margaret coincides with the antagonism

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(What other relation was there between Margaret and Rosalie?)

Order [read 'older'] order [read 'older order'] order secret order in heaven. You know what I mean. [686]

(Yes, but what I wished to know was how they got along together.)

You mean did they war it ['war' read doubtfully] you mean did they war together

(Yes, I want to know that.)

Yes a heap.

(What did one do to the other?)

They both tried to stay in Baby at the same time and they couldn't do it and Margaret just laid [read 'lam' to have corrected] still and ... laid ... and talked soft and did not know anything to talk about. I do not like her do you.

(No.) [687]

She was a sly snake and played she was the sleep Baby when she had sleep Baby pushed way out of the way of her body workings. I have two thousand hundred stories to tell you. I am going to work for that man they cal [call] G. P. and J. P. his friend and they are going to show me how to knock you down with evidence

(Good, I am glad of that.) [688]

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affirmed here. The "big man that was sent to prison" is evidently Frank Morse, and the passage is perfectly coincident with the whole dramatic play that went on in connection with the two personalities.

686. The existence of "secret orders in Heaven" is, of course, not a verifiable fact. But it is a curious statement. It coincides with the whole principle of personal identity and the idealistic conception of the phenomena; namely, that earthly memories persist in such a way as to make the mental life in the transcendental world an apparent replica of the terrestrial one.

687. The conflict of personalities in Doris is distinctly asserted here, but it is not clear what is meant by the statement that "Margaret just laid still and talked soft". If it refers to stupidity in behavior, it would best describe the early conduct of Sick Doris, who had to be taught to use language by Margaret. This might be meant by the statement that she "did not know anything to talk about", but it would not apply to Margaret, who was talkative enough. Sick Doris was not of that type. There is no assurance, however, that these facts are meant. We can but mark the coincidence and approximate correctness of the statements.

688. The reference to "pushing Baby way out of the way of her body workings" coincides with the statement of Starlight about the condition rep-

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all about the river and the road and the hiding things and the lies [read 'ties'] and all ... l i e s ... so good by til [till] I know more about the way you want me to write. [Pencil fell and Mrs. C. awakened while I was finishing my notes.] [689]

Mrs. C. J. H. H. November 15th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight distress and rolled head over. Pause and muscular strain of hard trying to seize pad. Distress and groans. Pause. Raised pad and doubled fingers under in a fist-like position. Pause. Indian and slapped pad twice, stretched fingers. Pause and then snapped fingers. Distress, groan, and reached for pencil. Pause.]

[Automatic Writing.]

L a u g h i n g [pause] Minna ... [or 'e'] [P. F. R.] ahah [evidently written backward and not read.] haha.

(Yes, good morning. Glad to have you again.)

* * I come because you will ask questions. My pen. [Signified that she wanted her own pencil which I had kept all the while.] [690]

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resented by Sleeping Margaret; namely, that she was only partly out of the body and not enough so to get into contact with spirits. But it seems to imply more control of the situation than the original confession.

G. P. is for George Pelham and J. P. for Jennie P. It is quite pertinent to refer to them in this way, as the idea is theirs and Minnehaha never understood, until told, what evidence is.

689. The Daily Record is full of incidents, and also the notes of Dr. Prince, to confirm the allusion to the river, the road and the "lies". The girl often swam in the river, and took long walks under Margaret's influence, and Margaret did a lot of fibbing, tho it seems not to have been malicious.

690. It is interesting to mark the memory of Laughing Water here. It was in the previous August that I had alluded to my desire to ask questions, not that the memory is remarkable, but that there had been nothing said to the normal consciousness about my intention on this date to resume experiments on the Doris case. Mrs. Chenoweth did not know that I was to begin it again at this time. I had carefully refrained from telling her, and she did not know until after this sitting that I did not have a sitter with me. She had expected me to bring one and discovered that I had not, only from not

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(All right.) [I substituted her pencil for the one I had first given.]

I love it you see how I grow (Yes.) strong. Medie is good now for the devil is dead. (Yes.) He is gone far [read 'for'] far away and I pray to God he will keep him tied so he will never never never hurt Baby again. [691]

(I think he will not. Do you know what Baby has been doing all this time? That is ...)

Yes you better believe I know for I am near her and she works and reads study books and laughs and runs [N. R.] runs and sleeps like any body and she do ... [does] [pause] not pray all the time like she used to do and she gets wampum now to have some things. I mean some things to eat she likes and they love her now out [read 'and'] out there way off way way off where you cannot go.

(I understand. What work does she do?) [692]

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finding the sitter's chair in the room after the sitting was over. Hence there was no reason from anticipation or expectation for believing that I wanted Laughing Water.

691. The reference to the "devil" is probably to Cagliostro and his departure. Laughing Water regarded him as her arch enemy.

692. When the allusion to "work" was made I thought of her care of the poultry which usually kept her busy. Of the study I knew nothing. The incidents received the following comments by Dr. Prince:

"The reference to working is emphatically true, for she is very busy about the poultry, etc. She enjoys it, but is kept too active, according to the script, for her rapid development as a psychic. Of course it is true that she reads. She reads at intervals in the daytime, and almost always reads in bed before going to sleep at night.

"At present she does little formal studying of books, tho her reading, by spontaneous choice, is mostly of an instructive character. She cares comparatively little for stories. But she has studied since Margaret's departure, particularly books, etc., on the care of poultry, until there are few about here who are more expert in the science of them. She has done *some* study of other subjects, as botany, but not much in a formal way. Yes, and she has done some studying of books on poultry culture of late, now that I think of it. But a year ago she was taking a regular correspondence course of the University of California.

"She laughs a great deal and sometimes runs. She 'sleeps like anybody' after the first few minutes, when Sleeping Margaret takes her departure. This phrase has a singular appropriateness, when one remembers the terribly disordered sleep of former days, with its manifestations of personalities, its somnambulic speaking and walking, etc.; but especially when he remembers

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Work with her fingers and hands and is happy. She don't like ...

[Writing ceased. The string which had been in the way of writing and reading it came off the pencil a few words before and I laid it on the table out of the way. The pencil was dropped and hand signified that it wanted the string while she began to talk Indian at a great rate. I picked up the string and tried to put it on the pencil,

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that for nineteen years the primary personality was not the one to sleep at night.

"The allusion to her getting 'wampum' has this much relevance, that I had been accustomed to see that she had an allowance, but for some weeks forgot about it, and she was embarrassed, feeling a wholly unnecessary shyness about speaking to me about it. I was informed in the script (perhaps ten days ago) that she seemed troubled about money; that it did not seem to concern large but small sums; that she was a little resentful in her mind. Suspecting the cause, I inquired and found that I was right. Since then she has been supplied."

At the time the above was written Dr. Prince did not know the relevance of the allusion to her wanting "wampum" to get things to eat. He promised to inquire when he could do so. After this inquiry he reports the following:

"I certainly never knew, nor did it enter my head, that this was what she wanted the money for; in fact I never thought anything about what her particular use of it might be. But the statement of Minnehaha is, to my surprise, literally correct. It must be remembered that during the most of her life in her primary personality as Real Doris, she was subnormal in taste, so that she never ate to gratify that sense. But during the process of her integration she became normal, and for a time was like a young child in her liking for candy and dainties. This has ebbed away in a large measure, but she still has a fondness for such things. I have been kept so busy that I have not for many months thought to inquire whether she had ice cream, etc., except at times when we were down town together, and I have bought her some. But I learn (without her knowing why I asked) that the particular reason that she felt a little slighted was because she did not always have money for candy or ice cream when she felt disposed for it, or a lunch at a cafeteria. 'What else did you think I wanted it for? You or mother get me everything else I need.'"

Of the statement "They love her now," Dr. Prince writes: "Yes, and have from the time we had her. There may, however, be an obscure recognition of the fact that we did not like Sick Doris, after her decline began and that stern measures had to be adopted, at the urging of Sleeping Margaret and Margaret, for her control; and even of the fact that while we were attached to Margaret, we did all possible to get rid of her; that we are much better satisfied with the girl's condition as she now is."

I think it probable that Laughing Water has in mind the external treat-

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but she seized it and amidst Indian gibberish tied it on the pencil and then lost control. There was a pause and the hand reached for another pencil which I gave.] [693]

[Change of Control.]

I cannot thank you for the service to my baby. I am taking this moment while L. W. is getting over her indignation at the loss of her marker.

(I understand.)

I have several times been near trying to express the new peace that has come to me and to be of some use to you in the further effort to prove the case but there were so many things to be done before I could write.

(What did Laughing Water mean by the work with her fingers and hands?)

I think she referred to some writing which has been a part of the study [N. R.] study. The child had been so strangely affected that there was so much to be done in the re-adjustment and the partial development in some simple studies has been carrid [carried] on with some effort to give her a better equipment for life and there has been some very definite work planned for her outside of the writing. [694]

I shall be glad to tell you more as I get the ability The thing

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ment, of which she would be aware, more than the state of mind about it, tho she would probably know this also. But as she did not always distinguish between the present "preacher man" and the one she disliked it is possible that she has in mind the change of attitude more than the personality having it.

693. The allusion to "work with her hands and fingers" would be a truism for any one and so has no evidential significance, tho its intention for a specific incident becomes apparent later when the message is completed. It is evidently the beginning of the incident about the necklaces.

Of the allusion of her being happy, Dr. Prince says "Emphatically true. She is one of the happiest persons whom I ever knew."

694. I think the mother who communicates here has mistaken the meaning of the allusion by Laughing Water to "work with her fingers and hands." But she comes near telling another true incident. The girl takes charge of a considerable poultry business which might well equip her for life, and had conducted some correspondence studies with reference to a better knowledge of the poultry business. She also does automatic writing and this is apparently referred to as a part of the plans for her future.

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that pleases me most is the normal state of mind which is sustained now and the over coming of the easy far [read 'for'] too ... [hand pointed and 'for' read] easy transition from one state of consciousness to another in which state the influence suggested and controlled the normal [pause] expression. all normal expression is not confined to the waking state and all abnormal expression is not confined to the sleep state. I mean sleeping in the sense of body sleep. The mind has cat naps while the body automatically proceeds on its business. Do you see what I have discovered and am trying to tell you.

(Yes.) [695]

I did not know all this when I first came here to follow the fortunes of my little one and the whole matter was so complicated and distressing that I felt as if a terrible affliction had befallen us and as if we were fighting a mental disorder but it was very systematically carrid [carried] on and I find the suggestions [written with difficulty.] were transmitted from a very definite sen ... [pencil fell and Indian gibberish. Hand reached for pencil with string and I gave it.] [696]

[Change of Control.]

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695. Doris did pass easily at one time from the normal to the abnormal condition and *vice versa*. She is now a normal person, none of the facts being known to Mrs. Chenoweth. Tho the subconscious might have inferred changes of personality from what has previously been transmitted through it, the fact would not carry the assured implication that the transitions were easy. The description of the body and its behavior is good enough, but not evidential, tho it is an attempt, perhaps colored by the control helping her, to refer to the alternations of personality that had characterized the girl before her recovery.

696. The mother's confession of ignorance about the case is an interesting phenomenon. Dr. Prince remarks of the passage:

"It is interesting that in one of the sittings here [with Doris] the mother purported to communicate, and remarked that she had not known until recently what she had learned about her daughter's improvement in health. Even then she did not seem to understand the nature of the old difficulty scientifically."

The reference to "mental disorder" is apt and correct, tho made with the reservation that this was superficial and that outside influences had been connected with the case in a systematic manner. Her control, however, was interrupted so that she did not finish her message.

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She can wait for me now.

(All right.)

You know these keys my Medie [N. R.] medie uses.

(No I don't know them. Go ahead.)

Music keys don't you know.

(No I don't.)

yes I do. She cannot do it much because she has to do some other work.

(What is the other work?) [697]

You want me to tell you how she does things in the house where she lives.

(Yes.)

You mean helping the squaw where she gets her eat [pause.]

(Yes.)

Well she works like any body does. Do you know about the children.

(Not children.) [Thinking of the chickens.]

others like others like her. I mean girls other girls where they all go together.

(I don't know about that. I will inquire. But she has done some things with other things.) [Thinking of chickens.] [698]

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697. The allusion to "music keys" has sufficient pertinence to call out the following note by Dr. Prince:

"There is this much relevancy that Doris began to talk, before her recovery, about learning to play the piano, and I did give her some few lessons. It is, of course, true that 'she has to do some other work,' and probably from her point of view that is why she cannot study piano playing."

698. Doris helps with the general housework including the cooking and related tasks. The abrupt change to children in connection with the allusion to housework, led me to think that Laughing Water had reference to the girl's poultry raising, as the note in the record shows. But Dr. Prince found it more relevant to other incidents and comments as follows:

"I cannot help wishing that you had let her go on without correction. Doris is exceedingly fond of small children, and has several friends, and one in particular, in which she takes a great deal of interest. So far does her love of them go that she talked of taking charge of some small child for a time, perhaps an orphan whom its friends wanted to board out.

"She does, to be sure, meet girls of her own or about her own age, especially two young married neighbors. But she spends little time in their society, and they do not all go together."

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Yes I know what you mean the things she made with her fingers. (Yes.)

I know prety [pretty] things and some good spirits helped to do it. [P. F. R.] you know what Laughing Water * * [probably 'means'.] [699]

[Pencil fell and much distress shown. Hands held on head a few moments and then she leaned forward with distress.]

[Subliminal.]

My goodness! Oh what happened? [Rubbed face and head and awakened suddenly.]

Mrs. C. J. H. H. November 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head, distress and pause.] You can't seem to get over that first feeling of fight. [Rolling head in distress. Pause.] There is nothing to fight about now. [Long pause, and reached for pencil. Pause.]

[Automatic Writing.]

[Began and continued difficult till change of control.] Margaret no 1 [N. R.] can write ... Number 1 * * Number 1 Margaret number 1 can write through the mind of the girl and has used her hand for that purpose and also some others have been able to use the hand since she was released from the strain and under [N. P.] hand ... underhand movements of the organized band of spirits who wished to hold in bondage a sensitive who may yet be of some great use to you. [Pencil fell and with a snap. Pause.] [700]

699. It is evident that we are here getting more of the incident begun in the allusion to "work with her fingers and hands." Dr. Prince says:

"She has lately made a lot of necklaces from the seeds of a California tree, dyeing them, etc., in which she has taken much interest. These are very pretty indeed and would be curiosities in the East. She is seeking to get more of the seed now."

At later sittings the incident becomes more specific and unmistakable. The additional incidents that make it specific are indicated.

700. The name "Margaret No. 1" evidently refers to Margaret in distinction from Sleeping Margaret and the statements about her are a clear indi-

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[Change of Control.]

[Distress and reached for pencil. Pause, sigh and distress. Pencil held between first finger and thumb with the third finger point pressed against lower end of pencil.]

Angelic hosts rush to the aid of an oppressed world and need but the sincere and honest co-operation of some faithful helpers. [Pencil fell, and Indian gibberish and reached for pencil in manner that made me see it was Minnehaha and I gave the pencil with the string on it.] [701]

[Change of Control.]

Minnehaha.

(All right.)

I thought the big cheif [chief] was going to keep me away but you want me to come to you don't you.

(Yes, when can I ask questions?)

You can ask I questions. [Evidently 'I' is for 'me']

(When did you first come to Baby?)

Long at the first of the trouble before she knew it or you knew it or anybody knew it. The devils were there then before I was. I am not a devil and I did not make her lie and steal and make faces. They tried to lay it on to me.

(Who did make her do those things?)

The bad spirits and the fights I had with them made it hard for me and I wanted to kill them but they were strong and once I wanted

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cation that she has written automatically through Doris. There is apparently no evidence for this. It is true that other personalities have manifested through Doris and Mrs. Chenoweth knew nothing about the facts at this time and no suggestion of it came from her until later in the sitting when I made a remark implying it, remembering that it had already been alluded to. At a later sitting it was said that this statement about "Margaret No. 1" was an error, due to an influence from something that had occurred in her confession through Mrs. Chenoweth. Cf. p. 487. The incident on any theory is a good illustration of the liability to confusion and error in transmission. But it is possible that Margaret had written through Doris long before the recent development. I witnessed automatic writing which was not Sleeping Margaret's, during the Sleeping Margaret state.

701. It is probable that this communicator was simply preparing the way for the admission of Minnehaha, though the time is employed in briefly indicating the method and needs of the work.

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to take her over here with me to fool them but that was a long time before I came to this place to write to you and I did not know any better did I. I do not think you know how dreadful it was for all of us. The spirit woman was the worst she devil you ever heard about in your life. [702]

(Who was that she devil?)

The one who wanted Baby to be a good Catholic [written very slowly.] You know who it was yourself for she came here and the big chief made her cry like a boo baby. [703]

(I'm not sure which one that was.)

O there we ... saw more than one. did you remember now but there was one who was a what do you cal [call] it a nun.

(What was the name of that nun?)

the one who held Baby so tight she squeezed her out every night you mean.

(Do you mean Sleeping Margaret?) [Asked purposely as test.]

No. Margaret only held on while some one else worked. you know that was not a spirit.

(I thought so.)

It was Baby made tight [read 'light'] tight [read 'light'] t i ... [read] so she could not go out or come back and Margaret was awake in spirit and made Baby talk like a fool idiot [N. R.] idiot

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702. There is much exaggeration or hyperboly in this passage. It is characteristic of Minnehaha. It purports to state partly what went on in the spiritual world, and insofar as it does so, illustrates the limitations of transcendental influence on the normal consciousness and conduct of the subject. But there are some incidents which refer to known events on this side. For instance, Dr. Prince says: "It was characteristic enough of Margaret to make faces, not horrible faces, but odd little saucy grimaces." From Minnehaha's point of view Margaret also stole and lied, and the record is full enough of incidents upon which that interpretation would be put by people who did not understand the situation.

Unless the reference to "taking her over" be to the times when the girl tried to kill herself (Cf. Notes 377, 383, 401, 402 and 645), the allusion here is not intelligible. As Minnehaha does not manifest in the experiences of the girl there is no way to confirm the present statements as referring to an act of hers. But conceding that it occurred, it did not succeed and there is no proof of the fact.

703. I would infer that the reference here is to "sister Rosalie" who was a Catholic personality and who, it seems, did exhibit some tearful signs (p. 746) under the domination of Imperator or one of the group.

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and say she was Margaret wasn't that a lie all [read 'tell'] the time ... all. But Baby was good She did not know and it was no use to try and make her stop. Margaret could not get her all

(I understand.) [704]

could not get he ... [erased] all of her when she was awake but sometimes she got some of her thoughts and when she laid down to go to sleep she got some more of her and when the Mamma made

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704. This passage will not be clear to general readers without explanation. Very few will understand what is meant by "making Baby tight." But psychic researchers familiar with the general subject and with the Piper records, few of which have been published, will understand at once what is meant.

In the work of Dr. Hodgson the controls often or occasionally referred to "holding the spirit" of Mrs. Piper while the communications were going on. This meant that some one was delegated to taking care of Mrs. Piper's spirit during the trance and while others were using the organism for communication. The same idea is expressed here, except that the spirit of Doris was held at the point that prevented communications through the organism and if any came at all they came as thoughts to Sleeping Margaret and they were perhaps very rare. But the process was that of keeping her only "half way over" to prevent other spirits from getting the mastery of the situation and to prevent their expression in the usual way. In that condition, as the experiments of Sleeping Margaret show, she, Sleeping Margaret, had to depend on the resources of her own knowledge to talk, with perhaps occasional thoughts transmitted to the subconscious, which Sleeping Margaret was, and not recognized as transmitted thoughts. The same phenomenon occurs with Mrs. Chenoweth in the subliminal stage of her trance, whether going in or coming out. She may not know whence the message comes, but only that, with as much passivity as she can maintain, thoughts came to her mind which she should utter. But her habits have taught her to expect that they are not her own and when told they can often be verified as from a foreign source.

This passage should be compared with what was said of Sleeping Margaret in the sitting in the house of Dr. Worcester. Cf. pp. 432-451 and Notes 278 and 280 inclusive. It is consistent with the claim that Margaret was the cause of the state called Sleeping Margaret. Suppose that, seeing she might lose her hold for more complete control such as she possessed usually, "Margaret" resolved to prevent others from usurping her place and held the girl's spirit, as was said of Mrs. Piper, so that control and effective communications were impossible. We have in that view of the matter just what Minnehaha asserts as a fact. "Margaret" "holding on while some one else worked" represents an idea that is perhaps a little clearer a few sentences later.

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fuss she could not get any more of Baby but she acted so soft and good you did not think she was so bad and when I got so mad with her you thought I was a sinner didn't you. [705]

(The fact is there was no trace of you present, so far as we know. We knew only the two Margarets and one other that has not yet been mentioned.)

I mean when I came here first you thought I was a sinner.

(No, I did not know anything about you. You were an entirely new personality. For a while I thought you were Margaret and then later the facts made clear you were not, and there is at present no trace of your influence on her present writing.)

I do not write for her. I write for you but I fight for her and I

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705. The statement that "Margaret" could not get "all of her" coincides with what has been taught through Mrs. Piper, Mrs. Smead and Mrs. Chenoweth; namely, that different spirits can control different parts of the organism at the same time. The presence of multiple personalities, Margaret and sick Doris, shows how this may have been true of Doris, and explains the ready and frequent alterations of the case. "Margaret" could not control her all the time "when she was awake." But she did often know what Doris thought. This is apparent in what Dr. Prince says of the intercognition between the various personalities, tho Doris was not aware of it. In sleep however, if she got "some more of her" it was at the price of losing the control of the motor system which she commanded in the girl's normal state. Compare "Margaret's" own statement that she "could not stay in that state" (p. 488).

Minnehaha, of course, is talking of "Margaret" and Sleeping Margaret as the same personality, from her point of view, tho from ours they are different. With us they are subconscious states of the subject as distinct as two personalities. But the *person* is the same on the other side. Hence Minnehaha is treating her as dissimulating in her work. Then in regard to the reference to her being "soft and good", Dr. Prince says:

"Granting that the reference is to Sleeping Margaret and that she is bad, this is correct. Sleeping Margaret certainly seems to be good and soft, if that means quiet and well disposed. All of Sleeping Margaret's influence that could ever be traced and observed seemed to be good and beneficial."

Assuming Minnehaha's point of view she is a wolf in sheep's clothing, but we have no evidence of this. It is quite possible that Minnehaha did not know all that went on in this state. There may have been occasions in which Sleeping Margaret was a foreign control without either "Margaret" or Minnehaha knowing anything about it. In the Piper case this supplanting of controls, even while Phinuit was working, often took place and I witnessed it twice in the work of Mrs. Chenoweth when the regular controls seem to have been totally ignorant of what went on. Cf. Note 804, p. 853.

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was there before she came here and when you thought I was Margaret you thought I was a sinner. I could not make anybody know I was there while the devils were there so strong. I know who you mean by the other one. I [made and read 'F'] told you last time I came here that I would stay and help her but I did not mean I would write unless some of the good ones wanted me to do so.

(Who was F?) [706]

I did not say F—I said I. (All right.) I am tired [N. R.] tired but I have a heap more to say for there are so many things to tell but Baby is good girl now and going to be safe for ever and ever and ever amen.

(I understand.)

I wonder if you mean the other woman who used to come to Baby sometimes at night and do some things.

(No, not any one at night any more, if at all, than in the daytime. Margaret did not like her.) [Said to bring out the reference to Sick Doris.]

[I] know. I will tell you more about her but Margaret held tight so she could not come so well. [Pencil fell. Indian and pause.] [707]

[Subliminal.]

Father John. [Pause.] Oh. Oh. [Awakened with no consciousness of the condition.]

Mrs. C. J. H. H. November 17th, 1915. 9 A. M.

[Subliminal.]

[Sigh. Long pause, distress pause and reached for pencil. Pause.]

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706. In so far as I at first thought Laughing Water or Minnehaha was Margaret I thought her the sinner. But I had altered my opinion as time went on. Dr. Prince says there has been no trance of Minnehaha in the automatic writing, so that the statement here that she does not write is true. But I had intimated as much a few minutes before and the incident cannot be evidential.

707. "The other woman" is not explained by the text. But the allusion to her in this manner confirms the possibility just indicated in the previous note, where I said that other personalities might have intruded themselves

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[Automatic Writing.]

[Circle and sign of cross made, tho they are very scrawlly.] [P. F. R. Long pause.] E [pause] dmund [Not read at time.]

(I can't read that. What is the last word?)

Edmund. (Go ahead.) Edmund G [scrawlly.] G ... [pause.]

(Stick to it.)

Edmund G u r ... [Sigh and rubbed face with left hand.] [Pause and P. F. R.]

(Stick to it.)

[Pause.] G u r n ... (Go ahead.) Edmund Gurney.

(Good. That is all right.)

not dead but alive to the interest and importance of the P. R. S. and its work. [708]

(Yes I believe it.)

This case of Sleeping Margaret appals [read 'appeals'] appal ... [read] me. It is so vast and stupendous in its connections with the functions of the normal mind I am perplexed as to what the normal mind may be. The ramifications of the case extend so far into the past and are so fortified with laborious endeavors that one wonders if the work is systematically planned or simply the result of chance co-ordination of power among floating citizens of a spirit republic.

It is a new field for Science but as important as astronomy and opens up large areas of starry spaces where unknown peoples dwell.

It is a privilege to come here.

(Yes, I am glad to have you. Can I ask some questions?)

---

into the state known as Sleeping Margaret and without the knowledge of "Margaret." The continued reference to "Margaret" "holding tight" is to the phenomenon just explained.

708. Mrs. Chenoweth knows nothing about Edmund Gurney, having read nothing of the English Proceedings and having begun the development of her own mediumship many years after his death. She had not previously the slightest interest in the subject, being an orthodox Christian. The sequel of his appearance here further shows the importance of his communications, as he was the one to answer my question. He was one of the founders of the Society for Psychical Research, for which "P. R. S." stands. It is interesting to note that, when any of the members, who had used this abbreviation when living, still employ it when they come to communicate, while strangers to it are likely to employ the whole phrase.

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Yes.

(Have you studied Sleeping Margaret?)

In some measure yes.

(All right. She has been said to be the spirit of the girl, but the personality claims to be a spirit and the claim leaves the impression on readers that she is a discarnate spirit. Why does she claim to be a spirit when Laughing Water and Hodgson say she is the spirit of the girl not fully out of the body?)

Her ignorance of her plane of existence is quite plausible to one who has seen spirits having no freedom of action in a normal relation after death. Even quite free through disintegration of the body the illusion will persist of attachment to the physical and the same sort of an illusion may be accompanied by an effort to free a spirit from physical contact as is done in trance when the freedom is not fully acquired. Is it plainly stated.

(Yes it is perfectly so.) [709]

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709. This answer to my question by Mr. Gurney is a remarkable one. I had not anticipated such a reply. It confirms in more scientific terms the statements made by Minnehaha about Sleeping Margaret; namely, that she was the spirit of Doris, "half way in" and "half way out". Gurney was the man to discuss it in this way, as he had made a special study of hallucinations in connection with his work on "*Phantasms of the Living.*" He utilizes the general fact, or asserted fact, that earthbound spirits often suffer from the illusion that they are not dead but that they are still in the body, knowing nothing of the spiritual world. We have come across many cases of the kind in our work with obsession. Then Mr. Gurney indicates that Sleeping Margaret is simply under the delusion that she is a discarnate spirit, tho she does not claim to have lived before on the earth. Her illusion is that she is a spirit, as others have the illusion of being alive in the body. Sleeping Margaret thinks she is not in the body—and so far as the sensations and the "half way over" are concerned she is right—the earthbound think they are in the body. The illusions are the counterparts of each other.

Similar phenomena occurred with Mrs. Piper in the recovery from her trances and they have occurred with Mrs. Chenoweth as she "went out." They compared their condition with death.

I had actually worked out this view of Sleeping Margaret long before this message came and wrote it out in the discussion last September. Compare pp. 175-182. I did this from the evidence and from conclusions to which I had come regarding the nature of the subconscious and its relation to this problem. See *Proceedings* Am. S. P. R., Vol. IV, pp. 294-314 and Vol. VIII, pp. 138-168. There could not have been a clearer or briefer way of

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I see no deception intentional in the illusion accepted as real experiences.

(Yes exactly.)

and the hammering away to make the supposed influence speak the truth only welded the two states into a bondage hard to break. The habit of thought is transferred to whatever form of manifestation the psychic is used for and it will take months to free the subconscious from the original illusion but it will come. To change the statement of her identity now by the subconscious herself would be to admit her fabrication so she unconsciously reasons.

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putting it than is done by Mr. Gurney. Mrs. Chenoweth knows neither enough about the subject nor about hallucinations to make so scientific a comparison. I have never expressed myself to her about the condition of the earthbound and tho she recognizes such a state, she has not defined it to me in any way.

I purposely omitted to remark the significance of the first observations by Mr. Gurney. In itself there was nothing evidential or easily verifiable. But there is one thing in these records which suggests an explanation that is not without some evidential suggestions. It seems extravagant for Mr. Gurney to say that the ramifications of the phenomena appal him. The whole tone of it is that of a man who has just made a discovery and it would imply that they, on that side, had not suspected any such extensive influences as are implied by what has been taught in the experiments with this case. The definite implication of the communication is that they had never suspected such extensive influences as are supposed in this instance. That is, spirits have been ignorant of what is suggested or taught by this case and have apparently just discovered it. The Imperator group taught it through Stainton Moses, tho perhaps not so extensively as is here maintained. But there are some facts in this record that tend to show how it may be possible and how ignorant of it some spirits may be. Readers who examine what the mother of Doris communicated will observe that she was quite ignorant of what had happened to her daughter until she came to communicate here and apparently discovered it from her contact with the Imperator group. She seemed to know no more what was the matter than when she was living until she found it out here. Corroborative of this ignorance is that of Minnehaha in one of her communications. She said that she saw Doris saying her prayers (Cf. p. 852) and that she thought Doris had again come under the influence of the obsessing agents, when Dr. Hodgson told her that they were "a million miles away." Here it is evident that even Minnehaha who was familiar with those who had given all the trouble to Doris did not know when their influence was exercized and when not. She thought from the known actions of Doris that she was again obsessed. She was ignorant of the process by which obsession took place, or could not unerringly tell when it was occurring and when not.

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(I understand.) [710]

and only the transition into the state of spirit and the entrance of the real Margaret of the spirit realm will clear the mysterious case of transfusion of personalities.

(Good.)

That is a comprehensive term Transfusion of Personalities.

(Yes I understand it too.) [711]

I would write more but must defer. This was my part in the drama for today. I hope to return later.

(Yes, thanks. I hope you will.)

[Pencil fell with a snap and gibberish followed. Cries of 'Oh' and then the hand reached out for mine but quickly withdrew itself and after a pause reached for a pencil. I gave one and it was examined a moment by feeling it and then it was thrown away and the motion of the hand showed that Laughing Water wanted her own. I gave it and she hugged it and kissed it.]

These indications may well explain the sense of discovery by Mr. Gurney. Influence on the living might thus occur without spirits finding it out, unless well acquainted with the possibilities and evidence. No wonder he felt appalled at its magnitude and the difficulties of discovering and regulating it. If discarnate consciousness may act on the living without the subject of it knowing it, as well as when intending it, the irresponsibility of such a process becomes great and its magnitude cannot be measured.

710. The view expressed here is perfectly rational, tho we have as yet no means of confirming it. The allusion to "unconscious reasoning" is interesting, as Sleeping Margaret was puzzled with Starlight's statement that she, Sleeping Margaret, was not a discarnate spirit. But she clung to her claim, nevertheless, though she showed signs of doubt in asking for more evidence. Cf. p. 444.

711. There is here the same conception of the situation which Starlight had defined as "half way in" and "half way out." The Imperator group always insist on a deep trance for their best work. The half way condition they do not want. What is indicated here is that, if Doris, that is, Sleeping Margaret, could be removed entirely from the body, as in the Piper and Chenoweth cases, and the Real "Margaret" installed in control, "the mysterious phenomena of transfusion" would be less conspicious. This "transfusion", or interfusion of personalities, as I have previously and independently called it, is an exact description of what takes place in obsession of the bad type. What we need to do to cure it is to educate the obsessing agents or to remove them and then to develop the proper form of mediumship and control.

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[Change of Control.]

You [this word not written in her handwriting, but in small script as if it was some one else. Then her own large script began.] think Laughing Water lies.

(No.)

Yes you do and I do not. I tell honest to God truth.

(No, I did not think you lied. I found that you were telling the truth.)

Who told you that man what came here.

(No, he was giving me reasons for Sleeping Margaret's statements. He was not altering any of your statements.)

I put him out. I wanted to tell you I did not lie but he can come some time again. I like you chief [last two words uncertain at time and read 'your chief' and 'you thief'] I like you chief when you are good.

[Pencil fell and Indian gibberish followed with a few cries of 'Oh' and Mrs. C. suddenly awakened.]

Mrs. C. J. H. H. November 22d, 1915. 10 A. M.

[Subliminal.]

[Pause.] I got to go. Long pause and then a sigh and a pause when hand reached for pencil and rejected first one. I gave the one with the string on it, thinking Minnehaha was coming. It was retained, but Indian gibberish began and continued with interruptions for two or three minutes. Then a long pause.]

[Automatic Writing.]

E [pause.] * * [scrawl.]

[Apparent Change of Control.]

I was at the place where the baby is since you were there and had the message from the English Philosopher and I am at the place sometimes where the work goes on in a different manner than at this place and I wish to tell you that I saw at the elbow of the girl you call Baby a strong and helpful spirit who was attached to the personality of the girl and the supernormal powers which only needed directive impulse when she was at this side of the continent

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and that spirit went as a guide and heper [helper] and was still at work and will continue to use the power not only for the beter ['better' but read 'outer'] better understanding of the case [superposed and delay in reading] by ... case by you but for the promulgation of the essence of a great Truth. He is one of the group of the Imperator contingent.

(I understand.)

Sometimes Imperator himself draws near and gives help and advice [read 'active'] advice and the work produced bears his stamp and seal. [P. F. R. and fell again and a new one was given.]

D o c t o r you know.

(Yes.) [712]

an ... [probably for 'and'.] [Groan, Indian and laughed in an audible way, long pause.]

[Oral or Subliminal.]

La Petite, La Petite, La Petite. [Long pause and reached for pencil. I gave a new one and hand reached for the one with the string on it, which I gave.] [713]

712. The 'E' at the commencement of the message is not intelligible unless it be for Mr. Gurney. 'Doctor' is the name of one of the Imperator group and has appeared in the work before. It has no evidential significance here. Mrs. Chenoweth knows nothing about him or his connections. To that extent the mention of him is interesting. The statements about the girl represent non-verifiable facts in most instances, but in respect of the girl's condition when present at the sittings are correct. Who the "English philosopher" is cannot be assured. It may refer to Edmund Gurney who appeared the day before, tho we should not call him a "philosopher" in any technical sense.

Dr. Prince says that, if he is to conjecture who the strong and helpful spirit is, he would say it was "Frank", a control who thus gives his name through Doris.

Dr. Prince reports that, on November 28th, six days later than this and just after he had received the present record, he asked the control in a sitting with Doris, who was in charge, and was surprised to receive the answer Imperator. This confirms, to some extent at least, the general idea indicated in this passage and later it is more distinctly indicated here that the Imperator group are there.

713. The reference to "La Petite" indicates the presence of the French lady who claimed to be the guide of Doris and assuming her presence it is an evidence of the adjustment going on for cross references. The same fact is indicated later.

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[Automatic Writing.]

Minneha ... [Pause.] I help but you do not seem half as glad to have me come as you do some of those old men who are so wise in their heads. I know I take a heap of magic fluid to Baby and keep her soft so she will not grow stiff in her hands like this one

(I understand.) [714]

does [read 'was'] sometimes ... does. Why don't you like me.

(I do like you. I thought it was you at first from the way the hand reached for the pencil.)

He got in ahead of me after all for I had to stop [written and read 'step'] and ... stop ... put [N. R.] that ... put ... darn old french woman back in her place.

(What French woman?) [Jennie P. and 'Baby's' guide in mind.]

that one that used to write and tak [talk] so much to you about

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714. This allusion by Minnehaha to "magic fluid" is a remarkably interesting one. It is a definite indication of the nature of the "energy" which is so often mentioned as used in this work. It is interesting because it suggests that, with its use, they can do what has passed for miracles in many phenomena. There has been no tendency on the part of the Imperator group to refer to it in this way. They conform to our ideas and simply describe it as energy which would associate it with physical science, but the terms "magical fluid", while quite in keeping with a mind like Minnehaha's, represents a definite distinction between natural and "supernatural" phenomena, such as psychic incidents are often supposed to be. Controls have often referred to this energy as necessary for their work, but have not associated it with the idea of "magic" or miracles.

Sometime after the sitting I questioned Mrs. Chenoweth as to the method by which the work is done and what her controls had taught her, but she did not understand my question at first, as I did not wish to hint at the reason for my query. But I merely indicated that I wanted to know what means they used to communicate or do anything that spirits did or claimed to do, and she said that they had never told her anything about it. She went on to say that she thought they simply controlled her hands as she herself did in her normal life. She had not the slightest conception of a "magic fluid" or any form of unusual energy necessary for such work.

The claim made by Minnehaha that she is with Doris to prevent her from "getting stiff in her hands like this one", Mrs. Chenoweth, is so far true that Doris shows no traces of catalepsy while this record shows how frequently last year Mrs. Chenoweth suffered from it. We cannot prove as yet that Minnehaha has prevented it in Doris.

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the little one. She always seemed to think she was going to get a chance to do some work.

(Which French woman is that?)

you know who used to write so much about little Peter [so written and read purposely to have corrected, tho knowing what it was for] no that's wrong. Petit. She came with Baby Mother.

(All right.) [715]

She is good not one of the devils but she thinks you like to have her come and tak [talk]. I tell her to wait till you asked her to come and then in bobbed [read but meaning not caught] that one from California.

(What is that word, 'bobbed'?)

did nt [not] he bob in while I was busy with Frenchy yes [to reading.]

(May I ask a question?)

Yes.

(What were the pretty things Baby made with her hands and fingers?)

The things I tried to write about you mean.

(Yes.)

Something with a bit of color [written 'oter' and not read] to them ... C o l o r ... and a long long string of it and then put together round and round. I will tell you more about it.

She has a lot of flowers she fools with out of doors but that is not what I mean this has strings to it threads [N. R.] threads to it. She is happy now.

(Do you know our name for those long stringy things?)

I will find it out and tell you but she uses her fingers and they are white [pause] white yes prety [pretty] fingers and she sits [N. R.] sits down in a chair by a table where she does it. You know the Preacher brave do you that she had near her.

(Yes.) [716]

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715. The French woman that came with "Baby Mother" is evidently the French guide. Her first appearance as a communicator here followed that of the mother and preceded the remarkable message by Dr. Hodgson regarding the case. Compare pp. 338-341 and Notes 153 and 157 inclusive.

716. There is evidently a return here to the necklaces to which a more indefinite reference was made before. Dr. Prince says of the allusion:

"About two months ago, Doris began to prepare the seeds of the um-

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Well he feels better. He thinks it is miracle [N. R.] C h r i s t M i r a c l e don't he.

(I don't know what he thinks.)

Do you [underscored] care. I don't for I don't like him do you.

(Yes, I like him.)

He knows so much that is lies that I would like to make him know it is lies. [Pencil fell. Indian gibberish, leaned forward, paused and sighed.] [717]

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brella tree for presents to friends in the East. She got much interested and perhaps ten days or a fortnight ago began to talk about making more and to plan getting seeds for the purpose. The seeds constitute beads, which are colored with dyes, and then put on 'strings' alternated with gold-colored beads. She made several strings of red, several of blue, and others of beads of other colors. They are very pretty indeed, and she has been accustomed to hold a number in her hand or over her wrist at once, in which case they would seem to be 'put together round and round', perhaps. The stringing was done as she sat in a chair by the table. I don't think that her fingers are particularly white, but they are pretty fingers."

After writing the above note Dr. Prince discovered the following facte regarding the beads which he writes me.

"I have learned what I did not know; namely, that since Doris first took up making the beads she has continued, with no great intervals, to the present time. That is, every day or so she does a little of it. I am in the office most days, and did not know this. The strings are small, in fact 'threads' is the proper term.

"I overlooked the reference to a 'lot of flowers'. There are what may be called a 'lot of flowers' out of doors only three plants in the house, so that is right. Doris does not tend them, tho she likes and notices them. Whether on that basis it can be said that she 'fools with them' I don't know. She certainly does not do anything serious with them."

717. This allusion to a "Christ miracle" is interesting as reflecting a natural guess for a clergyman's point of view. Dr. Prince says regarding the reference: "I am not aware of ever having thought that the cure of Doris was a 'Christ miracle', in the sense that must be intended, I suppose. My conception is that the cure was accomplished in accordance with laws, tho of course I hold to immanent Divine action. I have never been naïve in my religious conceptions."

Minnehaha's point of view, in these remarks by Dr. Prince, is not clearly appreciated. She represents a naïve mind and the distinctions of a naïve mind. To her and to all such in her level of intelligence, such a cure would be a "Christ miracle" and such it is. These phenomena are exactly what Christ himself produced and the sooner the clergy learn this fact the better for their position. This is no place to go into the problem of "miracles",

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[Subliminal.]

Imperator. [Pause.] Where did he go? [Stared about and awakened.]

Mrs. C. J. H. H. November 23d, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh, Indian and pause.] Can you see ... [pause]

(See what?)

Him.

(Who?)

[Pause.] The shining one. [Pause and reached for pencil. Pause.]

[Automatic Writing.]

Peace be with thee child of earth and the joy that comes from service faithfully rendered fill your life.

It is well that amplification of the purposes and plans of the group of friends be given you at such periods and in such completeness as is consonant with the effort. Independent action is not always equally possible for you and no more for us but the advantage of having the [pause and scrawl, then a long pause] knowledge of your movements gives us an understanding of the advantage it may be to you to know ours when permissible.

This case of long effort is one which may serve as a type for you in a work which opens up with the successful termination of the obsession. The superior difficulties are those which are shrouded in mystery. I refer to the Cause of such an obsession in such an innocent victim. The law of contact is not the matter which is before us today but the facts which may never be obtained through

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for they are either nothing or they are psychic phenomena. "Immanent divine action" is either a subterfuge or it is convertible with "miracles".

Minnehaha illustrates her plain speech by referring to the "preacher man's" beliefs as lies in many respects. She is not very tactful in such a course, but her grade of intelligence could hardly speak otherwise. She stands on perfectly "natural" ground and uses no subterfuges in her characterizations, as we have seen in her accounts of Margaret and her actions.

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the obsessed personality nor through the bickering quibbling medical fraternity must find explanation in the same field of research in which they occur and the remedy and release must be consonant with that expression.

To tie up the ears and prevent the child from hearing the note of defiled life will avail nothing except to shut away the angel voice that could lead to heights unguessed. With this so definitely a part of our knowledge the effort has been to transmute [read 'transmit'] the ... [pause and hand went back to 'transmute' and pointed, and I re-read it 'transmit'] mute ... [read] the lower into the higher quality by the infusion of a pure influence quite unselfish and unrelated to the motives of sect [read 'seel' doubtfully] of ... sect [N. R.] sect ['c' made plainly this time.]

The plan has worked well and the inclusion of care for the deposed obsessing agent came as naturally as the care of the patient herself. [718]

[I started to ask a question but got no farther than a grunt.]

All were in need of the same spiritual power. Yes you may ask what you will.

(Do I understand that Margaret will be a part of the future work with the girl?)

Never for the tendencies of a unity in the performance of speed and action are too strong to admit of freedom but the deposed Margaret will work to advantage in some other part of the world.

(I understood yesterday that Margaret had tried to write through the girl. That is why I asked the question.)

It was an unintentional inference from some statement made about a certain confession made here.

(All right.) [719]

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718. There is nothing specially suggestive in this communication, so far as evidence is concerned. It is a homily on the nature of the case and the problem it involves. The hit at the medical fraternity is well directed and deserved. The method of cure suggested here is the development of the psychic powers, not their suppression. The latter course has been the uniform one of the medical world.

719. Readers will recall (Cf. p. 778 and Note 700) that "Margaret" was said to have written through the hand of Doris since the sittings. There was no evidence of this and I did not know the fact at the time of the present

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[Groan.] I am to give you assurance that there will be ample evidence of the presence of the group with the child and some excellent cross reference work to follow and this Indian maiden who comes in native freedom is a welcome help in her own way [last three words written slowly and with difficulty.]

I am of the Imperator group as y ... [Pencil fell with a snap and I tried to reinsert it but hand would not take it. Sigh and distress. Rose and leaned forward. Long pause and fell back into chair and folded hands. Long pause.] [720]

[Subliminal.]

Italy. [Pause]

(What is that about Italy?)

[Pause.] Hm. [Pause, smile and opened lips to speak, but refrained and paused.] Rome, Rome.

(What about it?) [Pause.] (Why mention Italy and Rome?)

These spirits all come from there. [Pause, rubbed face and cry of 'Oh'!] Aren't they wonderful! [I had begun to cough and was doing it at this time.] [721]

Somebody just put his hand right on your back to help your cough. [Pause.] Oh! [Pause.] Don't leave me. [Pause and opened eyes, stared in front of herself, then closed the eyes, and paused.] Isn't that a wonderful mountain.

(What mountain is it?)

[No reply. Pause and awakened.]

Mrs. C. J. H. H. November 24th, 1915. 9.30 A. M.

Before the sitting Mrs. C. mentioned her distraction about the

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record. The explanation here given for that error is interesting and tho it is not verifiable, it certainly illustrates the limitations of transmission from the other world.

720. There is no indication here of the personality writing. Later it purported to be Prudens, one of the Imperator group. There is some evidence that at least a part of this group is working there.

721. We do not know enough of the identity of the persons referred to if they are of the Imperator group, to say that this reference of them to Italy and Rome is correct. There is some evidence that one of them, Imperator, had some definite associations with Italy and Rome. Mrs. Chenoweth does not know and cannot possibly know this.

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sittings sometime ago, having inferred from a remark of mine that they were not good. I explained briefly to her that I had had them change the direct into the indirect method of communicating for strangers. The direct method, tho good if you had time, did not give results at once. The effect of these remarks is probably visible in the first control of the automatic writing.

[Subliminal.]

[Long pause. Sigh, pause and reached for pencil which was clasped tightly between the first and second fingers for a moment, then a pause.]

[Automatic Writing.]

Continue the work as begun and the end will justify the means.

(I understand.)

[Pencil fell and reached for a new one which was given.]

[Change of Control.]

I have been here before. * * ['o' or 'a' as I began to ask a question.]

(Can you say who you are?)

Yes I am Doctor.

(Thanks. All right.)

and the work of years with a confrere of yours has given me an appreciation of the patience needed and shown by the workers on the problem. It is utterly useless to work with those who have not the intelligent training to grasp the idea expressed at the point of contact. It is literally pearls before swine. Not that swine are not to be reckoned with but the corn is better feed to them. To such the touch and word and inspiration is of another order. [722]

Thus [so written and read till next word showed it was for 'this' and then I read it so] case of the unfortunate child happily lends itself to several classes of investigators and is quite reason sufficient for the time spent upon it.

I have been interested to note the change in the complexion of the girl. I refer definitely to the skin as the word implies.

722. This comparison of the average man and woman to swine in this subject is certainly correct and the lofty disdain which the control shows is quite justified by the facts. This work has to be done regardless of the kind of objections usually made.

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(I understand.)

The long continued and uninterrupted control of the body by the spirit Margaret did not leave free activities in the functioning of the bodily organs and there was a consequent lack of blood [slowly written] a repression which has been relieved since the control has been released and a flush of health quite marked has come to the skin. The state of mind or rather spirit of the girl is not as supple, if I may use that term, as a normal person should be but time and continued effort will restore all that. There are constant contacts [slowly written] expressed. I refer to the work done by some of those in the group you are familiar with and a great deal of the matter which has come has been coherent and clear and the desire is to so inhibit the spirit that the old fear and uncertainty will pass. I refer to what had become a habit of the sub [pause] liminal—the halting and waiting. The inhibition and the use in a clear and unimpeded [N. R.] un—im—peded manner will reconstruct the brain course and make possible a better and stronger foundation for normal study and work. [723]

The process is unlike hypnotic methods or suggestion as in that method the suggestion is not potent except as contact is continued but in this method the tenant puts in repair the disordered passages

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723. In regard to the passage about the changed condition of the girl Dr. Prince writes:

"The reference to the 'change in the complexion of the girl' is interesting and correct. You could have known nothing about this, nor could Mrs. Chenoweth, even if she had seen her, because that would presuppose acquaintance with her earlier complexion. You could hardly have remembered what her complexion was at the time you saw her so long ago. But she was then (except sometimes when Margaret was on deck, when her face would usually become pink) of sallow pasty complexion. The change was very noticeable. It was mostly accomplished before she went East, but not entirely. It was emphatically true that 'a flush of health quite marked has come to the skin'. 'Functioning of the bodily organs' and 'repression' would pointedly apply to the suppression of catamenia for five years, but there is more in the case which the same paragraph would aptly designate. It seemed as if her whole body was made over. The functioning of various organs was changed and improved in quality, the circulation improved, the anæsthesias banished, cerebral action (mental functioning) became stronger and clearer, in short, with the decline and extinguishment of Margaret a sweeping physical as well as psychical revolution took place."

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throught [through] which it must work. Therein ['in' separated, read 'are' and hand pointed till corrected] is thought the tissue [read 'issue'] ti ... [read] and cell maker. Do you realize the importance of the statement I have just made.

(Yes I do perfectly.) [724]

In case of idiocy imperfect formation or control were it possible to have a spirit take possession and use with clear thinking the un [pause and not read] unformed mind it might be possible to start activities which would produce cell building and reform the personality—

(Yes, I understand.)

Feeble minded and disordered brains brought into proper and correct [N. R.] correct [read 'carried'] Co ... [read.] modes of thinking might unfold to larger usefulness. [725]

I did not intend to give this message but the reference to the child and the result of the contact of the low mind and the counteracting in [new pencil given, as old one was worn out] influence of the

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724. I assented here to the general principal of the influence of spiritual contact in therapeutic methods. The distinction here made between hypnotic and spirit methods here indicated is not quite clear. It is clearly stated, but I am not sure whether the phrase "in that method" refers to the previously indicated process; namely, contact with spirits, or to hypnotic suggestion. "Suggestion" is possibly the process of both, so that the reference to "suggestion", just after the expression "in that method", does not necessarily apply to hypnotic methods. It is the allusion to "continued contact" that suggests spirit influence, especially as it harmonizes with what was said in the previous paragraph. Moreover reference to the "tenant", tho not conclusive, may apply to the subject and not the invader or control.

On the other hand, if the "continued contact" refers to the necessity of constant contact of the hypnotic operator to make "suggestion" effective the case is clear. For it implies the same law that is necessary for spirit contact, while, in actual practice, hypnotic contact is not constant and a difference arises.

I had never noticed any pallor about the girl when I saw her. I could not compare her complexion with the past, as I had seen her only once. Nor did I recall any complexion by which I could compare the present with the brief past that I had known, one evening. Mrs. Chenoweth had never seen her at all, even at the sittings.

725. Readers will remark that a very large contract is here laid out in the therapeutics of mental weakness, but the actual healing of Doris, which actually involved far more than Dr. Prince allows or is aware of, is an illus-

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lofty mind brought me to the point and right here let me say that Miss Margaret B [pause]

(Yes.)

whom you know caught [read 'taught'] caught glimpses of this truth and made use of it.

(Yes, she did.)

and she caught it when I was more in evidence at another place and when the group of which I am a member made reference to her as L [pause] L [pause] L a d y L a d y L a d y M a r g a r e t.

(Capital. I understand.) [726]

Yes I knew you would. She has not put in an appearance in this case before for the simple reason that her name might have complicated the evidence.

(I understand.)

It is a fine thing to discriminate and make sure that the ones we select to work the problem out shall in no way become an involved expression. Is that plain.

(Yes, perfectly.)

We had a slight example [delay in reading] example in the Jo because there has been a Jo in your communications.

---

tration of the reconstructive power of spiritual healing. He remarks, however, regarding it as follows:

"I have often remarked that I believe the girl's very cells and tissues have been made over. One statement here seems to imply this."

We require only the facilities for adequate experiment to show the extent to which therapeutics of this kind can be applied. We have succeeded in several cases.

726. This is a remarkable passage about Margaret Bancroft. She had been a communicator soon after her death and was wholly unknown to Mrs. Chenoweth in this connection. The statement that "she caught a glimpse of this truth when a group of which I am a member made reference to her as Lady Margaret" completely identifies her. Miss Bancroft had a school for the feeble minded and did her work under the direction of the Imperator group through the Piper case. They always called her "Lady Margaret" there. The fact has never been published and Mrs. Chenoweth did not know anything about the incidents. When I saw the message I supposed something had been said regarding "Lady Margaret" in the Report of Professor James, which Mrs. Chenoweth had seen. But examination showed that she was not mentioned under this name. Much less was anything said about her relation to this problem or her consultation with the Imperator group regarding it.

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(I see.)

but after the Cagliostro had been given we thought you would not be confused and you were not.

(Yes I understand.) [727]

I will return at another time but will say now that Imperator has been with the child as you already know and has very clearly proven his presence although the work is slow and some color of past scenes at times mars [N. R.] mars the perfect harmony of the effor [t] [Pencil fell with a snap.] Mrs. C. rose and leaned forward and fell back in chair with slight distress. Pause, rubbed face and distress again.]

[Subliminal.]

I like these people. [Awakened without memory.]

Mrs. C. J. H. H. November 29th, 1915. 10 A. M.

[Subliminal.]

[Long pause, sigh, long pause. Groan, pause, and groan.] Pretty hard.

(Pretty hot?)

No pretty hard [pause] to get over [pause] the feeling of [pause] struggle when the people from [distress] that little girl come around. There isn't any need of it [sigh.] It seems to be ... [pause and reached for pencil. P. F. R. Dropped it again and reached for another. I gave pencil with string. Laid it down twice and stretched hand as if trying to prevent or overcome catalepsy. Pause.]

[Automatic Writing.]

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727. This explanation of the non-appearance of Miss Bancroft is interesting and rational. Unless reference to her could have been made as clear as here I might have mistaken her for "Margaret" of the Doris case, and other confusion might have arisen. The analogy of the name Joe with Cagliostro is well chosen. Years before an Uncle Joe communicated, and when the name Joe first came in connection with the Cagliostro communications I, for a moment, thought of this Uncle, as he was the only Joe I knew, but the thought was soon changed as I recalled Joseph Balsamo. The incident reflects far larger knowledge of the situation than the messages usually indicate, and also the difficulties to be overcome in the transmission of clear messages.

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Minnehaha.

(Good morning.)

Yes I have been thinking what you said chief that Baby did not show any signs of my presence and I think it is not true for she is a heap better than when I came to her in this wigwam.

(Yes, I understand that. But that does not prove *who* is present. What I meant was that there is no sign that your identity was known there, not a word or a name to indicate that it was you. I have no doubt you are helping, but it would require to have a sign of your name or identity.)

I think I know what you mean but that is not what I am there for and I help keep good magnetic influence so the big white folks can give the writing and they are worth [N. R.] more ... worth ... to the people who want the writing than I am as a writer. I love Baby and do not want to see her go to the catamount [N. R.] catamount sleep any more. [I read 'catamount' a second time.]

(Good, I understand.)

They said it was cat [pause] cat [pause] a [pause] mount.

(Catalepsy.)

cat something.

(Yes, I understand.)

cat . lep sy.

(That's right.) [728]

Thank you. I think that sleep made her like crazy folks are but I know it was devils that made her do it, and that is why I do not like it.

(Can you tell me who has been trying to write there?)

Yes the big pale master chief has been doing a lot [read 'bit', letters being 'bt'] of ... lot ... work there but he did not do all

728. This mistake of "catamount" for catalepsy is interesting. Mrs. Chenoweth, tho she knows little or nothing about the phenomena, knows the word well enough. Minnehaha, a poor ignorant Indian might well make the mistake, especially as the syllable "cat" might suggest "catamount" to her, an animal which she might well have known. The other controls would not have made the mistake.

The account of her function in the work of "Baby" cannot be verified, but it represents only what is manifested by various persons in the work of Mrs. Chenoweth. Father John and his Indians serve a similar purpose, on any theory of them.

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the writing himself for there was a man who sa ... [erased without reading] knows you who did some too.

(Yes, tell who that man was.) [Thinking of Podmore.] [729]

You want me to tell his name to you.

(Yes exactly.)

It is the one they call R [pause] i c h [pause] ard. R i c h a r d you know.

(Yes, I know.)

H [pause] I cannot spell it but it is like a son of Hodge.

(H-o-d-g-e.) [Spelled the written word.]

no but Hod [pause] Hogson.

(All right. I understand.)

Is that wrong. [730]

(Not quite right, but near enough. I have not seen any trace of him in the records by Baby but it was another person he knew well.)

[Pause.] I saw him with his hand on baby as plain as I see mine on the woman but I know sometimes there will be one wih [with] the pencil and one thinking thoughts at the pencil.

(Yes, and perhaps it was the one thinking whose name got through. That is the one I want.) [731]

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729. The testimony of Dr. Prince is that Imperator has been referred to as in charge of the work with Doris. Cf. Note 712. It was on November 28th, the day prior to this sitting, that he ascertained it.

730. This confusion about the name of Dr. Hodgson is inexcusable from the standpoint of the subconscious, as Mrs. Chenoweth not only knows it well, but writes it easily under the usual controls. But it is quite natural for Minnehaha to have trouble with it.

Of the statement that Dr. Hodgson was one whose name got through Dr. Prince writes, in reply to my query:

"Yes, but not in the shape of writing purporting to come from him. In the references to his interest and co-operation in the case he was mentioned. This began soon after the script became easy and legible and has very lately been renewed. This morning (Dec. 8th, 1915) before I got your query there was a reference to him."

731. I had Mr. Podmore in mind, as his name was the only one I had seen as connected with this general group and that came through Doris. The failure to get it is not inconsistent with the statements here made. The description of the process is one that has been given in other cases and at other times in the work of Mrs. Chenoweth. She does not normally know anything about it. Assuming it to be true, we can quite understand why

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I will get that one for you tomorrow but I thought this was the one you wanted and I did not try for the other. You know where she is now.

(Yes, but not this moment.) [Thinking of California, not the place of sitting, which I do not know especially.]

I mean the out doors place where it is so good to be and where the chair is in the shade but the sun is all around. Do you know the woman who is there not baby but the woman who watches her so much.

(Do you mean the woman living or the one on your side?)

on baby's side in your world.

(Yes I know of her.)

Do you like her.

(Yes, very well.) [732]

She is good to baby now and is going to make something for her.

(What is she going to make?) [Thinking of some Christmas present.]

a thing to use in her work for she works some did you know it.

(No, what work?) [733]

Walks [read 'walk'] around work [read 'look'] walks around work. It is e x e r c i s e work to keep her a c t i v e [pause.]

(I'll find out.) [734]

and it is something for that. Do you know George.

(George who?) [Thinking of George Pelham.]

stop coughing [I had been attacked by coughing.]

(I will if I can.)

That is her doing it.

Minnehaha might not have known either what was going on exactly or whether the name I wanted came through or was the one needed to meet the situation.

732. There is a place outdoors where Doris has sat for development and where the sittings are sometimes held. The chair, sun and shade are correct features of the scene. The woman who "watches her so much" is evidently Mrs. Prince.

733. Mrs. Prince had made Doris two sachet bags for Christmas. It is possible that these are the things to which Minnehaha refers.

734. Dr. Prince reports that no such exercize was either needed or taken by Doris. She had plenty of this in her work about the house and with the poultry.

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(Who is doing it?)

Mama to baby.

(All right.) [735]

[Pencil dropped, rose, leaned forward, distress and pause.] Cries of 'Oh' and left hand clutching breast as if suffering. Groans. Pause and cries of 'Oh'. Pause and reached for pencil which was given.]

W ... W ... you know.

(No I don't know W.) [736]

[Pause and pencil fell. Opened eyes, stared, pause and awakened suddenly and easily.]

Mrs. C. J. H. H. November 30th, 1915. 10 A. M.

Before she started into the trance Mrs. C. asked me if I saw a white cloud in front of a picture on the wall before her. I replied that I did not. She remarked that it looked as tho it shut the picture out of view.

[Subliminal.]

[Long pause. Sigh, pause and catalepsy, the hand reaching toward me which I mistook for a desire for the pencil which was refused. I relieved catalepsy and after a pause, thinking from the catalepsy that Minnehaha wanted to come, I gave her pencil to the hand. It paused and showed dissatisfaction and I changed the pencil.]

[Automatic Writing.]

you [P. F. R.] wish clear statements about what is now going on in the recent unfoldment of the girl.

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735. I did not get enough to be sure to whom the George refers. If it be G. P. it is intelligible, tho not completed, as he would naturally be about.

The mother died with pneumonia and her presence has several times caused Mrs. Chenoweth to cough, as is the wont with many communicators at times. In this instance it seems to have been myself that was affected for no reason that I could detect at the time, having been free from this for weeks and no trace of a cold.

736. The 'W' is not intelligible unless it refers to the same person that was more definitely referred to at the next sitting under the name William. Comments will be reserved for that reference.

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(Yes exactly.) [737]

I am one of the friends who comes to the work and I do not mean to [pause] usurp the opportunity intended for the Indian but think I may throw light on the questions you propound. The Indian is much agitated because she promised to come today with a message and I have to use some power to overcome her agitation. She fears you will think her untrue and repeats He will call me a liar.

(No, tell her I shall not. Whoever can give me the name and the message will satisfy me. It is not absolutely necessary that Minnehaha give it, only so I get it.)

I told her that to have me come was equal to the answer she promised and would be a feather in her cap.

(Yes, tell her that is right.)

because it was through a suggestion she made in my presence. He ought to go and report himself—

(I understand.)

that I decided to come. Just how successful I may be remains for me to demonstrate. The first point was to get into the circle of active expression. When the girl was here the plan was formed. I do not find as immature a mind to work through as I expected. I mean the girl.

(Yes I understand.)

there have been many personalities at close contact with her spirit that I found almost as mature and developed a secondary personality as is ordinarily expressed through a person between twenty-five and thirty-five years. The immaturity is largely inexperience and retarded expression normal because of the unusual effect of the experiences in sleep. Is that plain to you. [738]

---

737. There have been so many statements implying that this Imperator group was developing Doris and implications that some one had gotten through that I resolved to get some evidence of it, if possible. I had therefor asked a question at a previous sitting indicating my desire for information and one of the group, who does not get his name through at this sitting, responds to answer the query.

738. The description of the girl is quite accurate here, even to the years. Tho the communicator is not attempting to tell her age, the reference to the number of years which would express her psychic maturity hits her actual age well. She is now 27 years of age.

The most important statement made is the concession that secondary per-

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(Yes it is, but it has not thrown any light on who you are.)

I am coming to that. (All right.) I was sifting in [read 'out'] my ... in my own personality.

(All right. Go ahead.)

a little leaven leaveneth the whole lump.

(Yes.)

I am not new to this sort of work ana effort but realize the importance of careful statements that no more complications may arise in our efforts to elucidate the case. S [pause] uch work I do now with the group of which I was and am a member.

M [purposely not read. Pause.] M [P. F. R. and pause.] Just a moment.

(All right.)

W ... [Distress and Indian. Pause. Distress.] F F F F F [Pause and distress.] F [P. F. R.]

(Stick to it.) [Thinking of Frank Podmore.] [739]

[Long pause] you know me well.

(Yes, but let us have it on paper.)

---

sonality is present in the case, while affirming that many spirit personalities have influenced her. It is not natural for Mrs. Chenoweth to suppose or assert the presence of secondary personality in such cases. She takes the naïve view that all such cases represent the influence of the spirit and she knows nothing personally about secondary personality. She knows the words and knows that they are applied to phenomena that are supposedly non-spiritistic, but her interpretation of such phenomena would be that of the naïve mind; namely, that they are transmitted, effects of the spirit. Consequently she would not speak subconsciously of the presence of secondary personality from any views held by her normally. The concession here confirms the theory that I had formed of such phenomena in connection with obsession.

The explanation of the immaturity as due to "retarded normal expression" is remarkably accurate, as proved by Dr. Prince's account of the girl's arrested development. Mrs. Chenoweth could not possibly have known this, even if she had seen her, which she had not.

739. The 'M' was not intelligible to me at the time and the communicator's later explanation made it clear. The Fred a little later taken with the final explanation shows that the 'M' as well as the Fred referred to Mr. Myers. The 'W' probably is one of the initials in his name and the 'F' another which ended in the Fred, and was probably incomplete for Frederic. This is made clear by the success in a few minutes in getting all his initials and then his name.

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yes yes I know. [Pause] you have to keep us to the point sometimes.

(Yes.)

[Pencil moved up and down in air as if practicing.] * * [scrawls made like two M's and probably intended for that letter. Long pause.] M. [long pause.] [Then letter 'M' made in the air.] O [pause and circles made in the air. Indian, pause and distress.] Do not lose me now for it is right that I stay.

(Yes, stick to it.)

F is here [pause.]

(Yes, F who?) [Thinking of Podmore.]

F r e d [read 'frad'] F r e d is here with us to help. you do not know to whom I refer F W H M.

(Yes, all right. I understand.)

and one of the group to whom I referred as you must know.

(Yes, stick to it.)

[Pause.] M y e r.

(I understand Myers, but Myers is not the person.)

It is the one I tried to write about. F. W. H. M.

(Yes I understand that.) [740]

---

740. There was not much telepathy in giving me the name of Myers when I wanted that of Mr. Podmore and was thinking of it all the while. While it is possible that Mr. Myers is about during sittings with Doris by Dr. Prince there seems to be no distinct evidence of it.

At a sitting with Doris on December 9th, and hence after Dr. Prince had received the copies of my record, Doris's mother purported to communicate and the following passage is found in the record of Dr. Prince for that date. This was in California. Doris never sees the records sent to Dr. Prince.

"Mother is here.

(I am glad to have you.)

I was interrupted the last time I was here.

(Yes, by the telephone.)

I was going to say that the one who wrote in the other place was not me.

(You did tell me that.)

I never knew my baby was not normal. I never thought anything about normal in connection with any of my children.

(No, I thought not.)

I know they are trying to get cross references in the other place. They were trying to get Frank Podmore. I don't know whether they succeeded or not, but will see."

Assuming that Doris knew nothing about the record the allusion to Frank

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all right. [Pause.] I do not wish to get mixed [N. R.] up ppp mixed—

(Yes I understand. Take your time. Your own name will come.)

yes it must for I wish it. [Relaxed hold on pencil and distress. Pause and Indian. Long pause.] M [pause] P [pause and scrawl altering 'P'] * * [resembles 'G e'] * * [scrawl. Pause.] E l l l. [?] * * [scrawls. Pause and then circles in the air] yes you must worry [read but first word uncertain.] Do not worry. I will not strain the hand. [There had been a struggle to keep control and I placed my hand near to supply energy.]

e n M M M [distress and pause.] M [pause and P. F. R.] M o r e to come.

(Yes.)

[Pause.] Prof no not for me. I did not write that anyway some one said it and it went itself.

(I understand.)

W i l l i a m [mirror writing and not read.]

(That is written upside down and backward.)

W i l l i a m [mirror writing and not read.] [Pencil fell.] [741]

Podmore involves a cross reference at least with my mind, as that was the name that I wanted to get. But Dr. Prince explains that he had accidentally left my letter in his coat pocket and attaches, as a consequence, no value to the incident as evidence. He remarks that Doris has never shown any curiosity about either her own script or letters from me and that it is most probable that she had no knowledge whatever of the contents of my letter. But he rightly disqualifies the incident under the circumstances.

Dr. Prince reports in this connection an interesting interview with Sleeping Margaret and Doris about this possibility of reading the letter. Sleeping Margaret accused her of reading it and Doris said she did not. Then later Sleeping Margaret told Dr. Prince that she was testing Doris and could tell from her thoughts that she was telling the truth and that she had accused her of reading it only to test and tease her. This interview suggests most interesting psychology on any theory and perhaps the Freudians would regard it as an unconscious confession and attempt to get out of the predicament.

741. Whether the 'M' in this second instance refers to Mr. Myers is not indicated, but I imagine from the difficulty attending the effort that it is designed for another, perhaps Mr. Moses who was mentioned at the next sitting as one of the persons referred to here. This is confirmed by the fact

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[Oral Control.]

[Indian.] I could do better than that. [Reached for pencil and one given. It was immediately thrown away and fingers snapped like Jennie P's. Pencil with string on it given.]

[Automatic Writing.]

Minnehaha makes better work than that. he feels so smart. I am glad he could not do it the first time but he knows the way to write for he has been here before lots [N. R.] lots of times and yet he gets a fit now.

(Do you know who he is?)

Yes I do know who he is and I saw him when I went away yesterday and he is an old feller and has had a heep [heap] of experience here too and he has been here a long time and he is good as a angel but he cannot write as well as the shining ones. Wen h [when] you ask another question and that will rest and come afterwards.

(All right. Can I ask a question about other matters?)

Yes go ahead.

(Have you got the name for that long stringy thing Baby made?)

You mean the bright yarn thing.

(Yes.)

that is what it is something to wear on herself and she likes to make it and she sat down at a table with a heap of the stuff [N. R.] all around ... stuff all around on the table and she tried it on puting [putting] up her hands over her head and around her throat. It is pretty and she likes it and she was talking with the woman all the time.

(What woman?) [742]

---

that his name was William, tho he has always been known as Stainton Moses. Mrs. Chenoweth probably did not know that his name was William, never having read any of his works, tho she knew a little about him.

742. Minnehaha's answer to my question makes the reference to necklaces fairly clear. Dr. Prince recognized it at once. She sat at a table when stringing the beads which were on the table. The allusion to "putting them" around the throat when strung is a description of their nature in terms of a mental picture. Dr. Prince says of Doris talking at the time that this is true: "She does talk with Mrs. Prince while making them, pretty much all the time, whenever Mrs. Prince is in the room or within hearing.

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the one you like who likes her. I like the folks better than I did for they like her better than they did. They wanted to make her stop and she could not. I want to tell you something about George. You know the one you had help me.

(Yes.)

He knows the man who writes through Baby.

(All right. Go ahead.)

and he says it makes him laugh this does but I don't laugh. I think it is dreadful. [Pencil fell, Mrs. C. rose and leaned forward a few moments and fell back in the chair, with distress.]

[Subliminal.]

G. P. G. P. [Pause.] Oh my. I got such a head. [Rubbed face and awakened in a moment.] [743]

After awakening, Mrs. C. asked me if Mr. Stead had been here. I replied that he had not. I had not yet read the William and could not suspect him. [744]

Mrs. C. J. H. H. December 1st, 1915. 10 A. M.

Before the sitting I mentioned an incident to Mrs. C. which affected her reputation with certain people and suggested that the practice be modified in deference to prejudices of those who did not understand her. She was quite innocent of the thing suspected, but was ignorant of the inference drawn. This led into a long discussion about the policy of making the work influential with the world and free from mean suspicions. Details need not be mentioned

---

743. The allusion to G. P. is not explained. It may have been a mere accident of the return to normal consciousness.

744. It is possible that the reference to Stead is an echo of the name William which came in connection with 'M'. If so it is a subliminal association and most interesting on that account as it would indicate that the subconscious may catch a glimpse of what goes on during the trance. If the name William had not been more intelligible on the hypothesis that it was intended for Stainton Moses referred to above, we could be surer that the allusion to Mr. Stead on the recovery of normal consciousness was a subconscious association.

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here. But it resulted in modifying the plans for the day by the controls and the first few sentences are explained by the conversation.

[Subliminal.]

[Long pause. Indian and reached for pencil. Pause.]

[Automatic Writing.]

[Cross and a circle made, with cross inside.] My blessing and help on the matter of common interest to you who each seek to serve the world.

(Thank you.) [745]

We were waiting to act as usual but it seemed best that a word should come from me at this moment to bring a spirit of peace and quiet. I have been near in the work of those who sought to express the sentiment and evidence of contact with the young light in the west and have seen some of the difficulties which bst [beset] the spirit in its expression. One of the difficulties in bringing evidence from one light to another is that memories include sensations which were experienced at the time and place of the first communication. There is no clear demarcation between the actual written or spoken message and the state of mind attending the delivery of the message or the attendant circumstances like present people in spirit or body and atmosphere and these frequently become interfused with the repeated message. If it were possible to have the same detached arrangement for the transmitter at each point and the less confused help from our side which comes from long and constant use and association through and by the light the repeated evidence would come more quickly and evenly. Corresponding situations as nearly as possible would help the reproduction but even with the uneven situation much can be overcome and enough evidence poduced [produced] [pencil fell by accident and reinserted. Pause] to give more than a working hypothesis. [746]

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745. The conversation prior to the trance explains this allusion and also the resolution to change the purpose of the sitting. It is clear that the subconscious did not seize the occasion to lecture me or to defend the attitude of Mrs. Chenoweth as it might well have done on the supposition that it has much to do with the results.

746. The explanation of the difficulties of cross references is not verifiable, but it is quite conceivable and is certainly interesting. It conforms to

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(When you can, I would like to make a statement.)

Yes I am saying this that the understanding of the several names introduced in connection with the message of yesterday.

(Yes, I understand perfectly and do not wish to interrupt until you are ready.)

Each of those names bore a definite relationship to the communicator as he communicated at the other place and some further difficulties arose as he made effort to distinguish while communicating between the actual world of physical expression and spiritual reality. I advise further experiment along this line as the plan is to perfect the communication between the points of contact and have an answer to that eternal why do they not recall what was sa ... [pause] said [written under the first attempt] and done at the other place.

If we can by constant and repeated effort eventually poduce [pro-

---

psychological laws as we know them and represents more acquaintance with them than Mrs. Chenoweth has, since she has never studied psychology of any kind. We might conceive that self-examination might reveal such knowledge, but it does not occur to many people to strike so deep a vein in mental action. That it should apply to the difficulties of cross reference had never occurred to me with all my study of both psychology and of this problem. If the pictographic process be the one involved in communications the association of memories of a particular message with the sensations at the first place would explain easily why the specific message does not get through at once. The whole panorama is transmitted and it takes time to discover the particular item intended.

I may remark, however, an interesting cross reference some time later which tends to confirm the statement made here about its difficulties. My wife purported to communicate through Mrs. Friend, wife of the young man who went down on the *Lusitania,* giving her name and making a reference to my son. The name was probably evidential. The next day she purported to communicate through Mrs. Chenoweth, the latter knowing nothing about my work with Mrs. Friend. My wife referred to the sitting of the previous day and stated that she had tried to communicate there, but got nothing more that was evidential. But as Mrs. Chenoweth began to recover normal consciousness, the subliminal referred to the ringing of the door bell and remarked that it occurred at the sitting the day before. Now while my wife was communicating through Mrs. Friend the doorbell rang and I feared that some one had called who might interrupt the work. Here is exactly the kind of fact which the control says is liable to be transmitted in the cross reference and it may have, as was the fact in this case, no necessary relation to the thing that the communicator is trying to deliver as a cross reference.

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duce] the repeated message we shall have shown that it is only a question of experience. I am ready for the statement.

(I always try to ask my questions in harmony with what is being written, and because some one said that he had been in contact with the girl, I thought it would be good to ask for the name that came through. The only thing that we have yet got through there would not suggest any of you at all and that name we did get through is not the one that came yesterday or not any one of them. I can understand why many things come through here that do not come through there, but as you know, the world will not let me apologize for what I do not get and I know the difficulty of getting the name, but it was the only sign of the presence of any of you, and it was not a name of the members of the group, but a friend of Dr. Hodgson. I would not urge it, if you think it best not to pursue it. I leave it in your hands, only I will request that if you can, you tell me who it was that came yesterday, or rather whether the one whose name began with M was one of the group. I am through.) [747]

Thank you, I understood and do understand your position both personally and as a revealer of the hidden truths and I appreciate your patience.

Yesterday there were two whose names were not mentioned. Each began with M and each watched with eagerness the work of the one who wrote. Myers was one and Moses was the other but neither being the name wanted. It seemed as if to write them would put the matter in that class of work which we used to call fishing and so we tried to divert the work until a more definite word could be given. I expected to resume that at this sitting but must reserve it until tomorrow as the discussion took place instead.

I do not feel disappointed as this had to be and was best.

(Yes I saw something had to be said and did not expect it would lead to so much.)

No it was one of those matters that lead to light only through discussion. Imperator. [Sign of cross followed.] [748]

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747. When 'M' was given the day before I thought of Mentor to whom reference had been made once before and I wanted to see if my conjecture was correct. I had been told it was one of the Imperator group and M strongly suggested the only one with that initial. But the sequel showed that the M was for Myers or Moses.

748. Dr. Prince reports that Imperator was said through Doris to be in

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After sitting I read the first two or three sentences to Mrs. C. to show her what had been said with reference to our discussion and on finding that she did not know what the sign of Imperator was I did not mention it.

Mrs. C. J. H. H. December 2d, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head over. Long pause and reached for pencil. Long pause and Indian.]

[Automatic Writing.]

My effort to make plain my identity here a while ago was not successful as I wished but I am to try again as it is important. I will not delay longer than I must to get hold. You must know that there is as much intense interest in the Margaret case on our side as on yours and many people are watching the progress of the new unfoldment with a desire to add to its value by evidence and expression. Among them I have found myself one able to make slight contact and now I am here to add to the test of the effort. It was thought best that the well known and closely associated names of friends here should not be the ones used in the early experiments with the girl as there were so many chances for a supposition that she might have caught the names in conversation or experiment while here and that is why you have had no familiar personality apparently communicating. Is that plain.

(Yes it is.)

We are sometimes hampered in such matters more than we can express and you are left to infer the meaning [read 'many'] by ... meaning by the result. Yesterday I planned to come but Imperator came instead and as a result of your communication to him I was asked to make the above statement to you.

(Thank you.)

I have more than once tried to write with the girl's hand and shall do so again as soon as I can. I am sure you will know that

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charge of the case and her development. I did not know the fact at the time and much less did Mrs. Chenoweth.

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my interest in R. H. and his work is unabated and that some of my ideas have undergone a change but not sufficient to alter the general opinion I had about the value of the work. My life was busy enough but this work is of a de ... [pause] different nature. I am [pause] W [?] * * [possibly attempt at 'my name'] [Pause.] I try to write my name.

(Yes, stick to it.)

Your words are a note of confidence that I can do it. I was a friend of the one who came here yesterday. I refer to Imperator.

(Were you one of his group?)

Yes in the same group of workers but not of the same greatness as our leader. R [Distress and P. F. R.] H was a worker for us when I knew him now you know.

(No, not yet.) [749]

D [pause] I— R— D 3 who were in the group and others who were secondary to those you know now and you know that at the time of the obsession of the light we had to work valiantly to form a new and orderly band about her.

(Which light?) [750]

P (All right.) and that is precisely what is going on in the Margaret case. It was not commonly called obsession in the case of the light I named by [so written and read] it ... but it was essentially that.

(I understand.)

Dr.— P— you recall.

(Yes.)

and some of [delay in reading] the m ... ['of' read.] methods used to unloose his hold were not used in this Margaret case. That was a case of removing the offender by force at last. Do you know this.

(No I did not, because I had no access to the records.) [751]

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749. The statement that the communicator is "a friend of Imperator" is evidently an effort to get the idea of the group into my mind. I had wanted to know who it was that had gotten his name through Doris and here is the answer, made more explicit at the end of the sitting.

750. "I, R and D" are the initials of Imperator, Rector and Doctor and they are referred to as if to distinguish the communicator from them while he means to include himself in the group.

751. The allusion to Dr. P. is evidently to Dr. Phinuit, the old control

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I supposed you did and you should have because it would help you to see the methods of improvement since that time but to return I am one of that group P P P [pause] ro ... [Indian.] P r ... P r u ... [P. F. R.]

(Stick to it.)

P r u d ... [tapped pencil and pause.]

(Go ahead. You will finish it.)

P r u d e n s.

(Good) [Pencil fell.] [752]

[Subliminal.]

Oh my. [Indian and awakened suddenly.]

Mrs. C. J. H. H. December 3d, 1915. 9 A. M.

[Subliminal.]

[Long pause. Stretched hand as if trying to prevent catalepsy. Distress and groans. Pause and reached for pencil, felt it and rejected it. I then gave the one with a string on it. Hand pressed it to neck and breast, smile on lips and Indian gibberish. Pause.]

[Automatic Writing.]

Minnehaha.

(Good morning.)

You do not want me but I am here.

(All right. May I ask some questions?)

Yes.

---

of Mrs. Piper when the Imperator group came there. I ascertained later that Mrs. Chenoweth had never heard of him, though his full name Phinuit had been given a number of times through her by some of this group. The comparison of his hold on Mrs. Piper with that of the Doris case is interesting and represents ideas which Mrs. Chenoweth has never held of Mrs. Piper. He did have to be removed by force as it were, though it took some years to effect his release.

752. The name Prudens is not the one that came through Doris. So far as I know there has been no trace of him there. But it is perhaps only implied by the supposition that it is an answer to my query, and, if it is not, the error would not be so great. The allusion would only signify that he was the communicator here.

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(All right. There was a state long ago in which Baby was, that has not been referred to or explained. I thought perhaps you could remember it and tell me all about it.)

Yes you mean when she was sick. (Yes exactly.) in the blankets.

(I don't know about the blankets.)

I do. I mean the place you call bed. That was a long time back of this time and she never was the same papoose after that you know what I mean by the same papoose.

(Yes.)

It was then that she got split and never got together right again until we me [N. R.] that means me got there to help get the devils out of the way. You do not know how I worked and I cannot tell you. She had a really truly sick time then and her Mother squaw was scared to death.

(What caused this state?)

You mean how did she fall and get sick.

(Yes.) [753]

Somebody hurt her and bothered her. You don't know that do you.

(No, I did not know that.)

and she got scared herself [written 'hersef'] you know the feler [erased] that is not a good word.

(I understand.)

---

753. There had been no such evidence of the Sick Doris personality as there had of Margaret and Sleeping Margaret and I had waited patiently for the indications of it all this time. As the work was approaching an end I wished to ascertain if we could uncover it and find its connections. My question was directed for the purpose of seeing whether the reaction would bring it out. I knew that one of its chief incidents was the rapid making of embroidery, but I did not wish to make the matter so plain as to mention it. I had at first supposed that the "work with fingers and hands" referred to this, but the development of the incident showed that Minnehaha had in mind recent work of another kind; namely, the making of necklaces. Not wishing to give myself away by referring here to the embroidery directly I made the general reference to a state not yet mentioned. The reaction for promptness surprised me. It was correct. It was the time "when she was sick" that I had in mind and that identified the personality which I had wished to discover. It was far back, as indicated. Sick Doris was caused by the shock some years ago of her mother's death, and the girl was never the same after that, until cured. It was the time when the "split" became its worst.

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Well it was a man scared her and she had fever in her head and got crazy you know that much.

(Yes.) [I did not know, but assented to keep things going.]

I know you do and then when she came [pause] that is not what I mean but after a long time she was some better and some worse [delay in reading] yes beter [better] running about and wors [N. R.] about ... worse ... lying. She was an awful liar then brave honest. [754]

(All right. Was there any spirit connected with her in that state?)

Yes of course there was they made her that way. Sick papooses ought [N. R.] to be ... ought to be watched for the spirits that come and drive [read 'drove' without excuse] drive them away.

(Who was the spirit when she was sick?)

I do not knew [know] who all of them were but the one you saw was one of the band of them. they are like shall I tell you what I think.

(Yes exactly.) [755]

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754. It is not clear as to what was the cause of her "scare" or that of her mother. There is no evidence of a fright from a living person, but if the man referred to was the man who intimated that he had been hung, the incident purports to be one in the other world and is not verifiable. The allusion to her being "some better and some worse" well represents the alternations of personality and physical conditions associated with them after the Sick Doris personality came. The reference to her being an "awful liar" must be interpreted in accordance with the tendencies of Minnehaha to hyperboly and brief characterization: for when she tells the exact facts she exculpates the normal Doris from it as a good girl and throws the blame on the invading personalities.

755. The answer to my question here is not verifiable, but it has much interest nevertheless as more or less confirmed by what we know in ordinary mediumship. I have all along held that a mediumistic condition is a state in which any number of foreign personalities may express themselves and ordinary observers would not distinguish them as separate from it. I wished here to know if a distinct personality had the control in the Sick Doris state and got the answer that the communicator did not know who it was save that it was the one that I saw. I had seen none and knew of none unless it be the man who had been hung. But while there is nothing to verify in this, the remark fits the phenomena of control generally. The trance of Mrs. Chenoweth, for instance, is a single state in which all sorts of impersonations occur and no one could detect that they were different personalities who had

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I hate those bad ones. They are like little maggots that come on dead tinks [so written and read 'trunks'] things. When they see anybody sick or weak or foolish or drunk they try to hitch on so to have some one to live through. You don't know much about it but I do. [756]

(Yes, what did Margaret think about the sick state and those in it?)

You [pencil worn out. I gave another that I had tied a string around for just such an emergency.]

(Here is another pencil with a string on it. I saved it for you.)

[Put pencil to breast and hugged it a moment.]

You ask such foolish questions for you know what she thought. She told what she thought to some folks who were listening. She did not know everything that was going on because she was dull when she got too near to baby.

(Yes, I asked my question only to bring out the "knock down evidence" you said you would give me. It is not enough for me to know the facts. They must be written on the paper by you to be evidence.)

Yes don't I do pretty well. [757]

(Yes, you do. I wish to know what Margaret did to the sick one.)

Oh yes I will tell you a heap of things she did. You know how she had two states of Margaret one good and one bad.

(Yes.)

---

not had long experiences with the phenomena. With this experience he can detect in both the writing and the psychological contents of the messages the variations of personality and even the interfusion of personalities.

756. This is a naïve description of what takes place in obsession and coincides with ideas expressed in this field through many sources, tho none has probably described the phenomena in this way.

757. "She told what she thought to some folks who were listening" is an exact description of the character of Margaret. The Daily Record and the statements of Dr. Prince in previous Notes prove this clearly. Doris was quiet and respectful. Margaret blurted out what she thought and did not seem to care whom it offended. The allusion to being "dull" would fit Sick Doris rather than Margaret, though the assertion of it here qualifies it with the statement that it was when "she was too near Baby". This might imply that the personality of Doris might change with the relation of the foreign agent to her. But we have no proof of such an implication.

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one sleep and quiet and one run away and lie and do bad things and the lie one was not the same one at all and she laughed and fooled them all. She did some things to Baby herself [written 'hersef'] I mean bothered [read 'between'] her ...bothered ... yes [to reading] she did and acted like a real devil.

(Tell ...) [Writing began.]

You want to know about tearing

(Yes all those particular things.)

tearing things up that were to wear and hiding things and running off so nobody could rest for fear she would be drowned or something else and they all thought it was Baby. [758]

(I understand. Now the sick one made things rapidly with her hands. What were they?)

Yes you mean the pretty things to use.

(Yes.)

I know those but [not read at time.] I ... [pause] she kept geting [getting] more stuff and they thought that kept her out of devilishness and I was there then. [Pencil fell, rose and leaned forward and fell back into chair. Indian gibberish.]

[Subliminal.]

[Distress and groans. Rubbed face and cries of 'Oh'.]

Strips, strips, strips.

(What were they?)

Straw [?] strips, strips.

(What was the name of them?)

[Pause and awakened suddenly.] [759]

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758. The reference to "one asleep and quiet and one run away", and to hiding and tearing things is correctly descriptive of many episodes in the life of Doris during her secondary states. Most of them have been mentioned before and are not evidential here, tho they were when first indicated.

759. The term "strips" was evidently an attempt to describe the embroidery which I had in mind. The picture got through from the effort in the deeper trance into the subliminal as she recovered consciousness and illustrated what Dr. Hodgson observed in the work of Mrs. Piper; namely, that the clearest evidence came in the transitional state between the two conditions, normal consciousness and the deep trance. This I have often remarked with Mrs. Chenoweth, but there seems to be fewer efforts to transmit information in this way.

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Mrs. C. J. H. H. December 8th, 1915. 10 A. M.

[Subliminal.]

[Indian. Long pause. Indian and long pause again after which hand reached for pencil and paused.]

[Automatic Writing.]

With [Indian] the dead there is no knowledge. [Period inserted carefully.]

(What do you mean by that?)

The dead know not anything but rest in the ethics [not read aloud] of the living [not read.]

(What are the two words?) [I read the rest of it.]

ethics living and are content. [P. F. R.] Search no more the dead are dead in soul and body.

(How then does it happen that you can write here?)

Because I live vicariously caught [N. R. as writing was defective from fault in the paper] my soul caught in its flight to the city of the dead souls by the wandering spirit of a sleeping woman.

(I understand. Who let you in there?)

In where.

(In the body of the sleeping woman.)

my captors placed me here.

(All right, do you know who you are?)

I am of no nation and no land my hold on life is broken and I beg you let me proceed on my journey to silent death land. Man I was but now a phantom soon to lose form as memory in cloud and clod. Pray disturb me not.

(Do you not wish to live on?)

My wish is the unrealized dream of christian fols [fools] but strong and mindful man lets not dream nor fancy articulate falsity [read 'falsely'] [Pause.]

(You cannot . . .) [Writing began to correct last word.]

falsity. Here is the end of my dreamless sleep and I shall oblivion find this hour. [Struggle and great difficulty in writing now began with the following for a sentence or two.]

My soul is doomed my day is ended. You are walking my way. [Distress and left hand covered eyes.] I hear your voice the echo

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of my words is bone [read 'borne' as I saw this was meant.] to my dying brain. Why this delay.

(What delay do you mean?)

I would be released and pass on [distress] to death.

(Do you know who you are?)

I am dead to memory.

(All right.)

(You want to waken up all right do you?)

I shall never waken more. [Pencil fell. Indian and hand threw down pencil which had been reinserted and snapped fingers for another. Three pencils were rejected.] [760]

[Change of Control.]

He is one of those near Baby. Minnehaha. I do not like him. let the shining one have him. I know he will wake [read 'take'] up ... wake up in hell if he thinks he is dead now. he will find a nice time waiting him. I hard [so read, but intended for 'heard'] heard them say He sinned against the Holy Ghost who is the holy ghost.

(What was his sin?)

I guess he killed himself. he looked like a ghost that had been dead a thousand years. I will tell you about him when I can. folks cannot die they want to. [Pencil fell. Rose and leaned forward.] [761]

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760. There is no evidence that this personality had influenced the girl, and there is no claim that he did so. The representation is that he was a wandering spirit whom the Imperator group wished to help, though he is said by Minnehaha a little later to be "near Baby". There is nothing evidential in his appearance or in what he says. The import of the message is that he is a personality that seeks oblivion or annihilation and if we accept it as representing conditions in the spiritual world for some personalities it makes the place much like our own world and that is the uniform representation of it in the literature of this subject.

761. We cannot, of course, verify the allegation that the man had committed suicide, but, if he did, it at least partly explains the mental condition desiring oblivion. Dr. Hodgson found in his work that suicides suffered from disturbance more than others, a coincidence which must have its weight in estimating what is said here. Mrs. Chenoweth had no special knowledge on the subject. What it represents is that the ideas we have when dying continue until we change them ourselves. If seized by any fixed idea, such as

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[Subliminal.]

Oh death, deliver us. [Distress and pause. Opened eyes and stared into space for a long time, not moving a muscle or winking the eyes. Then closed the eyes and put head back on chair.] Just to get the sen ... [not finished and not sure what was said.]

(What?)

[Suddenly awakened and remarked that she thought some one said: "Just to get the sensation of living."]

Mrs. C. J. H. H. December 9th, 1915. 10 A. M.

[Subliminal.]

[Pause, sigh. Long pause, and then alternations of distress with groans and pauses.]

Go away. [Alternations of distress and pauses again.] Go away. [Long pause.] Hm. [Quickly reached for pencil and one given, but felt and rejected. I then gave the one with a string on it.]

[Automatic Writing.]

Do you think cheif [chief] that they ought to let these fools come around when you and me want to have some tester work done.

(If they think it wise I will not oppose it.]

I can hang on and they cannot get in by me but I do not come to do what you think is bad. The shining ones are always around but I am not sure that they can always help after a devil gets in for they let Baby go so long and did not get her fixed [read 'first'] fixed and I got hold. [762]

---

evidently infected this man, it would be natural for it to be monomaniac in nature and to cause the condition here indicated. It seemed to have been the purpose of the controls to break up the condition by bringing him into contact with the medium. It will be seen later that it appears to have had something of this effect.

The psychologically interesting point, however, is the remark of Minnehaha in explaining the phenomenon. It is not her own statement that he had "sinned against the Holy Ghost", but that of the group and she was the intermediary for putting it through and then wants to know what a "sin against the Holy Ghost" may be. The dramatic play here is beyond praise and indicates the limits of Minnehaha's knowledge very clearly.

762. The account of what is going on about Doris is open only to con-

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(May I ask a question?)

Yes.

(You promised to tell me Baby's honest name. Can I have it?)

Yes I did and I will tell you it when I get ready. I do not mean that to be bad but because I have to work for it.

(I understand. Do you know the name of the preacher man who cares for and loves Baby now?)

You mean the one in the box where she lives.

(Yes.)

I know who you mean and I will tell you something I know about him some day. Do you know anything about baskets.

(Yes, but not in connection with him or Baby. Tell me about them.)

I mean baskets made like Indians make them. I can do that just as good as she used to do the other things with her ...

[Pause and groans. Then the phrase "Go way" was spoken as the hand wrote. I shall mark in its proper place each time.]

[Oral.] Go way.

[Written] hands.

[Oral.] Go way. Go way.

[Written.] I mean the things you

[Oral.] Go way, go way, go way.

[Written] talked about to me.

[Oral.] [Go way.

[Written.] The pretty things she made. Do you know all color.

(Yes I know.)

[Oral.] Go way, go way.

[Written] and so funny and pretty for her to do.

[Oral.] Go way.

(Yes.) [763]

---

jecture. Minnehaha evidently does not understand the situation and does not know that "the shining ones" either cannot prevent or are not disposed to prevent others from being "around", but are concerned mainly in preventing their getting hold of a case. The passage by itself would have no meaning, but taken with the record as a whole it has interest as reflecting the character and purposes of Minnehaha with her limited knowledge of the situation and this on any theory whatsoever of the facts.

763. The allusion to baskets did not develop any incident and it suggests nothing to Dr. Prince that might have been intended by the communicator.

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[Pause] B B you know.

(Yes, go ahead and finish it.)

B e [pause] a ... [P. F. R.] [Pause.] B you know what I am trying to write

(Yes, go ahead.) [764]

about the work she did. (Yes.) [Pause.] something to wear and make folks like Indians you know. (Yes.) String them on to a thing and make pictures to beads and they looked good [spelled "goood"] did not they.

(Yes they did.)

It was a squaw did that not me not Minnehaha.

(Good.)

but a squaw who tried to keep her from going insanity ['insane'. Pause.]

(I understand.)

and now that squaw does not work any more. You know that the shining ones want to make her do a heap of good in the world. She is a good papoose [written hesitatingly.] I cannot spell today that fool bothers me. I know what it is now chief. they want him to see me work to make him stop taking [so written and read when hand pointed till read 'talking'] about being a corpse. Is that the right way to spell a dead man.

(Yes.) [765]

The conflict of personalities arose without giving Minnehaha a chance to complete it, and an allusion came evidently to the necklaces. It is possible that the confusion arose in the fixing of the conditions to attempt giving a name.

764. It is evident that the attempt here is to give the "honest name" of Doris. B is the initial and 'a' the last letter of it, and the "Bea" is a mistake, if intended for "Beatrice", which it may be.

765. The subject was probably changed to prevent the usual confusion caused by efforts to get a proper name and it may have led to the unclear result about the things mentioned. Apparently the reference is to the necklaces, but the statement that it was a squaw influenced her to do this in order to prevent her from going insane is not only not verifiable, but savors of confusion between the present and a remoter past when such employment was necessary. We can conceive the embroidery having been instigated for this purpose, but not the necklaces. The statement that the squaw does not now work any more seems to show that it is the past to which reference is made, but the things in mind here, according to the comments of Dr. Prince,

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I want to tell you about the preacher now. [Pencil worn, and finger felt point and I gave a new one.]

(I understand.)

He has been with God more than he used to be. You know what I mean.

(No, not quite certain.)

He is nearer to the things that are true [delay in reading.] tr ... [read] now and he will not fight even Minnehåha now but he would once. You know what that means. [766]

(Wait a minute.) [I wanted to say something, but hand quickly began to write, as I had in mind asking her to be a little more definite and I intended to explain that perhaps she had mistaken his opposition to Margaret.]

You think I mean the other one don't you.

(No.) [767]

I don't. I mean this one. Do you know what G is for.

(No I do not.)

 G [written almost in compasses.]

(That sign I don't get.) [I merely wanted it made sure.]

 G [evident effort to write 'G' in compasses and was inside lines of one.]

(I know the sign, but not the G.)

I put the G in it. Is it for Solomon?

(I don't know. I only happen to know the sign. I never was one.) [I would not say 'Mason' as I wanted it to come spontaneously.]

Is it brick and mortar folks.

---

are the necklaces. If Minnehaha fused the past and the present together she got the right "squaw" but the wrong things done by her.

766. Of the allusion to himself Dr. Prince says: "I believe that this is correct. At any rate, it emphatically expresses my convictions, particularly for the last six months."

767. The two preachers are here clearly distinguished. Earlier in the record we had to determine the distinction between them by the incidents and indeed but for perfectly clear incidents which pointed to another we should have had to declare the references false, if meant for Dr. Prince. Here, however, Minnehaha shows clearly that she knows two clergymen and this without hint or suggestion from me.

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(Yes.)

ask the preacher if he knows what I mean for it looks like old Solomon himself.

(All right. I will.)

I know it is not a real man but a sy ... [pause] simbal [symbol].

(I understand.)

You are good cheif [chief] now.

(Thanks.) [768]

I want to put the name of Baby here.

(Yes.)

[Long pause] * * [scrawls and pause] * * [scrawl.] not yet.

---

768. It was a mere accident that enabled me to recognize the Masonic sign here. It came in connection with Cagliostro and I learned its meaning then, never having known it before. I did not know that it had any possible connection with Dr. Prince, nor did I know the meaning of G in connection with it. But Dr. Prince explains as follows:

"This Masonic symbol is pretty well known, but it could not have been known that I was a Mason. G stands for "God". The reference to Solomon in connection with the letter G is peculiarly correct, as associated with the second degree of Masonry. The symbol in its entirety is associated with the first three degrees and finds its consummation in the third. I have myself taken just three degrees. The symbol itself might be obtainable by Mrs. Chenoweth in a public library, but she would hardly be able to find out that I was a Mason and have taken, not one or two, but the three degrees which make the emblem pertinent to me."

Two things are psychologically interesting in this passage. The first is the inability to use the word "Mason" and the necessity for resorting to the circumlocution "brick and mortar folks". Minnehaha would not likely understand the word "Mason", and as she was probably acting as intermediary for another, the mental picture of a mason with brick and mortar would have to be employed to get the idea through.

The second incident, however, is the most important one. The apparition of Solomon and characterization of him as old would usually, or perhaps always, suggest to most people the presence of that ancient spirit and there would be no way to refute such a view, had it not been for the casual remark of Minnehaha that it was *not real*, but a symbol. Rarely do communicators explain such phenomena and it is a most precious contribution to the whole problem to have this casual reference of Minnehaha. It has its meaning in the hypothesis of the pictographic process in the explanation of apparitions which are thus veridical hallucinations rather than *quasi*-material realities.

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(All right.) [769]

It fusses ['confuses' evidently the proper word] me. [Pause.] Do you know about the new writing that has come and is to come.

(Yes I do.)

It is going to be Wonderful, isn't it.

(Yes I hope so.)

but I know a secret about it that you don't know. The [pause] Group [written with difficulty and in heavy lines] is divided yes sir and some of it comes here and some stays there.

(Good.)

who is K * * [first stroke of same letter.] [Pause.] K.

(I am not sure.)

K [pause and distress.] i n g. [Struggle to keep control.]

(Go ahead.)

K i n g [distress and pause.] a King in ...

[Pencil fell and hand laid flat on pad. When I suspected catalepsy and took the hand, it seized the pad and wanted to take it away. I seized it because I thought one of the other personalities was after it. Hand reached for pencil and it was given.]

I would not tear it but I had to cover it up so you would not see and you stole it and now I'll get a scolding for telling it.

(I shall keep it secret and not tell the preacher man.)

You better or there will be some trouble for me. They only want me to tell what they want told.

(I understand.)

am I a teller.

(No, it was really important that I know. But I shall keep it secret to myself and not tell the preacher man, so that they can reveal it when they are ready.)

(Pencil fell. Distress and pause. Hands rubbed face.) [770]

[Subliminal.]

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769. This second attempt at the name of Baby ended as before and the subject had to be changed as usual.

770. The word "King" which was so carefully written is not intelligible. If it be a stray association with the name Solomon it would have a meaning, but this is not indicated. Before it was developed into something intelligible Minnehaha discovered that she was letting out a secret and resorted to an interesting by-play to cover it up. As she had just referred to the Masons

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Oh. [Pause and hands rubbed face.] Who is Dorothy?

(You tell.)

I don't know. You got anybody connected with you by that name?

(No.) [771]

[Pause.] There's that funny man again. [Pause, and opened eyes, blinked them awhile, rubbed the eyes and then left hand began picking the eyes, face, nose, hair, neck and eyes again, and then slowly moved the hand away and awakened suddenly with the hand in the air.]

Mrs. C. J. H. H. December 10th, 1915. 10 A. M.

[Subliminal.]

[Long pause and reached for pencil. Pause.]

[Automatic Writing.]

M [N. R. purposely. Pause.] M [N. R. purposely.] [P. F. R. Pause. Pencil fell and picked up and held in palm of hand. Pause.] * * [scrawls and then spontaneously changed pencil to normal position. Pause] * * [scrawls, but apparent attempt to write 'mm', P. F. R. and distress with pause] * * [scrawl and then pencil moved up pad and attempted to write again] * * [scrawl and apparent attempt at M and undeciphered letters] * * [written backward.]

(I can't read that. It is written backward.)

* * [written backward again and illegible.]

(That is written backward. I can't read it.) [772]

[Pencil fell and new one given, and this was rejected and hand

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it might have been the beginning of telling one of its secrets where it should not be told. But this is conjecture and we are left without a distinct clue as to what was intended.

771. I at once recognized who the Dorothy was, but wished to have more told me to assure the correctness of my inference. But as usual the psychic could get no more. Dorothy is the name of the daughter of Dr. Prince's sister with whom Doris stayed when having the sittings. She was often mentioned to me by Doris at the time.

772. No explanation of the M is possible. The statement of Minnehaha when she came that it was the man who had come before suggests that he

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reached snappishly for another. I gave the one with a string on it. The hand felt it carefully and face smiled.]

[Change of Control.]

Minnehaha is sharp and can do much but do not like the pencil that all the spirits use.

(Who was it trying to communicate before you?)

The man who was here the other time but he is not quite as bad as he was so I will not make so much fuss.

(Has he been dead long? That is, has he been on your side long?)

I think he has been here a long time and there are a lot more like him but we cannot stop to notice them when we have anything so important as we have on our hands. The big shining one says they have a stupefying [read 'slippery' doubtfully] stupefying influence on the sensitive pople [people] in your world and I asked him if some pople [people] in our world would not be beter [better] if they were stupefied but the big shining one believes in every one having an independent atmosphere around [N. R.] around them. Just as they have a body to protect their working organs.

(I understand.)

do you. it looks hard to Laughing Water but he says it can be done. [Indian and pause.] Sensitive pople [people] do not have their atmosphere closed and so spirits get inside.

(I understand. May I ask a question?)

Yes. [773]

(Do you know what embroidery is?)

You mean making pictures on cloth that is what Baby can do.

(Yes, go ahead.)

I think it must be awful hard to make all those little stiches [stitches] but she likes it.

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was the suicide who had sought annihilation. But the M explains nothing to me. Nor does it suggest any one to Dr. Prince. His alleged age precludes this.

773. The explanation of mediumship and the relation of earthbound souls to it is expressed in a unique way. It is evident that the aura or spiritual body is implied here in what Minnehaha says. We have no means of verifying it at present. But it coincides with what has been taught through other psychics, and observation would confirm the influence of the earthbound as asserted, if we are to suppose them present at all.

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(Did any one from your side make her do it?)

(Yes.)

(Who was it?)

one of those charity sisters [pause till 'charity' was read] worked like a sinner on some of it and so did another spirit but that was not an Indian. beads [read 'because'] are Indian but ... beads ... all those little stihes [stitches] on cloth the Nun [N. R.] nun did. you know those nuns were trying to make Baby go into a place where the [so written and read] they pray and sew on that stuff and then pray some more and then tell lies about Great spirit overhead.

It is an awful mixed [slowly written] up work but they did most get her only for me and you they would have.

She can make those stiches [stitches] now too for the knowledge was stuck into her brain box.

(I understand.)

and the devil could not get it all away though he tried [scrawlly and not read: pencil point on string.]

(Let me fix it.) [I moved string up pencil, and hand patiently helped to have it done.]

tried [N. R.] tried to make a fool of her to forget things. She forgot everything didn't she.

(Yes.)

and it made things look dreadful to have her forget so much but she can remember a lot now and she is doing good. [774]

You know the place where they go out to walk [read 'talk' tho spelled 'tak'] walk [read 'talk'] w ... [read.]

---

774. This long passage in response to my query about "embroidery" is a most interesting one. The reaction was prompt and correct. Doris made it during the activities of the Sick Doris personality and sometimes during that of Margaret, though not so skillfully as Sick Doris. That period is clearly indicated. here. It was during the time of her visits to the nunnery or home of the Charity Sisters that much of this embroidery was made or that was learned as an art at this institution under the tutelage of the nuns. The whole description of it is accurate enough and the time and personalities concerned are correctly indicated.

The explanation of her retained knowledge and the effort to prevent it is an interesting hint of the method employed by "that devil", Cagliostro probably being meant. It is apparent that suggestion is the method in-

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(No I don't, but tell me all about it. I shall inquire.)

They go out to a place where a lot of houses are and where there are pople [people] who do not know them and then they go into a place and sit down and have a long quiet time and then go home again and Baby has had a new blanket to wear. Prety [pretty] one for she did not have much. she was poor Baby once but she is rih [rich] Baby now.

(What color is the new blanket?)

Blue. She likes blue. I do not. I wish it was yellow.

(I understand.)

I like yellow for it looks like sun yes [to delayed reading]. You asked me about preacher and about a name. [775]

(Yes, get it if you can.)

I will get it for you. You know a C C h ... [pause] C they call him Doctor you know.

(Yes.)

[Distress and pause.] you know C.

(C is not clear.)

C [Pause.] [776]

---

dicated. Dr. Prince succeeded in fusing two of the personalities so that the oblivisoence was not complete and possibly Minnehaha does not know how it was accomplished. But the whole psychological situation is correctly enough hinted at and outlined.

775. Of this passage about the walk and quiet time Dr. Prince remarks as follows:

"I do not recognize any relevance to this. It describes nothing that has happened since we came to California, certainly, and that has been three years and six months. It is a little more like Pittsburgh, though even there it was away *from* 'a lot of houses' rather than *to* them that we went, and I do not remember our sitting down for a quiet time except in a park, a few times.

"Doris has only one blue garment, and that is a common house dress which she has had quite a long time. She has had other and much better clothes, so I would not suppose this cheap house dress would be referred to as a 'pretty one'. She has lately had a new coat, but it is black and white."

There is no way to verify Minnehaha's taste for yellow but to get the same statement through another psychic and that means we have not at hand.

776. Dr. Prince is called Doctor, but the C and Ch, evidently an attempt to write "Charles" are not relevant and they have no meaning to him. The effort was evidently to give his name and the cessation of the effort marked by the letter C shows a consciousness of error.

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(I think Dr. Hodgson could help in this, or perhaps he could give it easily.)

You think because he knew the feller he can write it don't you.

(No, Dr. Hodgson did not know him personally, but I have a reason for believing that he might give it easier than many others. I do not wish to say why yet.)

You better not you give the case away.

(Yes, that's it exactly.)

He knows about him any way for he taks [talks] about him and I think he connects the association of ideas you know [scrawlly writing.]

(Exactly. Go ahead.)

[Pause.] Who is doing this writing any way. I will not let that old Hodgson jerk the pencil like that. He gave me the chance [read 'hand'] chance. now he wants it back.

(I understand.) [777]

[Long pause.] H [slowly written and with difficulty. Pause and Indian. I thought the effort in the 'H' was to write 'P' at first and if pencil had stopped at a certain point it would have been this and the next lines would have represented 'C', but it makes 'H' as it stands.]

B e r k e ... [P. F. R.] [Pause and left hand over eyes. Distress and scrawl. Long pause.] S [P. F. R.]

(Stick to it.)

S [pause.] * * [scrawl.] [P. F. R. and cough and then very long pause.] Do you know what the G is for. [778]

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777. I purposely referred to Dr. Hodgson because he might naturally be supposed to know the name after having come into contact with the Sally Beauchamp case by Dr. Morton Prince and with opportunities for finding out that the present D. Walter Prince had the same name. But Mrs. Chenoweth could not infer from what I said that the names were the same or that the present one was thus associated by name with the Beauchamp case. I carefully avoided giving myself away on that point. Hence the allusion to "association of ideas" was a good hit. This was perfectly correct and not at all implied by my statement that Dr. Hodgson would know, as my statement might apply that he knew about it tho not knowing Dr. Walter Prince. The reference to "association of ideas" hit off the facts very well, tho the answer to my query did not get me any further.

778. The letter 'H' is not evidently intelligible, but if 'Berke' was an error for the first part of Beauchamp, the 'H' might possibly be one of

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(No I don't.) [Evidently the 'G' of the day before.]

is it for something in his church Grace is what is ['it', but string prevented writing it clearly] sounds like. Is he E pie ... I p i s e ... E p * * e ... E p i c ... I cannot spell it. [I had not read letters purposely, knowing what was intended.] E p i s ... E p i s t l e man No E p i s c o ... man. [Pause.] E p i s c o p a l ...

(I understand.)

I got that much but Dr. H [read 'did'] said. Dr. H said another word E p i s c o p alian [slowly written.]

(Yes he is.)

rector and is N N N e ... is that right. (I don't know what 'Ne' means.) [Distress.] name.

(It will have to be clearer or I will give it away.) [I saw two letters of name in this.]

Scare you I do but * * [scrawl.] I hate to struggle. I rather say it right out and there is an S with it * * [scrawl.] An s .... [Pencil fell Indian and struggle. Sigh and long pause. Suddenly awakened.] [779]

After awakening Mrs. C. remarked that she saw a big K in the air. [780]

Mrs. C. J. H. H. December 11th, 1915. 10 A. M.

[Subliminal.]

[Long pause and reached for pencil.]

[Automatic Writing.]

* * [scrawls and pause.] D o [slowly written with pause be-

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the letters of that name, and the 'S' would be for Sally, which would suggest Dr. Morton Prince. But there is no assurance that any of these is meant. All that we can be certain of is that there is an effort to answer my query with possibilities that are suggestive tho not proved.

779. "Rector" and "Episcopal" are hits. Dr. Prince is an Episcopal rector, a fact not known to the psychic and in this reference there is that much of his identity revealed, but his church is not Grace Church. The letters "Ne" are in his name, and if 'S' is a phonetic error for 'c' it would point to another letter. But there is no assurance of the intention here, tho there is evidently an attempt to give his name and only that fact suggests the possible purpose in the letters.

780. The capital 'K' seen in the air suggests a further effort to give

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tween letters] * * [scrawl.] W [pause.] [Struggle and pencil top moved about with point at same spot evidently trying to write, but could not.] Stan [pause] ford.

(Good.)

could I but do the thing again I would do it with endowment set apart and not affixed [read 'offered'] to another ... affix ... [read] to another * * [scrawl] board [read 'book'] Board of administration. do you know to what I refer.

(Yes, in general I do. Which Stanford is this?)

W L

(All right. Go ahead.)

the unencumbered [N. R.] unencumbered [only first syllable read] encumbered endowment is best.

(Yes I agree.)

It seemed at the time as if the institution [pause] University would add honor to the work but the University is jealous for its rank among its kind and dare not do the unusual and unconservative things.

(I understand. Exactly.) [781]

I was perhaps of that mind that the conservative handling [N. R.] handling of this matter would take it out of the realm of

---

the name possibly. Dr. Prince writes that he himself sometimes, when making his name clear over the telephone, says "Prince, son of a king," and remarks that, if the same means be supposed in the present effort the 'K' becomes intelligible. But we have no evidence of such an intention.

781. I knew of two Stanfords and hence my question. The sequel showed that Mrs. Chenoweth knew neither of them and had never heard of them, according to her statement. The initial 'W' appears not to have been any part of his name according to two authorities examined, but 'L' is for Leland, 'H' being the initial of his brother's name. He endowed Leland Stanford University and was a spiritualist, having claimed to have had communications with his son after the latter's death. No funds were used for investigations of this kind, tho it is probable that he expected the subject to be investigated.

The manner of referring to endowment is interesting in the light of the many efforts to get universities to take up this investigation and their failures to treat the moneys honorably that had been left for the purpose of psychic research. It is correct enough from this experience to advise the separation of this work from university efforts. It was also quite pertinent for him to appear at this time, as I had been talking with a man the evening before about an effort to get a fund for Harvard University to investigate

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chicanery and fraud. I am alive now to the wide divergence between the pure and undefiled search for Truth and thirst for accomplishments [read 'unaccomplishment' without excuse] for accomplishments to embellish and adorn the annal [s] of the routine [N. R.] study ... routine [N. R.] routine [N. R.] Rou ... [read] [Pause] the ... you know about C. Charles ... [relaxed hold on pencil, distress and held throat with left hand.]

this is so wonderful to me to attempt [N. R.] to ... attempt ... express what I feel and my desire to add to the power working power of your Society that the message may reach the unthinking who feel safe in endowments to well established institutions and hesitate to supply the independent researcher.

(I understand. Do you know about your brother?) [782]

I was trying to write about him a moment ago. You mean his researches and adventures do you not.

(Yes, and more also.)

Yes [superposed.] Yes I am familiar and have knowledge of his action but there are so many important things he has done that I was not sure which item you referred to. He has been more outspoken and daring than I was about this.

(I understand.)

but I sometimes wonder if he is wise in his open support of some peculiar [read 'particular' doubtfully] peculiar experiments. Perhaps you do not know to what I refer.

(Yes I think I do, but ...) [Writing began.]

Mysticism would cover the field.

(Yes and it would be good evidence to specify just what experiences and experiments he had.)

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the matter. It should be observed, however, that Mr. Stanford was referred to earlier (p. 599) and asked for the opportunity to communicate some time. It was my intention to call for him after I had finished the case, but he came spontaneously and without suggestion from me.

782. I asked my question on the belief that Mrs. Chenoweth knew who his brother was and what his experiments had been. The sequel showed that she knew nothing about him. If "Charles" be an attempt to give his name her statement is certainly correct, for his name was not Charles and was nothing like it. The discussion of institutions and endowments is correct in its views and wholly unlike Mrs. Chenoweth. Her belief about universities would be regarding their prejudices on the subject and would not be half apologetic for their conservatism, but rather contemptuous of them.

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Apports.

(That's right.)

very strange and remarkable. [783]

(Were they genuine?) [Asked to see reaction, as I supposed Mrs. C. knew all about them.]

You have already had evidence that they were of doubtful character on several occasions.

(Yes.)

[Pause] and yet the reports have been somewhat exaggerated. [Pause.] Truth must be told but I did not come to unmask deception. [784]

(Your brother also did something else for the University. What was that?)

You refer to his effort to make a foundation for further research do you.

(Yes exactly.)

I thought that was what you meant and I would be so glad to have that bequest used for the furtherance of the work which relieves man from the superstition and horror of the domination of evil condition and let in the light of redeeming knowledge.

I am so interested in the case you are working on and there are so

---

783. The reference to the brother's "adventures and researches" was a good hit. Describing them as mysticism was not clear, tho perfectly pertinent. But "apports" was a perfectly specific and correct hit and description of his experiments. I assumed that Mrs. Chenoweth knew both about the man and his experiments, but I ascertained after the sitting that she had never heard of him and that she knew nothing about his experiments for apports, though they were published from time to time in "The Harbinger of Light", which I supposed she had seen regularly. But Mrs. Chenoweth told me that she had seen only one or two copies of it, as indicated in the Note at the end of the sitting.

784. There have been experiments which showed that the medium with whom Mr. Stanford's brother experimented himself did the things which were explained by apports. Mrs. Annie Bright, who was the editor of "The Harbinger of Light", in communications through Mrs. Chenoweth after her death, also said that she had discovered, since her death, that the phenomena had not been genuine. Mrs. Chenoweth seems to have been totally ignorant of the experiments and the result. She would believe them more easily than most of us. Hence there is little reason to suppose that her subconscious would speak of them in this way.

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many of the same sort. not in a hospital must they be treated but in specific and direct contact with * * [scrawl and pause] psychic light.

(Yes I understand. That is correct.) [785.]

I felt I had so much I could ...]Pencil fell and distress.]

[Subliminal.]

He's gone. He's gone. [Pause.] He's gone. [Pause and suddenly awakened.]

As soon as Mrs. C. recovered normal consciousness and became clear I asked her if she ever knew any one by the name of Stanford and she said she had not and asked me what Mr. Stanford. I did not explain and she went on to say that she had never heard of or known any one by that name. She had heard of Leland Stanford University, but did not know who founded it. She had never heard of the brother Henry Stanford or his experiments and had only seen one or two copies of "The Harbinger of Light" in which they were published, but saw no work of his.

Mrs. C. J. H. H. December 13th, 1915. 10 A. M.

[Subliminal.]

[Long pause, reached for pencil and one given rejected. I then gave the one with the string on it.]

[Automatic Writing.]

Laughing Water.

(Good morning.)

I want to get here before the big foks [folks] come. Do you know a Prof. David. I do not know his whole name but he knows

785. The expression of the desire that the endowment be used for this kind of work has a little confusion in the first part of it, as indicated by what is implied in the reference that follows. He seems to condemn the belief in obsession as a superstition, but he probably means the opposite, as clearly indicated by the allusion to the present case. The method of cure, as indicated, is contact with mediums, precisely the method which was employed against, or for the obsessing agents in this instance, and also in a number of other cases in New York. Mrs. Chenoweth knew nothing about it.

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you and the folks that come here. He comes from C [pause] * * [scrawl] C [pause] C [pause] ar [pause] go.

(Chicago.)

Shecaugo.

(All right. I know who he is.)

Yes he is a philosopher brave like our folks but he smiles more than some of them do. He knows how to do a whole heap of things and he says he has long wished to come here to you. Did you expect him.

(No I did not and I would be interested to know why he comes.)

Did he go to Californ ... [pencil ran off pad.] California.

(I do not know.)

He says he knows about California and the Universe [University] there.

(All right.)

He knows [pause] H [pause] a r p ... [heavy writing and last three letters purposely not read.] [Pause.] H a r p ... [Pause. P. F. R.]

(Stick to it.)

[Indian.] H a r p p [pause] er.

(Good.)

You know him.

(Yes I do.) [786]

786. As soon as the name "Prof. David" came I thought of David Swing of Chicago, to whom a reference was made some years prior to this date by another communicator who had known him in life. This David Swing lived in Chicago and died there many years ago. He was called Professor David Swing by many people. Mrs. Chenoweth knew nothing about him, tho he was a public man of some prominence in liberal preaching. I saw that the name "Cargo" was intended for Chicago and so pronounced it at once and it was exceedingly interesting to see it spelled phonetically by the little Indian communicator, because Mrs. Chenoweth knows well enough how to spell it. It is more than probable that he knew President Harper to whom the reference is made in that name. They were contemporaries.

It is curious to see the little control try to give the name of the "University" in California which was mentioned the day before, but calling it "universe". This is not the kind of mistake Mrs. Chenoweth would naturally make. I do not know whether this Prof. Swing had been in California. Inquiry from a relative, however, supplied the information that Prof. Swing had in all probability been in California.

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Do you know any one named [pause] I lost it.

(You will get it yet.)

It lost itself. (Yes.) [Pause.]

B [pause] It takes too long. I want to talk about Baby but I do not think these big ones know much about her. They only stand around and tak [talk]

I want to ask about Elis ['s' really a part of 'z'] how can I make a Z

(That's right.)

E l i Z e b e t h. You know her.

(Yes, she has been mentioned before. What does she do?) [Thinking of the Elizabeth apparently indicated as a helper on the other side with the French woman acting as a guide. Cf. Note 204.]

I mean in the association of Baby.

and I mean in the world where Baby is not dead.

(You mean Elizabeth is not dead.)

Yes I do. (All right.) You think I make a mistake but I do not.

(There was an Elizabeth mentioned long ago in association with Baby and she was dead.)

I don't care anything about that one. I am talking about one now and [might be 'Aunt'] I want to tell about the name. Wait a minute. I have too [two] 2 names you asked for.

(Yes.) [787]

His and hers. (Yes.) I hope I can get them to you.

(Yes, I think you can.)

[Long pause.] G [pause] J [neither letter read purposely] not yet that did not count for anything. You know the little litle [little] a litle [little] a a a a little a [I had not caught the meaning tho reading it.]

(Yes.)

well that is one of the letters for h e r [written heavily.]

(Yes.) a [written at right hand side of page.]

---

787. The name Elizabeth to whom reference was made at an earlier sitting was regarded as referring possibly to a deceased friend of Doris's mother. But it is explicitly indicated here that the present Elizabeth is a living person associated with Doris. Dr. Prince and Doris herself can find no relevance in it, tho she knew friends by that name.

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I am not a fool am I.

(No, you are all right.) [788]

[From this point on nearly all attempts to give the name were to spell it backward from right to left so that, when read, it would appear correct from right to left. Usually she began the right hand side of page.]

[Indian. Long pause] r a [backward] [pause] * * [scrawl, but might be attempt at 't' or 'd' resembles 'l'] [P. F. R.]

(Stick to it.)

[Indian.] l [or large typed small 'e'] d [pause] i a [backward and 'i' dotted heavily] [pause] d not yet.

(Go ahead. You will get it.)

* i a [scrawl or 'e' and written backward] r a [backward.] t [purposely not read, as I did not wish to help, tho it was correct.]

you do not get out of patience with Minnehaha.

(No, not at all. You are doing very well. Stick to it.)

Shall I keep at it.

(Yes by all means.)

I am getting the last first.

(Yes I saw that.)

* h i a [backward and 'h' erased when read.] o [pause] r r r [normal writing of the three 'r's.] r i a [backward] you know where that r comes.

(Yes, go ahead.)

r i a [backward] do not put it together yet.

(I know. Go ahead.)

r i a [backward and written as if space was intended for an omitted letter, which would be correct.] [Pause] r a [backward.] I almost get it.

(Yes.)

It is so little after all. [Long pause.] R i a [written forward.

---

788. The start here is to give the "honest name" of Doris. The G and J have no determinable meaning with reference to her and as they are expressly stated not to be correct there is no use in seeking any likely relevance or explanation. As soon as the hand went to the right side of the page and made the letter 'a' I saw that the effort was going to be made to get the name written backward, though it would read forward and as if written normally. The letter 'a' is the last letter in her "honest name".

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[Long pause] * * [scrawl 'n' but incomplete effort. Indian and pause] * * [scrawl as if trying to make 't', but could be any long letter.]

c i a [backward] a r i a [backward] r a [forward] [lines drawn over all these to erase.] [Long pause and Indian] * * [scrawls.] t [crossed] r t i a [written quickly and 't' crossed. I am getting it.

(Yes.)

P [Pause] r t i a [backward.] Just a minute.

(Yes.)

[Pause] * * [scrawl] M [pause] M [Long pause.] M t i a ['t' crossed] [written backward] e t i a [backward] r e t i a [forward.]

("Retia".)

That's right. (Yes) c r e t i a [backward] a r e t i a [backward.] L . . . no [pause] r e t i a [backward] that's right

(So far.)

Yes I know. not Lucretia.

(I know.)

[Pause] r e t i a [backward and pause.] Oh dear. [Pause.] Petty [Pretty] hard for Minnehaha.

(One more letter will do.)

Yes wait a minute. (Yes.) [Pause] d [Indian. Long pause] r e t i a [backward.] Yes [Indian and pencil tapped pad.] F F F [forward each time] r e t i a [backward] r e [forward.]

I can not leave it till it is done now for I would be laughed at.

(Yes, only one letter and I think that will be easy.)

r e t i a [backward] right so far. (Yes) * * [scrawl] B [slowly and carefully written.]

(Capital.)

B r e t i a [forward]. (That's good.) Bretia at last I got what I said I would. I will do every thing I promise if I have time.

(Yes, I know it.) [789]

---

789. This long effort to get the name was practically successful, tho it is only phonetically so. The proper name is Brittia and would naturally enough come through in the way it is spelled here, especially that it was given by Minnehaha, who is influenced by phonetics more than others in her visual spelling, tho later she gave it in the subliminal exactly as it was

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His name next.

(Yes.)

[Pencil fell, pause, Indian, smile and Starlight came.] [790]

Mrs. C. J. H. H. December 14th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Stretched hand and distress and groans. Pause and reached for pencil. I gave the one with a string on it and hand relaxed hold and I gave a new one.]

[Automatic Writing.]

* * [scrawls and heavy line drawn. Indian] M i ... [P. F. R. Pause.] Minnehaha [difficult writing and I suspected need of pencil with string on it.]

(Do you want your pencil?)

[Pencil fell and one with string on it given.]

nothing stops Minnehaha now for I am getting strong. O the heap of big folks here. You know that smart lady they call J J J [pause after each.] J a n e [written slowly and with difficulty.]

(Yes.)

J e n n i e B.

(Jennie B or Jennie P?) [791]

---

pronounced by Doris herself and other members of her family. I did not wish to state that "Bretia" was not correct, as it would only make the confusion worse confounded, and "Bretia" was near enough to indicate what was meant, and the half mistake, so only to vision, was better evidence against telepathy than the correct form.

The capital letter P which came in conection with the effort is the initial of her adopted surname, that of Dr. Prince, and F which came a little later is the initial of her parental name Fischer.

The apparent suspicion by the subliminal that the attempt at the name was for "Lucretia", but easily and clearly denied by the communicator, is an interesting phenomenon suggesting genuineness in the general process.

790. I had asked for Starlight to consult her on another matter and it has no relevance here, except a remark at the close in which she said she knew Minnehaha and that she was a "sassy little thing", tho good.

791. Jennie P was once before alluded to as Jane, in a teasing humor, by George Pelham. The spontaneous correction of the Jane to Jennie P is interesting. She is aptly enough described by Minnehaha and the humor

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P. she just came here and said Good morning big wigs and they all laughed [distress]. She is a good one I think but I do not know why she came today. She heard you talk I think. did you talk about her.

(No, I talked about some things that took place in the past with the light.)

[Pause.] Who is the queen you talked about.

(The Queen of France a century ago. She came through this light last year.)

Is a centy [century] a thousand years.

(No only one hundred years.) [792]

---

expressed in "big wigs" is quite characteristic of Jennie P, and it is most interesting to find it reported by Minnehaha instead of impersonating her directly. Perhaps Minnehaha was practicing the process of giving messages for others instead of giving them only for herself. It might be needed in her work with Doris.

792. The passage with reference to Jennie P has an unusual interest. It is one of the very few incidents in which one can suspect the influence of Mrs. Chenoweth's subconscious. Before the sitting Mrs. Chenoweth made some remark about some visual experience by another person and I explained it as not representing reality as it appeared, but as a telepathic phantasm in a living person produced by the thoughts of the dead. To remove her doubt or repellant feeling about this explanation, I told her about the book by Misses Lamont and Morison, called "An Adventure", and explained that the authors had thought that Marie Antoinette had been the source of their hallucinations at Versailles.

But it must be remembered at the same time that an earlier reference to Jennie P, in connection with the getting of the name Marie Antoinette, indicated a subconscious suspicion that Marie Antoinette and Jennie P were the same person, because Jennie P calls herself Mary Ann with the family of Mrs. Chenoweth. Cf. p. 622 and Note 499. Here again, on any theory, the reference is to a suspicion of the identity of Jennie P and Marie Antoinette. I do not believe it to be a fact, as the characteristics of Jennie P are wholly unlike those of Marie Antoinette. The latter was a proud and imperious person. Jennie P is nothing of the kind, quite the opposite, and with none of the intellectuality of Marie Antoinette. But as we may suppose that the passage here is due to the subconscious reacting on our conversation prior to the sitting, there is no reason to emphasize the incident any more than is necessary to bring out that possibility. But in any case Jennie P is conscious of what the subliminal probably thinks of her identity and has some curiosity about it.

There is no excuse from the standpoint of the subconscious for the ig-

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that is not much. I have seen folks a heap older than that. I saw Jesus once. You do not believe it do you because you never saw him yet.

(I can easily believe it.)

You better believe what I tell you because I tell true and do not lie.

(I understand. How long have you been on that side?)

A long long long long time. I will ask some one to tell me for I do not know the years but I know what has happed [happened] to the earth since I came here.

(I understand. Can you talk with Starlight so that she understands you?)

I knew her. I know her. We know a whole heap of folks that know each other but she has worked more than I have with a light [slowly written]. Do you like her.

(Yes.)

Better than you like Minnehaha.

(No, I like you both.)

Just the same.

(Yes.)

Then you probably do not like either of us very much. You better or we might drop the Baby and then you would be mad.

(Do you know to what tribe of Indians you belonged?)

Yes I do but I wont tell you. You want to know why.

(No, I would like to have you write some Indian words on the paper and I would like to know the tribe in order to verify the facts as that would be the best kind of "knock down evidence".)

Who do you want to knock down.

(The sceptics. The people who do not believe you.)

What is his name and what tribe did he belong to.

(When I say 'sceptic' I mean any person, not a tribe, but any person who does not believe in spirits.)

Must be a tribe of fools.

(Yes, I think so.)

---

norance about what a century is. Mrs. Chenoweth knows well enough what this is but it is quite natural for an ignorant little Indian not to know anything about it, especially as we always find spirits totally ignorant of time as we know it.

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for everybody knows us.

(Yes, on your side, but many on this side do not believe in them at all, and it is a part of this work to change their belief.)

Let them believe what they want to. they cannot hurt anybody by what they believe. It is only the truth that hurts or helps but I will tell you where I lived if you promise to kep [keep] it a secret.

(All right.) [793]

I will tell you a whole lot some day. Why did you kn ... [pause] not send love to Jesus. so many people talk about him all the time. The foks [folks round] [read 'want'] round [read 'won't'] round Baby sing and pay [pray] and tak [talk] about Jesus all the time and that is why I went [read 'want'] went to see him. [New pencil given, old one worn out.]

The lies they say are awful. They say they would follow him and they would not. [794]

I ask you do you like oranges [slowly written].

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793. This colloquy with Minnehaha must explain itself. Its primary interest is its relation to the hypothesis of subliminal fabrication. It is, like much that Minnehaha does, distinctly opposed to any such explanation. The naïve but shrewd ideas and power of argument is wholly unlike the mind of Mrs. Chenoweth, and the independence of mind about it, with its disregard for sceptical people, tho represented in Mrs. Chenoweth's indifference to the conversion of scientific scepticism, is not in her vein so far as style is concerned. The indifference to sceptical temperaments is natural enough to Mrs. Chenoweth, but she has no such ignorance of them as is implied in the passage.

794. Readers will remark in the passage referring to the long past that Minnehaha said she had once seen Jesus.. At a sitting with another person, a clergyman, his deceased mother said sorrowfully that she had not seen him and also stating what was true that, when living, she had expected to see him. This is the first instance in which I had any communicator who has stated that he or she has seen Christ. The reason given for it is curious. The little independent "sassy" personality, not liking people in their inconsistencies, claims to have gone to see him to learn what sort of a person he was and why he was so worshipped. Apparently she discovers that people do not live up to their ideals and correctly enough characterizes them. I take it that the allusion to the people around Baby that pray so much is to the congregation rather than to the family, tho one would naturally infer its application to the family. The statements would misrepresent the atmosphere in the family, tho it does rightly represent the appearance of congregational atmospheres and as this little brusque, honest, frank person-

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(Yes.)

Do you know where they grow. (Yes.) Near where Baby is. (Yes.) and she has them you know when her stomach was bad don't you.

(No I did not know that.)

long time back she vomited her suff [stuff] up [distress] when she was in bed but now she is all right. They do not let let [her] sit for the writing all the time like you do here but just once in a certain [N. R.] certain time and then something comes quite good you have seen it have u you.

(Yes I have.) [795]

---

ality says what she thinks, regardless of others' feelings, the actual situation in the world is well characterized. Dr. Prince says of the passage:

"Minnehaha's statements do not represent correctly the state of facts in Doris's life at any period. I believe, unless possibly the visits of Sick Doris to the convent. It does not describe the present state of facts at all. I am not outwardly a very devout person, and Mrs. Prince, tho religious, is reticent. There is a short collect or so, or a simple grace at meals. That is all she hears of praying. We do the most of our praying silently. Doris is not even able to go to church except very seldom, at present, on account of fear of chicken-thieves."

The language of Minnehaha, as intimated in my previous statement does not require us to apply it to the immediate family, especially that Minnehaha elsewhere recognizes the character of Dr. Prince and would not speak of him in so condemnatory a manner, tho thinking that he has opinions which she does not respect. Cf. Note 766, p. 826.

795. Oranges, of course, grow in California in the locality in which Doris lives, but this is not true of all parts of the state, and as Mrs. Chenoweth does not know where Doris lives in the state the mention of them is not necessarily a guess, tho the general reputation of California oranges might suggest it as a safe hit.

Regarding the statement about not letting Doris "sit all the time like you do here, but just once in a certain time", Dr. Prince says:

"If it means what it literally seems to mean, it is not correct. She sits nearly every day. To be sure it is once in a certain time, usually just before I depart for my office, but that would reconcile the statement by violence."

If the emphasis in reading be placed on the phrase "like you do here" it would alter the meaning of the phrase "all the time". Hence we may treat the passage as a little ambiguous or possibly so. The sittings with Doris are much shorter than these with Mrs. Chenoweth and it is possible that Minnehaha is influenced in her statement by the fact. But there is no assurance of this view. What we know is that, taking the statement with its most apparent interpretation, it is not true.

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you know it is going to be fine (Yes) and R you know a R that is there.

(What is the R for?) [Suspecting Rector.]

R [pause] R [pause] is the beginning of a name not that H—— man.

(All right. Go ahead.)

another one you know. The live one. [796]

O say you know there is going to be an earth rocking out there.

(How soon?)

Prety [Pretty] quick a dreadful one. I see things tumbling over and every [read 'being'] thing [N. R. letters 'tng'] every thing [written 'ting'] is dark like night. It will not kill Baby or hurt where [N. R.] where they are but it does devil work right round the spot. [Pencil fell and leaned forward and showed distress.] [797]

[Subliminal.]

Oh dear, oh dear. [Distress. Placed hands over her eyes and in a moment suddenly opened them and stared a few moments Wakened.]

[As she awakened she said:]

Did somebody talk about a fire?

(No.)

Why I just see a flame. It is funny. [798]

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796. There is certainly no telepathy in the initials "R. H." unless they can be said to refer to Dr. Hodgson: for I was not only thinking of Rector, but the "R. H." mentioned here is said to be alive and I recall no one with those initials.

797. Why the message about "R. H." was so abruptly interrupted by a prediction of an earthquake is not clear, unless the communicator imagined she was on the point of telling something that should be reserved for a later time.

A very serious flood occurred soon after this prediction that caused some loss of life in the locality of the Princes and affected the poultry farm of Doris. But a flood is not an earthquake.

798. The allusion to fire is evidently a subconscious echo of the reference to the earthquake. Such a fire followed the San Francisco earthquake some years ago and the subconscious knowledge of the reference by Minnehaha may have aroused this marginal memory in the mind of Mrs. Chenoweth. If we accept this view of the allusion it throws light upon

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Mrs. C. J. H. H. December 15th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Reached for pencil. Indian chatter—two words "potasi peluta".]

[Automatic Writing.]

yes

(Thank you.) [799]

mother is afraid of me when I get the tribe round but I could not tell you some of the things you asked until I had them to help me

(I understand.)

remember to help me remember. when the mother saw them here she was scared and got most in for she does not want anything to happen to this medium [slowly written] for she thinks she might lose her place to send help and she coughed and hurt the medium [slowly written] more than a whole tribe of my friends.

We lived on the plains and went long ways on trails [read 'tracks' doubtfully] trails to the hills and we had skins to wear and meat to eat and birds for hats what your squaws call bonnets.

and we had big animals not horse or cow like you but b * ...

(Yes.)

I don't know how to spell it.

(Spell it any way you please.)

b * [part of 'd'] b u f a l o w.

(All right. I understand.)

big wol [wool] on him which made good moccasin.

(Yes.)

and we shot him with arrows and had hundred and hundred and hundred together at once all laid out on ground with skes [so written and not read] hanging on ... skinns [skins] ... trees to dry and meat hanging to eat and bones to make

---

what probably takes place in all dreams. Cf. *Proceedings* Am. S. P. R., Vol. VII, pp. 91-95.

799. In pursuance of my promise to the little control I omit the name of the tribe to which she claims to belong. It may be useful to do so, if she ever gives it through Doris.

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(A new pencil.) [Old one worn out. new one felt carefully, and I then gave the one with a string on it.]

things to use for all we wanted to do and we had other animals a whole lot that I will tell you about and snakes we used skins for what we wanted to sew up. You do not understand do you.

(Yes I have heard of such things.)

have you. we took long strips of snake skin when he is old and put fat [read 'fat'] hot on it and put bones point on it and make holes in bufalow and make a house to keep warm.

(I understand.)

and it is good. you [pause] know fish.

(Yes.)

we get bone for work from fish. we eat grass not your kind but soft grass near water. Oh we had enough to eat and to wear and could heer [hear] the Great Spirit speak in the storm and in the water that is all you can do.

(I understand. Now do you wish me to cut out of the record that I use the name of the tribe you belong to.)

[Pause.] You think it would help you to keep it.

(Possibly it would.)

I don't want pale faces laughing at Minnehaha. I don't want pale faces saying Minnehaha is a savage and lives with snakes and bufalows and I want you to keep my tribe sacred so do not [sheet changed] not tell my tribe till [read 'tell'] I tell you to ... till [read 'all'] till till [read 'tell'] Till [N. R.] Till [N. R.] until I tell you to. [Pencil fell. Indian gibberish for some time quite vigorously.] [800]

[Subliminal.]

I go to ... I go to ... I go to Britta, I go to Britta, I go to

---

800. No evidential value attaches to this account of the habits of the tribe to which she belonged, or claims to have belonged, tho I myself knew none of the facts stated regarding this tribe in spite of some reading about the Indians. I learned by inquiry from certain works on the Indians that the tribe to which Minnehaha claimed to have belonged was the only one of the Southern tribes that lived entirely on the plains. It was a tribe of nomad buffalo hunters. I found nothing about the use of snake skins for sewing. But other incidents are true enough of most tribes.

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Britta, I go to Britta. [Pause.] I go to Britta, I go to Britta. Oh I see the funniest things. It is awful.

(What is it?) [801]

A lot of snakes dangling from a stick. [Pause.] Oh I don't want it. [Pause.] [Awakened with impression that she had said something to me, but did not know what it was.]

Mrs. C. J. H. H. December 20th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Reached for pencil and catalepsy ensued on taking it. I had to rub hand some time and relaxed fingers, when pencil was released. Pause and reached for pencil.]

[Automatic Writing.]

Minnehaha [written painfully and with difficulty and pauses between letters. Pencil thrown down and reached for another. I gave the one with a string on it.]

[Change of Control.]

You thought a bad one was here.

(No, I had no idea as to who wanted to come. It was so soon after starting that I thought another person might come.)

Yes one did and wrote my name and that made me hurry right in to tell you.

(Who was it came?)

A woman who wishes to say something [Left hand stretched into the air.] But I will not let her come till she is better. Look at what she did. put that down.

[I found the left arm cataleptic and rubbed it to relax it. But

---

801. Tho the correct name of Doris is Brittia, I have spelled it here as it was pronounced by the subliminal. This pronunciation is that which all her relatives and herself gave to the name. I noticed it in the conversations with Sleeping Margaret, where we substituted Doris for the real name. The pronunciation by Mrs. Chenoweth was exactly what Sleeping Margaret gave and Mrs. Chenoweth never knew or heard of the name, much less the pronunciation. I also noticed that the pronunciation had a sort of foreign accent to it. It was sharp and distinct in the sound of the letters as if there were difficulty in uttering them.

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it was slow to yield and I got it down without relieving it from all the catalepsy. The writing went on while I was doing it.]

I can write even if she does do that. She belongs to the minister man of God who watches Baby.

(Do you know what relation she is to him?)

His mother squaw. She is so scared that she is stiff in the fingers. She did not mean to get in that way. She only meant to write and thank [read 'think'] thank you for light you have given him. Do you know H in [left hand reached toward me and I rubbed it for slight catalepsy and it relaxed. In the meantime the next word was written while I did it.]

connection. Gone [N. R.] Gone. is it not good.

(Yes.)

Is H connected with him.

(Not in his name. It might be in hers. I do not know. You know we want his name.)

Yes and I will get it. Don't I get everything I promise.

(Yes.) [802]

It takes me a long time but I never fail you for you were good to me.

(Thank you.)

I saw Baby say her prayers the other night and I laughed. What good does that do.

(Imperator thinks prayer is good to help people if they pray rightly.)

He is the shining One.

(Yes.)

I don't pray only when I get scared and need some one to help me.

(I understand.)

---

802. The text clearly indicates Dr. Prince's mother was present, but she is still living, as I learn from Dr. Prince. The same error was made before in alluding to her. But as mother and grandmother are often confused in these communications we may suppose the reference intended for grandmother, tho the text shows no evidence for this. Only familiarity with the phenomena justifies this possibility.

The initial 'H' is not connected with the mother nor with Dr. Prince, tho it is the initial of both his living brothers. Dr. Prince has not thought to interpret the reference as one to his grandmother.

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Baby says prayers that she learns to say. Do you think that is good praying. [803]

(Sometimes it might have a good influence on the mind even if not answered.)

All those bad spirits prayed like that.

(Did they?)

Yes they prayed like devils and that was what they were. You did not see them but Minnehaha did.

(I understand.)

Well Baby scared me for I thought they had been around her when I was here and I asked your R. H. and he smiled at me and said they were a million miles away and that Baby was praying because she had been teached [so written and read] to ... not teached [pause] t t t a u g ht [taught]

(Taught.) [804]

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803. Inquiry of Dr. Prince regarding Doris's prayers results in the following statement from him:

"'Baby' indeed says her prayer every night, but no liturgical ones, or prayers taught in her childhood. The only 'prayer', if it may be called so, which she uses is the sentence in reference to Laughing Water which she was told in Boston to employ in order to hasten the coming of the control."

804. If we may judge from the external manifestations through Mrs. Chenoweth in the sittings last year, when the obsessing agents were supposed to be present, they did pray as Minnehaha here says. But the interesting thing to note is the implied confession or statement by Minnehaha that she does not always know when spirits are influencing Doris. Here she thought the mere act of prayer by her was inspired by the personalities which it had been our work to remove. I have evidence of a similar kind in various incidents that a discarnate spirit may produce an influence, whether consciously or unconsciously, upon a living person without discovery by others on the same side, unless they happen to conjecture it from the nature of the phenomena, as has been the case with the living in the interpretation of these facts. It is one's knowledge or belief that determines the interpretation where the evidence is not clear. With the living the theories of hysteria, hallucination, and various other real or supposed maladies, have prevented our recognizing obsession, save from inferences which we could not prove. It is curious to find the same situation on the other side, even when obsession is admitted.

As an illustration of this ignorance, in another instance, the mother seems not to have known that her child's case was one of obsession until she came to communicate through Mrs. Chenoweth, a fact evidenced in the messages through Doris herself, and she probably learned it by the testimony of those on her side who knew.

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Yes I only told you this so you would know I was watching. Are you going to California.

(No, what made you say that?) [I had planned to attend the meeting of the Philosophic Association and surmised that they might have caught on to this.]

Cause they seem to think you have some other case out there. It was a good one was not it.

(I heard of one. Tell me about it.)

Something like Baby's and in great need of help but you cannt [cannot] hve [have] me in it can you.

(No, I can't. Who had charge of it?) [Thinking of a case in hands of Dr. Prince.]

You mean the doctor or the people who took care of the child.

(I mean what man studied and helped it.) [Case not a child.]

I do not know but I can find out I think if you want me to. You mean S [pause] S a n F r a n c i s c o. [805]

(I don't know, but there will not be time to find out now. I can have only two more days for this, when I shall be absent for two weeks. When I come back I shall have to change the work. I would like to have Baby's case finished this week so far as my present Report is concerned and I can take it up again when I have done some other work. You understand.)

Ask me all your questions today so I can think them over and bring you answers with me tomorrow, and the day after tomorrow.

(I understand. I desire only the preacher man's name.)

Preacher man's name.

(Yes.)

what else.

(None at present.)

---

805. The case alluded to is possibly the one I had in mind at the time, tho it is only the allusion to San Francisco and California and the statement that Dr. Prince has had something to do with it that suggests it. When it was mentioned I thought of the Haitsch case which Dr. Prince has worked with and of which he told me some of the details. It is not a public case and Mrs. Chenoweth could not know anything about it or about the connection of Dr. Prince with it. Dr. Prince says in his note: "I will state that Michael Haitsch, after his disappearance from Cleveland, was heard from only in San Francisco before he mysteriously turned up here in San Bernardino." It was a remarkable case of dissociation and in that sense is like that of Doris.

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that finishes all your curiosity.

(I would like either R. H. or the Shining One to tell briefly what they wish to say about it so that I can put it in the Report.)

That will be the amen.

(Yes.)

Yes they know it and will do what is right.

(I understand.)

N [pause] N [pause] ow I must make a good finish tomorrow. It is hard to get hold after the absent time.

(I understand.)

[Long pause * * [pencil made first stroke of a letter which I thought was intended for 'P' and which would have been first letter in name I wanted. Long pause, and then left hand rubbed elbow of right. Groans, pause and hand relaxed hold on pencil. Pause, left hand rubbed face, opened eyes and uttered Indian gibberish. Closed them again and head fell back on chair. Pause.]

[Subliminal.]

Christ the Savior of men. [Pause and awakened without memory of what was said.] [806]

Mrs. C. J. H. H. December 21st, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh and slight groan. Long pause and reached for pencil.]

[Automatic Writing.]

Minnehaha knows how to let the hand stay limber and not wist [twist] it like some of the fools who try to come. You know what I mean by fools.

(Yes I do, exactly.)

they always want to do things just as they please. Is this my last at this work with you.

(No, later in the season or year—next year—I shall probably call for you. I have some other work to do first.)

---

806. Mrs. Chenoweth has no such belief as is enunciated in this last utterance, or would hold it in the loose sense in which a sceptic might do who admired the moral character of Christ.

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I will be lonesome when I do not have this work because the shining ones are too fussy about Baby just now and all I can do is to watch and take care to keep away fools so that they will not bother her.

(I understand.)

The holy man is afraid to have her to do too much for he wants her to grow into a strong woman [written with effort] and do things like women. do you know all about that.

(Yes.) [807]

Most of the women are fools too and I do not want Baby to be like them. Do you know about her sweet voice.

(No I don't.)

It is pretty. I like to hear her talk and laugh and she does now but she did not use to. You know I have a [long pause] work to do for you the name I have not forgotten my promise.

(I understand.) [808]

---

807. Of this passage and especially apropos of the allusion to "the shining ones being too fussy", Dr. Prince writes:

"This corresponds well enough with the manifestations at the end of the line. The group which purports to be in charge of Doris's development claim that they are restraining the doing of much writing through her hand, working on her in this way and that according to what seems best at the time, especially in the way of not subjecting her to too much strain, guarding her to preserve correct conditions, etc. Of late, according to the testimony, they are not attempting to secure a control, as her mind is too active because of the care of her poultry, etc., and it is better to wait until our environment is more favorable."

Evidently "holy man" refers to Dr. Prince, but what is said of him is not strictly accurate, tho he writes that he has not wished Doris to do too much in the writing and that he does not want it hurried any faster than the controls wish it. He has not, however, been influenced by any strict suggestions implied in the statement about her growing up like other women. She is already a strong person now and shows no trepidation where most women would. "Three years ago," says Dr. Prince, "she could hardly be in the presence of three strangers without being nervous. The other night she, as vice-president of the Poultry Association, presided over a meeting of 45 men, there being no other women present. She was not nervous about it, either before or during the meeting."

808. "What is said about the girl's voice", says Dr. Prince is just, I would think." Mrs. Chenoweth neither in her normal state nor in her trance had any opportunity to estimate her voice. She spoke but one sentence

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I never forget anything. no sometimes I make you think I do so I can get hold better. When you think too hard you bother me.

(I understand.)

It makes hard air round the light. You see what I mean

(Yes I do.)

and that is why it is hard to get the second and third letter sometimes after the first gets down.

(I see.)

[Pause.] You always say you understand. don't I ever tell you possum things that you do not understand.

(Once in a while some parts of a statement I do not understand, but when I partly understand them I do not want to make it too hard to tell more and I would rather partly fail to understand than to cause confusion or make a fuss.)

you are right. [Groan and pause.] D D o c t ... D o c t ... [not read each time purposely.] D o c t o r not pills souls [pause.] * * [scrawl or 'H', but not read.] Doctor [written slowly.] [Pause.] * * [Pencil fell and picked up before I could take it] * * [scrawl or 'h' and not read. Pencil fell and picked up] Just a minute.

(Yes.)

D another D not for Dr.

(I see.)

[Pause.] d [long pause] * * [resembles 'jo', but not read and erased.] M [pause] M a n of good power and plain speech. Do you know E d w a r d [N. R.] Edward.

(No, I am not sure.)

Edward in connection with the Dr.

(No I don't. I can find out.) [809]

Dr. [pause] * * [scrawl and Indian. Felt left arm with right; pause.] R. H. tells me to keep on even if it is hard to get it down.

---

out loud in her presence and that was while Mrs. Chenoweth was in the trance. Doris talks and laughs heartily enough. In the worst stages of her malady she did little laughing.

809. We here begin the effort to get Dr. Prince's name. He bears the title "Doctor" and I have never alluded to it in the sittings. The name Edward had no meaning to me, but Dr. Prince writes that it is the name of his brother-in-law, the husband of his only sister.

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(Yes that's right.)

Is W interested in him and has he two parts to his name.

(Yes.)

I mean two parts to one name.

(Yes.)

[Pause.] M [pause] that is not it not [read 'nor'] M ... not * * [scrawl like 'c'. Pause] * * [scrawl.] [Pause.] * * [scrawl and fumbled pencil. Pause.] W W W is what I want to write.

(Yes.)

W [pause] W * * [scrawl] you know W.

(Yes.)

W a ... [pause] Dr. W [P. F. R.]

(Stick to it.)

W a ... [pause] i [N. R.] not right after W—— W a ... W i ... [Indian] so hard to put down what I think.

(I understand.)

[Pause.] W a ... [Long pause.] W a [pause] I [pause] t ... [pause] er [written backwards and not read purposely as the two letters were scrawlly.]

(Go ahead.)

er [written scrawlly and purposely not read.] W a l t e r.

(Good.)

part came [N. R.] backwards ... came.

(Yes.)

Dr. Walter. you want the rest now.

(The last name at least.)

[Pause.] E [pause] E [pause.] I will get it.

(Yes, I know.)

[Pause.] Dr. [period carefully inserted.] Walter * * [scrawls, but evidently attempts at 'D'] D [Long pause.] J [erased as soon as read.] [P. F. R. and Indian. Long pause.] * * [scrawl] are you weary.

(No, not at all.)

all right. I will keep at it.

(Yes, by all means, and you will get it.)

[Long pause] * * [scrawl.] S S S [pause] that belongs there somewhere S [pause] no not S—— T T [not read, but evi-

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dently intended for 'F', tho without the cross stroke.] F that's right.

(Yes.)

[Pause.] F it looked like S S S—— F is right. F Dr. Walter F——

(Yes, that's right. Now the last name.) [810]

[Long pause.] * * * * [N. R. and Indian, and long pause again.] 1 1 1 1 not right yet. [Pause.] B [made as 'P', and not read and quick stroke turned it into B, but I purposely did not read it.] I will get it.

(Yes I know you will.)

[Pause.] E [pause and erased. Indian. Long pause] * * [scrawl and erased.] G [purposely not read and attempt to erase. Indian. Pause] * * [scrawl or 'H' and not read.] * * [scrawl.]

[Apparent Change of Control.]

Minnehaha is still at the work but it is hard to form the letter that makes the beginning of the last name.

(Yes I understand.)

[Pause] * * [possibly unfinished 'I'] You know an r in it.

(Yes.)

not the first but the last part of it R.

(R is in it.)

I mean [superposing] the ... I mean the last name not the Walter.

(Yes I understand.)

[Pause.] B B r [pause, P. F. R. Indian.]

(Stick to it.)

---

810. It is apparent that there was a temptation to write "William" once after "Wa" was correctly given, but I did not signify dissent, nor assent to "Wa,", as I wanted it to develop itself. The giving of Walter so promptly in a moment was not like guessing. Probably the "E" after it was an attempt at "F", which would have been correct. This mistake might well have been made in the pictographic process.

The errors of "S" and "T" are not easily explained. In the pictographic process an attempt to give "F" might suggest "T", but hardly an "S". If phonetics were involved this would not be clear and neither would "S", unless it is an echo of the name "Prince" in which "c" and "s" might get interchanged.

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B r o. [P. F. R.]
(Stick to it and you will get it.)
Dr. Walter B r o w ... [Pause.]
(What is the meaning of the name?)
[Long pause.] B r is right.
(No, it is not.)
wait a minute. [Pause.] it is not W is it.
(No.) [811]
[Very long pause.] r [long pause] r [long pause and both times the letter was written the hand evidently tried to give the next letter backward, which would have been the first letter] * * [scrawl like 'C']
I will never stop till I get it for I have almost got it. r is the second one.
(Yes, that's right.)
[Pause] D [pause] no no * * [N. R. but possibly attempt at 'F'] * * [N. R., but possibly attempt at 'F' again, tho resembles 'S'] [Indian.] F [pencil fell and long pause, and then picked up pencil] n [pause and Indian] o r [written backwards. Long pause] o is r o you know r o ...
(Yes.)
r o [long pause.] w [Indian and pause.] C [Indian and pencil fell.]
[Oral.] Say Minnehaha, say Minnehaha, say Minnehaha. O [pause.] NO. [Long pause and then a smile with tightened lips as if trying to prevent speech. Reached for pencil.] [812]
[Written.] [Long pause] a right a right.
(No.)
a right (No.) [Long pause.]
(Tell what the name means.)

---

811. "Brown" is probably guessing and I purposely denied this tendency, knowing that "Prince" would not be a good guess from that failure.

812. This continued attempt at Brown, after I had denied that it was correct is interesting. The sequel shows why it occurred. There was an attempt to get another name as a help in securing the one I wanted, and "Pra" was in that, as we shall see in a moment. In the pictographic process "P" might be mistaken for "B" and then the subconscious or the control taking that as fixed might avoid giving "a" and so insist on "o", with its inevitable suggestion of "Brown".

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you mean what it means to do.

(Yes.)

[Long pause.] y e s [spelled] I will. Funny to ask that [pause] * * [possibly 'wo']F r [P. F. R. and Indian]. just what he does.

(No, not what the preacher does, but what the name itself means to all people.)

would suggest. (Yes) you mean the D.

(No, the last name.)

[Pause.] I begin to understand. [Very long pause, perhaps three minutes.] G [P. F. R.]

(Stick to it.)

G [pause and Indian with distress.] P P r a [distress.] P r a y no P r a right so far P r.

(Pr is right.)

yes P r ... [distress] i n c e.

(That's right.)

Prince. (Good.) [Distress. Rose from seat and leaned forward.] [813]

[Subliminal.]

What's the matter. Oh, I got to get up. [Wakened and felt cramped and rose to stop it.]

Mrs. C. J. H. H. December 22d, 1915. 9 A. M.

[Subliminal.]

[Long pause. Sigh and long pause. Distress and half groan. Pause and reached for pencil.]

---

813. Dr. Walter F. Prince is the correct name and readers will remark that I gave no substantial help in getting it. If I had known the significance of the word "Pray"; that is, if I had known that his mother's maiden name was *Pray,* I should not have asked for the meaning of his name to get an association link established, for "preacher man" might well suggest "Pray", but "preacher man" would hardly suggest this here, because there was no reason to suppose that his name signified anything of the kind. Hence the giving of "Pray" so promptly was an excellent hit, tho I knew nothing of it at the time and only learned it from communication with Dr. Prince afterward.

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[Automatic Writing.]

* * [circular scrawl. Pencil fell, pause, sigh and pencil reinserted after reaching for it. Pencil thrown down and finger snapped. Pulled hand away. Pause and new pencil given.]

[Change of Control.]

M i n ... [pencil thrown down and one with string on it given.] M i n n e h a h a. The shining ones are here but they gave me a minute to come and tell what I want to about the doctor who was writ ['written'] about yesterday. I said he was a pray man and that I did not like pray men and that Baby had enough of pray people round her before who tried to shut her up in a jail house. I was afraid of that preacher man for that but the shining one said I was wrong and that it would be good for me to correct the thing I told you.

(All right. Thank you.)

Perhaps he knows more than I do but just the same I hate pray folks for they talk to the sky as if it had ears and all the time it is only folks like you that listen to them. It looks like fooling themselves to me but perhaps the shining one can tell me what good it does before I come to talk to you again.

(Yes, I understand.) [814]

That Walter [read 'Walker' without good excuse.] Walter man is a philo ... [intended for 'philosopher'] man. he ought to have a house to do things like you do no that is not what I mean. I mean a school for O b s e s s e d people

(Yes, I understand. Go ahead.)

but if a whole heap of obsessed people got together before the

---

814. Readers will recall Minnehaha's attitude toward prayer a little earlier. It had evidently been influenced by its association with those whom she hated so. But her open-mindedness here is an interesting phenomenon for the student of the subconscious. It is not natural for a subconscious to take the course of consulting another personality and changing its mind in this manner, tho I would not say it was impossible. It may be only a step removed from the course of adopting the ideas of the normal consciousness, but the dramatic play here is different from such a course. Her simple penetrating analysis of prayer, as she sees it, would be fully appreciated by the sceptic. Yet she is willing to listen to the other points of view.

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shining ones got hold you would just have a crazy hospital. he is best after the shining ones get hold

(I understand.)

You think he writes good things don't you.

(Yes, he does.)

I suppose he does for he is a instrument raised up by spirit folks to meet a need [read 'meet'] a need [read, but evidently not understood] a need.

(To meet a *need,* a want, desire.)

Yes in the work you are doing. He sees everything Baby does when he is near her. You could not fool him.

(I understand.) [815]

I am [pause, distress and groan] going to write for him some time and tell him about you.

He talks to man about you and he thinks you managed Baby's case [——] it is a case Case [——]

(Yes.)

fine and he expects to help on more work by and bye.

(Yes.) [816]

[Oral.] My eyes are so tired. [817]

---

815. The characterization of Dr. Prince and his needs in this passage is remarkably accurate. Mrs. Chenoweth knew nothing of what he had done and the whole case is hit off here with perfect accuracy, and the consequences to obsessed cases, in which such personalities as the Imperator group had not obtained control, are or would be exactly what is here said. We have found evidence of this sort of thing in cases with which we have dealt. Mrs. Chenoweth knows nothing about it and has very simple and undeveloped ideas about obsession.

The statement about his selection by spirits, of course, cannot be verified, but it is conceivable. It is certain that the whole conception involves knowledge of Dr. Prince which Mrs. Chenoweth does not have or has never obtained normally.

816. Dr. Prince writes that he has talked to several men about my work on this case somewhat after the manner here indicated. He does expect to do work in this field. I have been planning to make a place for him and just as I write this note plans are maturing for him to take up this very kind of service. This is absolutely unknown to the public in any way.

817. The oral allusion to tired eyes does not explain its meaning or give any hint of possibilities. I regarded it as a mere automatism at the time. But Dr. Prince remarks a coincidence which should be recorded, not

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[Writing.] Who is in this room. I hear ... [superposing] heard a woman speak.

(That was the light herself talking.)

The light herself is gone. I saw her go.

(When I said the light I referred to the body which is all I can see. Did some one else control the body while you were writing?)

I did not see any one near enough but wait I will look.

[Hand relaxed hold on pencil and paused some seconds, then tightened its grip on the pencil and began writing.]

My God there is a woman right over the dead sending thoughts and I did not see her.

(Do you know who it is?)

Yes I do and it is all right but it scared me to see her so near when I was right here but I suppose the ... [pause] they [read 'thing'] they [read 'everything'] ... I suppose they do come near sometimes.

Let [read 'yet'] Let your folks tell about it. I am too busy [N. R.] busy. I want to finish what I had to say.

---

for any spiritistic meaning or evidence, but for possibilities which might be used against such an hypothesis, if the suggested coincidence be an effect of telepathic influences. He asks:

"Does Mrs. Chenoweth ever get physical impressions regarding the person to whom reference is made in a sitting? This is why I ask. Just at the time of this sitting, that is for perhaps three days earlier and a day or two later, I was having trouble with my eyes. Some years ago I had an accident to one eye which permanently changed its focus. For a while I wore glasses, and then left them off for several years. But the mass of writing and reading I have been doing lately, in connection with that disparity in focus between the two eyes, caused aching in the eyes and head. It was, I believe, on the 24th, that I resumed the use of spectacles, and the strain was relieved, and I have had no trouble since. I mention this for what it is worth. I would suppose that the coincidence would have no value, standing alone, but if the psychic has taken on artifact symptoms from which the person under consideration is suffering, then the coincidence would have value."

I would reply to the question by saying that I have never observed any case in which there was any evidence that Mrs. Chenoweth was affected by the thoughts or limitations of a living person. I have witnessed it often enough in the case of the dead, but I have never discovered a single instance in which the influence of the living produced any such effect.

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(Yes.) [818]

The W. P. is writing a special thing now for I saw him at work. He writes fast I tell you and had on a litle [little] loose coat [N. R.] coat and was working all by himself and I smelled flowers and looked about and saw some pink ones. You know the pretty hands Baby has do you.

(Yes.) [819]

I think they are the prettiest hands Minnehaha ever saw and when you asked about work with a needle you know what I mean.

(Yes I do.)

you did not think I would go and look did you.

(I thought you would get the knowledge some way.)

yes could [N. R.] she [read 'the'] she could [read 'would'] paint ... could ... she would ['could she paint she would']

(I understand.) [820]

---

818. This episode is a most interesting one. I had supposed that the interruption was a subliminal one intruding on the main stream of automatic writing. But Minnehaha's surprise, query, and explanation put an other color on it, even tho they do not prove her correct. The representation is one in which she, acting as control, has no knowledge of what is going on, unless she gets a sensation of it. She here hears a voice and does not know what it means. I give her a chance to go and find out. She is astonished at the presence of woman "sending thoughts", but evidently discovers that she has a right there, perhaps as a helper. The statement that the light "is gone. I saw her go," explains her perplexity at hearing the voi e and her doubt about my explanation. It is all consistent with what we learn elsewhere about such situations.

819. When the statement was made about the special thing that Dr. Prince was said to be writing, I thought of the article which I knew he was preparing for the Journal of Abnormal Psychology, but I had no means of knowing whether the other incidents associated with the statement were true or not. The allusion to a "little loose coat" describes accurately enough, according to Dr. Prince's letter, the garment in which he usually writes and there were pink flowers in the room when writing usually. In his comments he does not specify that he has been writing what I have said, but a letter received a few days before this showed that he was preparing the special article I have mentioned, but he seems also to have been writing on one other subject that might be called special also. The conditions, however, for both are or were the same; namely with a "the loose coat" on and pink flowers about.

820. The allusion to the hands and the needle is pertinent, though not es-

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I ha ... [pencil worn and new one given.] I have ten thousand more things I want to say. Too bad you are not coming tomorrow.

(Yes I wish I could.)

for there are some strains [N. R.] left ... strains [N. R.] strains from yesterday which make it hard to work fast today.

(I see.)

R. H. Said to tell you he is working to make it possible to do more work here or rather to make all the work your kind. Did you know that.

(No I was not certain. I hope he can soon influence the right one to give the help.)

He says it is the most important step for the [pause] somebody tries to keep from telling you this but R. H. says go on. It is the most important step because a movement against you by the foe would make your work very hard. It would be the same thing as upsetting the confidence of your public and hard work would have to be done to regain it. you arrang [read 'or strange' doubtfully] arrange for as much as you can that will help some. R. H. [821]

[Pencil fell. Indian, opened eyes, stared and then looked behind herself, sighed, coughed and closed her eyes again and awakened in a few moments.]

---

pecially evidential. Dr. Prince says it is correct and Mrs. Chenoweth never saw her hands. Her embroidery and necklaces were done with a needle.

821. There was evidently a gradual substitution of Dr. Hodgson for control as the signature at the end indicates. The handwriting also indicated it to me. At first Minnehaha acts as intermediary for him and he soon insinuates himself into control.

What Dr. Hodgson said about the situation was very pertinent, more so than I can explain in detail. I know the problem and the brief outline of it here represents knowledge that is more comprehensive than I would suspect of Mrs. Chenoweth, tho I would not say it was impossible.

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THE PATISON CASE.

BY JAMES H. HYSLOP.

1. Introduction.

The following case is one of unusual interest. In all the instances of obsession which I have hitherto discussed, unless there be one exception; namely, that of the young girl who painted, the subjects would have been diagnosed by physicians and psychologists as abnormal, some type of dissociation or hysteria. I refer to the Thompson-Gifford, the de Camp Stockton, the Ritchie-Abbott, and the M—— Gerli cases. They require no further explanation here after so many references to them. Cf. *Proceedings* Am. S. P. R., Vol. III and Vol. VII, pp. 429-569 and *Journal* Am. S. P. R., Vol. VI, pp. 181-265; Vol. VII, pp. 698-706 and Vol. IX, pp. 209-229.

The present case, however is very different. There is not the slightest trace of hysteria or abnormality in the sense of neurosis or psychosis that can be ordinarily detected. It is that of a young child who seems perfectly normal in everything, unless the remarkable power to interpret rhythm and music in callisthenic actions be regarded as abnormal. That is, unless we regard excellent dancing without any education in the art as abnormal. If regarded as this in any sense it would not be the type that required any medical attention. The child would never be suspected for abnormality of any kind. She is a perfectly normal child in her manners, except for a decided precocity about certain things which one would not notice without being well acquainted with her life. She is nearly eight years old. From the time she was old enough to walk she was noticed to respond to music in an unusual way and from her fourth year she began spontaneously to dance when she would hear music or sounds that were rhythmic. She received no education whatever in dancing and by the time she was six years of age she would in-

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terpret the most classical music in terms of dancing and callisthenic movements, in a manner wholly unmechanical and without the formal and trained mechanics of the ballet or even much of the parlor dancing. I witnessed a private entertainment of her work in New York and resolved to try the experiment which I here report. The following observations were recorded at the time.

May 7th, 1915.

I received a complimentary ticket for a private exhibition of dancing by a child six years of age, said by her mother never to have had any education in dancing. The enclosed program shows what she danced to. Some of the pieces, at least, she had danced to before. I learned incidentally that she has danced to the Kilima Waltz before. She is said to interpret the music extemporaneously and she shows every sign of this. There was no doubt about the grade and excellence of her dancing and interpretation. I know little of dancing, but such as I have seen of ballet dancing has never compared favorably with this for grace and adaptation. No doubt the stage ballet has to be learned and is performed by routine, but there was no appearance of routine or mechanical character about this. There was remarkable fertility of resource in the spontaneous interpretation of the Bohemian Dance. I have no such acquaintance with dancing that would enable me to describe or analyze the case for the artist, but no one with an æsthetic eye could fail to perceive the remarkable grace and inventiveness of the child, whether it be in joyous or sad music.

I saw the mother after the performance, having met her in Boston some weeks ago, and I learned that the child began very early to show signs of spontaneous dancing. When she was barely able to walk she would throw down her toys and begin to make movements of incipient dancing. The child does not remember just when it began, saying in answer to my question that it was so long she could not remember. But the mother stated as just remarked. I found also that from a very young child she has played with what she called fairies. She has not had many playmates and the playing with fairies was attributed to the lack of playmates. I was not able to ascertain whether she

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recognized any of the "fairies". The mother did not know. She sleeps well, tho she dreams much, according to the mother. One dream the mother told represented her as meeting Christ and then God who told her the time had not yet come to win. The mother also told me that she will show tendencies to dance whenever she sees rhythmic action any where, such as movement of the trees. She has noticed it with the child when out of doors.

JAMES H. HYSLOP.

To forestall the kind of thing that is likely to be said regarding such cases I may narrate here one incident that came to my ears. After witnessing a performance by the child and after some conversation with the mother, a lady circulated the story that the child had had lessons from Miss Duncan in her dancing. I had understood the mother to say that the child had had no instruction whatever, and the story alluded to made it necessary to make further definite inquiries. I wrote to the mother asking if Miss Duncan had ever given the child any lessons and requesting her to tell me more in detail about the child in regard to this one point. The following is her reply to my letter.

Aug. 8th, 1915.

Dear Dr. Hyslop:

Lillian has never had dancing lessons. When she was about six years old and having been recognized as a dancer for three years she tried to dance on her toes. Several people said she would break her arches and should have exercises to strengthen her feet, so I took her to a ballet master. When he saw her he said: " She is much too young." Lillian danced for him and he was crazy about her and wanted her. She took the exercises in his studio, but *never a dance.* Naturally as Lillian has been so advertized he would like to claim her as a pupil. This I would not allow as she danced three or four years before he saw her.

Miss Duncan has never even seen Lillian dance and she *has never* had a suggestion of the Greek from anybody. That is the type of dancing she did first. She tried to dance on her toes after seeing some one possibly. I don't remember about this, only I do remember she did not try to do toe dancing (ballet) until we moved to New York. She danced (Greek type of dancing) for years be-

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fore she ever saw any kind of dancing. What Lillian does is absolutely *her own* and no one living has a right to claim the slightest credit.

Most sincerely yours,

L—— E——.

I did not rely solely upon the testimony of the mother for information on this point. I therefore incorporate here the statement of a friend who lived in the family.

December 22nd, 1915.

My dear Dr. Hyslop:

Since some people have seemed to get the idea that little Lillian Patison has received outside instruction and suggestions for her dancing, I have volunteered to make this statement, feeling particularly qualified to do so, as I lived in the house with Lillian and her mother for two years and have been constantly with them the greater part of the time. In regard to her dancing, her mother says that she danced from the time she was a baby. I was not with them then, and I cannot speak of that from personal experience. But when she was about four years old we had a victrola in the house. I remember calling her mother's attention to the fact that, whenever it was playing, little Lillian, when present, would dance no matter what the selection or type of music, having regard to the rhythm and the mood, and feeling of the piece which was absolutely uncanny in a baby of her age. At first her mother did not seem to pay much attention to it, simply saying, "Oh yes, she has always done that." But as she grew to realize that other children did not always do that, she decided to take her to an instructor. She interviewed Mr. X., a ballet master. He refused to take the child because, he said, she was too young and it was a waste of time to attempt to instruct a child of that age as the sense of rhythm and her ear were not developed. Mrs. Patison, however, asked him to see the baby dance, which he did, and he promptly changed his mind and offered to take her at a ridiculously low figure. He was, however, extremely busy at this time and after showing her a few little ballet exercises which she has kept up for practice, Mrs. Patison decided to discontinue any attempt at work with him. He tried to give the baby a dance which she refused to do, saying that she preferred to feel in her own

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way about the music, and to let the music tell her what to do instead of Mr. X.

In the summer she spent some time in the country and the mountains alone, but dancing all the time outside and indoors, and when she returned in the fall, Mr. X. saw her again, and he said that her improvement was so great that he would like to exploit her publicly, which, of course, her mother would not allow. From that time on, she continued to dance giving her own interpretation of what the music inspired in her. Her mother is not a dancer and does not know anything about giving her any instructions or suggestions whatever.

The baby, of course, has seen Pavlova and Isadora Duncan dance. Pavlova is amazed at the baby's dancing and advised that she should have no instruction whatsoever, but be allowed to follow her own instincts. Isadora Duncan never saw the baby dance. From both of these dancers little Lillan, of course, has assimilated something, altho she expressed herself in the Greek way before she saw Isadora Duncan.

In her Hawaiian dancing she has caught perfectly the spirit of the music and she has never seen any one dance in any way similar to the way she herself does. To the experienced eye that which is artificial can easily be discerned in her work from that which is spontaneous and her own conception, and I have never seen it fail. That which was her own was the true and beautiful expression. She has always had an accurate sense of rhythm and has given a perfect response to the mood of the composition.

Enesco in Europe improvised for her for hours trying to catch her with unexpected and intricate rhythms, but she uncannily seemed to anticipate everything that he was about to do, and perfectly followed him.

Very sincerely,

HELEN FREEMAN.

The following testimony from Mr. David Belasco, the playwright and manager will have much weight as from a man who had no bias in the examination of the case.

December 30th, 1915.

Dear Dr. Hyslop:

I consider Lillian Patison, the little girl about whom you inquire,

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the most wonderful phenomenon I have ever seen, especially as she is self-taught. She has given me several private exhibitions, and her dancing astounded me. It seemed positively uncanny and was most fascinating. It almost seems as tho she were the reincarnation of some famous dancer of the past. She lived every movement, and every movement was filled with charm. When she was through she was exhausted from the concentration and the spirit she had put into her work.

Faithfully,

DAVID BELASCO.

This makes the case clear against all misunderstanding, whatever we may choose to believe about it, and gossip must substantiate itself or yield. In regard to other matters the mother also writes:

"Lillian began to sing in the spring of 1914, just before we went to Canada. We left New York for Canada May 16th. Mrs. Townsend took her to opera and since then she has been begging to sing opera. She has received absolutely no instruction in singing. I don't sing at all."

This reference to singing has its importance in the fact that the claim was made through Mrs. Chenoweth that the child sang. I did not know the fact and thought it an inference from the allusion to music. But when Madame Nordica purported to communicate and I learned that the tendency to sing was a very recent development I found that the reference had a coincidental interest. I inquired to learn exactly when the child began to sing and without hinting to the mother that I had the date of Madame Nordica's death in mind, since the mother had told me personally that the singing began last spring. I knew that Madame Nordica had died recently, but not exactly when. But when I made the present inquiry of the mother I knew that the date of Madame Nordica's death was May 10th, 1914. This was six days before the mother and daughter started for Canada after which time it was that the singing began to show itself.

The important thing for this experiment was to conceal the identity of the child and this was done in the usual way. But it is equally important to know that no public exhibitions of the child's powers have been given. The law does not permit it.

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Hence all illustrations of her talent have been in private and the public, especially the newspapers have not exploited the case. A short account of a performance was mentioned in a Philadelphia paper, but there has been no general public knowledge of the child. However, even if the case had been so exploited I concealed the presence of the child from Mrs. Chenoweth. I went to the house the back way. Even in front there is only one place from which persons can be seen approaching the house and Mrs. Chenoweth sits in the front room purposely before visitors come to prevent herself from seeing them approach and she sits where she cannot see them if she looks out. But I entered the house from the rear purposely, so that she would not even know that it was a child that came. I did not enter the house in front until the fourth sitting, the day after the nature of the child's talent had been indicated and described.

But it may be added also that, even if Mrs. Chenoweth had actually seen the child and had heard of her performances and talents, the chief incidents on which the evidential interest centers could not have been known then. But the fact is that Mrs. Chenoweth never heard of the case and could not have obtained the important information about it if she had heard about it, the little private incidents are not a part of the child's work and talents. Besides no one suspected that it had a spiritistic side, except a few friends of the mother who are inclined to refer every unusual phenomenon to that source. No one knows of a control or guide such as was referred to in the record. The absence of any general publicity in the case and the fact that the mother moves in circles outside the range of any possible friends or acquaintances of Mrs. Chenoweth, and also the fact that her home is in the South, prevents any ordinary or casual source of information about the child, to say nothing of facts which are known only to the mother and which I did not know even from her until the automatic writing revealed them. If Mrs. Chenoweth had seen the child she might have guessed that I had brought her as a psychic, but she did not see her at any time and even if she had seen her there would have been no revelation of such facts as were given. They were in no way inferrible from the child's simple manners.

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2. Summary of the Facts.

The introduction explains the conditions which excluded normal knowledge of the child and its life from Mrs. Chenoweth, and now it may help readers to have a bird's eye view of the facts which indicate the supernormal information conveyed in the trance of Mrs. Chenoweth.

The very first expression, "my child", implied both that a child was present and that a parent was communicating, unless we assume that the term would be used of older persons under the circumstances, which is the case with Mrs. Chenoweth's trance, tho always with reference to fairly young people. Presently the sex, that of a girl, was correctly indicated. But it was soon made clear that it was the father that purported to communicate and he was dead. Reference was made to the mother, implying that she was living, which was correct and who was not present.

Nothing more came in the first sitting of any evidential or coincidental significance. It was a short one. General messages natural for a parent to a daughter and mother made up the effort to get into rapport with the situation. At the second sitting the subliminal entrance into the trance was marked by the name Catherine. This was the name of a deceased Aunt who used to sing beautifully when living. Apparently it was she that first communicated saying she was trying to help the child's father. The statement of his relationship to the child and the mother was made definite and correctly characterized as devoted. The name Dorothy came and then apparently in correction of it the name "Dolly Betty". It is not clear what is meant by it, but the child had a playmate by the name of Dorothy Busby. But the most distinctive and evidential incident was an allusion to the trouble with her curls. The communicator said: "It is not much fun to have the curls done, is it?" Of this I knew nothing and the mother told me that she aways had trouble with the child when doing up her curls. She had special trouble the evening before this sitting in that very respect.

Immediately following this incident came the name Helen, which is the name of a living sister of the child's mother. A deceased sister was very fond of this living sister Helen and

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would be sure to mention her if she communicated. Then the following statement came, the child's father communicating:

And with me is another who is as anxious to come, but for a different reason.
(Explain if you can.)
Mother with me.

It is not clear as to whose mother is meant. It would fit the communicator's mother and that of the grandfather. But the grandfather had often expressed the desire to see his mother again, and if this is the reference it is a good incident. But nothing is said to assure us that this was meant, unless there was a real change of communicator as there apparently was, when it was explained: "My mother is the one to whom I refer." In that case the incident is fairly direct and assured. Immediately after this the communicator gave the name Lillian and added to it "My Lillian" and then said "Little Lillian."

Now whether it was the father or the grandfather that was communicating there was a double hit in this language. Lillian was the name of the mother of the child and also the name of the child, both, of course, unknown to Mrs. Chenoweth.

The next sitting was a most abrupt break from the admission of the family as communicators, at least by automatic writing, and they were not again admitted. There had been no hint whatever of the child's character, unless the father's statement: "I know the importance of it" can be so interpreted. I began to think there was going to be no allusion to what I was wanting, and the only time anything was said that had a coincidental interest was before the subliminal entrance into the trance, and this, of course, was in the normal state. Mrs. Chenoweth complained of having had an "intense pain in her stomach after the previous sitting." All my experience in this work has shown me that such statements have some meaning, as reflecting a memory of some deceased person and on inquiry of the mother I ascertained that the child's grandmother died of appendicitis. It was connected, Mrs. Chenoweth felt, with the present sittings. As soon as the trance came on and the automatic writing began there were no more of the family affairs. The first sentence

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struck the right trail and the sitting remained throughout and without interruption on the right subject. The child had not uttered a sound except twice, once a whisper and once to say that she was afraid she did not know the meaning of the name "Dolly Betty." This first sentence was as follows.

Precocity may be spirits. In this case is and will prove the unusual capacities which she exhibits. Gifts make contact in so normal a fashion that it is hard to tell what is normal and what is supernormal.

(I understand. Go ahead.)

Gifts that only age brings may be hers by virtue of contact arranged. music.

(Tell exactly what it is.)

rhythm and time. You understand what is being unfolded here.

Now the child is extraordinarily gifted in the interpretation of music and rhythm in terms of physical movements with hands and feet. Her talent has never been educated and is not strictly represented by dancing, tho that is a part of the phenomena. It is in no respect the ordinary dancing but that describes a part of it in the way to give the reader some conception of what goes on. Her precocity is very striking and the first sentence of this passage expresses the whole thing in as brief terms as is possible. The normality of the child's life is its striking character and no one witnessing one of her performances or her ordinary life would suspect the least thing abnormal about them. Indeed she is in no respect abnormal, unless you make precocity this. The terms "music, rhythm and time" accurately summarize the whole set of phenomena so far as their main spring is concerned and their character is more fully represented a little later.

The next allusion to the gifts was explanatory of the personalities influencing them and said that each one affecting the child wished to write and then said that her various gifts "slip easily into each other" and this was true, as later developments in the sittings showed.

At this point I asked what these gifts were, thinking of dancing, as I wanted the specific word, which, in reality I never got, but obtained what was far more accurate than this term.

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When I asked for a statement of what the gifts were the reply was, after scrawls which were possibly an effort to say something else than was said:

I was about to say music, but that is too general and then language but that is too general too. They are both a part of the expression. Pic ... [Then the writing ceased.]

Music was too general or was only a part of the expression developing in the child. The reference to "language" would not be true in the technical sense in which that term is usually understood. For "language" is not a part of the child's development, *except in the sense that her interpretation of music in terms of movements is mimic and symbolic exactly as language is.* That is evidently why the statement was added that "language is too general too." The syllable "Pic" was evidently the beginning of the word "picture" which I thought wrong and a guess at one of the arts, pictorial art. But the mother told me that the only amusement of the child is painting in water colors and drawing pictures, a fact about which I knew nothing.

The subliminal followed and I was asked the question: "Who is singing?" I replied that I did not know, thinking that the allusion was the effect of suggestion to the subconscious by the giving of the word music. I was then told that a woman was present, and the subconscious could not tell me any more about her. The hand reached for a pencil and wrote:

"I have tried to do this writing here, but there was so much confusion and so I decided to wait. But the time passes and I fear I shall lose my impetus. The little one has been the center of a group of people who have a purpose to make real the expression of artistic expression and there has been much to demonstrate that the power was in hands as well as feet and tone and the gestures and movements have been full of the personality of one well known to the world. More later."

At the next sitting began the identification of the personality referred to and it indicated that the allusion to singing had a pertinence of which I had not dreamed. The child is as precocious in singing as she is in rhythmic interpretation of music and has had no training or education in it. She sings classical music,

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(seven and a half years of age) such as Carmen, etc. The allusion to gestures and movements with hands and feet and to tone are perfectly accurate indications of what goes on, and one has only to witness one of the performances to see the extraordinary pertinence and condensed character of the description.

At the next sitting the capital letter L came at first and I took it to be the initial of the child's name, Lillian which it was. but evidently, as later developments showed, intended for that of the "woman" referred to at the end of the previous sitting, and associated with the child's singing. That it was this personality was indicated in the present sitting by the allusion to the child as "my protege", tho it does not assure us that the L was intended for the initial of her name also which it is, as the sequel proved. This communicator at once referred to the mother's fear of the child's future, which I found on inquiry to be quite real. She had constantly been told by pessimistic friends that the child's talents would not last and she herself was afraid of it, keeping in mind a career for the child. Of course this was an incident as unknown to Mrs. Chenoweth as to me. "Madame" came, an evident attempt to give her name, but its meaning was determined later.

Then followed an allusion to "Italian words often used for breathing exercises." There was no intimation as to what was intended by this, but my experience with this work would lead me to infer that the desire was to have the child take such exercises both for her health and for the improvement of the conditions for singing. This advice was given in the Ritchie-Abbott case for that very purpose. Cf. *Proceedings* Am. S. P. R., Vol. VII, p. 474.

Then came the letters "L i ..." which were the letters in the name of both the child and the lady who later succeeded in revealing her identity. The statement in the subliminal immediately following the giving of these letters described her accurately. It was: "A lady. I don't know who she is. She is rather large. I think her eyes are dark. She seems to be in a shadow and is very imperious."

I never saw her and had to confirm it by a person who had seen her, and it is curious that the subconscious of the psychic did not find out who she was from her earlier personal knowledge

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about the lady. But as she had never seen her in later life this fact may have disqualified the subconscious for recognition.

At the next sitting the initial L came again at the first and after some preliminary non-evidential remarks about her relation to the child by invitation of the kindred, "on the other side", the name Lillian Norton came, and when I merely spelled it out to see whether the communicator would admit its correctness or correct it, the syllable "Nord" was written and then the control broke down. I saw at once that it was intended for Lillian Nordica, the opera singer, but I supposed that Norton was a mistake, not knowing that her maiden name was Norton. Immediately in the subliminal recovery she said that she had died "so far away" which was true. But later inquiry of Mrs. Chenoweth revealed the fact that she knew both her maiden name and where she had died. The facts thus lose their evidential value.

In the subliminal entrance to the trance of the next sitting an allusion was made to the ocean in an abrupt and apparently irrelevant manner. There was no reason for this except that it coincides with the fact that the child had been out to the ocean beach two days before and was going there again on this date. The child was wild to wade in the ocean water.

In the automatic writing that immediately followed reference was made to Farmington, Maine, and the name Norton given again and I was told that it was right. The full name Nordica was also given. I learned later that Norton was correct and that she was born in Farmington, Maine. Mrs. Chenoweth knew the maiden name and that Madame Nordica was born in Maine, but says that she did not know it was at Farmington, tho we do not know what casual and forgotten knowledge might be latent in the subconscious.

After an allusion to the interest in communicating she remarked that the child was so easily influenced that "it is hard to tell which is natural endowment and where inspiration begins." This is interesting because the terms are different from those of an earlier communicator who said, using language more technical and evidential of familiarity with this subject, that "it is hard to tell what is normal and what is supernormal." Madame Nordica was not familiar with the scientific aspect of psychic research and

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it was more natural for her to indicate the distinction by " natural endowment " and " inspiration."

The above statement was followed by a more remarkable one, especially for its evidential importance. She said: " There is a congenital foundation that makes it possible for me to use the organs ", adding that " this would not be so if there were not a circle formed to reflect the power." She then confessed that she no more understood the process herself than she could or did about the records of the phonograph.

I had learned from the mother that the ancestors of the child were all good singers and on the way out to the sitting that morning I had remarked that I believed that ancestral and hereditary influences were the basis of the phenomena. Mrs. Chenoweth could not possibly know anything about the child's ancestral traits or about any facts that made the reference so pertinent. I know nothing about Madame Nordica's perplexities regarding phonograph records or about any facts that might make the present statement significant. She had made phonograph records.

Immediately following these remarks was another reference to the mother's fears about the child and the statement that the child's abilities would last. Readers will remark, from a previous note, that it was just the fear that the child's talents would be transient that had troubled her, a fact as unknown to me as to Mrs. Chenoweth. It was a perfectly relevant remark by the communicator and expressed in a timely manner to encourage the mother.

Then followed a reference to her furs and her jewels, which she said did not interest her any longer, and to the song Annie Laurie and her love for it.

The mother remarked that she had once seen Madame Nordica in her box at the theater richly ornamented with jewels. The relevance to furs means nothing known to either myself or to the mother, but the recent fashions in furs make it probable that the allusion is quite pertinent.

I knew nothing about the relevance of the reference to Annie Laurie, but learned from a friend that Annie Laurie was a favorite encore of Madame Nordica's. I also learned that Mrs. Chenoweth did not know this fact, never having seen her or heard her sing.

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A curious automatism followed in the subliminal recovery of the normal state. It was evidently a memory of the communicator associated with some approach of the moment when she must appear on the stage. It was: "The orchestra is playing." Mrs. Chenoweth at once recovered consciousness.

The next sitting was not evidential. Madame Nordica signified her presence and the time taken up in non-evidential discussion of the case. It was all rational but not verifiable. An attempt to answer a question of mine resulted in failure, as it involved an unlikely memory on her part of an unsuccessful attempt to meet her. Illness on her part prevented the carrying out of the arrangement. It was not apparent that she remembered this, and not likely that she would, but I saw that there was the danger of her control breaking down and I wished to divert attention by my question.

The next sitting continued the communications of the same personality. The name Lillian Norton came first and in a few moments it was said that there were others of a different type influencing the child. This had to be true to justify the belief that the motor interpretations of music had more than a natural origin or impulse. But it was interesting to remark that they were said not to be all musical in respect to voice which was true enough in so far as the expression would indicate it. But the most interesting statement was the following:

Some use the hands for expression and are able to do so with enough power to call out some question of the marvel of it and with that power and the natural native inborn gift to draw upon a genius. is in the making.

Mr. Myers might have thrilled at such a statement in confirmation of the theory of genius tho he never went so far as to explain all genius by foreign inspiration. But the theory is outlined here and there is no doubt that many have so regarded the child. The passage also recalls the statement made through three psychics, Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth; namely, that spirits can use different nerve centers for their purposes.

Following the passage just commented upon was a reference to the child's use of the pencil, which might have confirmed the

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previous attempt apparently to speak of her drawing, but for the reference here to automatic writing and the assertion that the child had written a name unknown to her that was proof of the identity of a given person. The mother told me that she had written names, but there seems to have been no recognition of a special one or suspicion of any supernormal meaning in what was written.

After some further non-evidential statements I explained why I asked my question on the previous day about her knowing me, and there came at once a statement that some one else not a relative and long gone from the earthly sphere of life was influencing the child.

"It is a woman to whom I refer who uses her influence to so control the mind of the child that it makes her seem mature and wise beyond her years, not simply in one form of expression, but in the general mode of living. Like a Sappho or a Margaret Fuller say."

(I understand.)

It is a question in some minds as to whether she be a reincarnated person or a prodigy. Neither. Simply a wonderfully receptive soul with a clear and perfecly poised spirit determined to keep in touch with her and to illustrate how such a union may exist, and yet leave the child free to grow in a purely natural fashion.

I am not her guide in the sense I feared you might intepret my persistence in writing.

Now one of the most striking characteristics of the child in her general life and behavior is her maturity of tastes and conduct. It has been remarked by more than one person. She is 20 years old in behavior and dignity, tho only seven and a half years old. This circumstance has some weight considering that Mrs. Chenoweth had not seen the child except for perhaps a half minute at the close of the sixth sitting and spoke to her only about her age. Nothing occurred then to justify any judgment about her maturity.

Still more striking is the allusion to reincarnation and a prodigy. Many have spoken of her as a reincarnation, such people as are inclined to that belief, which Mrs. Chenoweth does

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not accept. And many have also believed her a prodigy. It is therefore interesting to see the sails taken out of such theories in the manner done here. We may some day find the explanation of all extraordinary talents and well as an explanation of the origin of the belief in reincarnation.

Mrs. Chenoweth, if left to her own interpretation of the case and if she had known the facts would have made Madame Nordica the guide of the child. What is said here denying this claim is consistent with the fact that the motor phenomena had long existed before the death of Madame Nordica and the singing manifested itself for the first time after Madame Nordica's death in May, 1914, a little more than a year prior to this time.

In the subliminal the word "Greek" was spelled out, with apparently no meaning. At the next sitting began with a reference to the beautiful country of Greece, a temple, and Athens, and in a rather rhapsodical passage came the statement referring to Athens: "Thy maidens glide with silent feet", as if actually describing the movements of the child in her dancing.

Two days before this the child gave a private exhibition before some artists, four of them, in the country, and they spontaneously remarked the Greek character of her representations. One of the artists is a great student of Greek life and art. Another of the guests spoke enthusiastically of the embodiments of Greek ideals in the child's movements and grace. All this was done before the present sitting took place.

On the next day nothing evidential occurred. There was an apparent attempt to have some ancient communicate because of his alleged lofty character, but there was no indication of his identity to confirm this view of the matter.

I felt some impatience at this and as if to rebuke my state of mind and, as if reading it, I was reminded of the advisability of persisting in getting this ancient spirit to communicate, and the Fischer case was compared with the present one to contrast the types of spirits that were respectively influencing them. The message was remarkably pertinent and perfectly rational, tho not verifiable as supernormal.

The next day a carefully and clearly written message was written asserting the influence of the particular spirit, who did not announce his identity to begin with, and explaining the ac-

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complishments of many persons in life by this foreign inspiration. He claimed to be many, many years older than a thousand years. He stated that he had been a teacher and then became somewhat confused, ending in an affirmation, apparently, of the doctrine of reincarnation, tho an earlier part of his message and the general character of it denied the doctrine. Then immediately the subliminal asked me the question: "Who's Plato?"

Plato the philosopher and believer in transmigration is recognizable in the last of the message, but it occurred to me that he was suddenly stopped from his writing because he was becoming confused and so communicating his ancient memories, tho the reference to what seems a definite avowal of reincarnation may be nothing more than the reincarnation for mediumistic control and not the old Platonic doctrine of metempsychosis as it has usually been conceived. It is possible that the whole theory of reincarnation has originated in misconception of communications about the process of influencing the living or transmitting messages through the living after the analogy of incarnate life.

It is possible that the question asked me, "Who's Plato?", was a humorous reproach for my impatience the day before. At any rate it revealed the alleged identity of the communicator.

3. Discussion.

The case would not ordinarily be classed under obsession, granting that the phenomena manifested by her were spiritistically inspired, because "obsession" usually implies some "evil" or abnormal influence, and there is no trace of such an influence in the physical or mental life of the child. If we may classify all psychics under that head—and we may broaden the use of the term for that purpose, if we desire to indicate the broad principle affecting such phenomena—then we may describe this instance by the term. But as it would give a wrong impression to do so and as the case is so normal in its manifestations it would be unfair to its character to describe it so, and indeed it would misrepresent it to say or imply that it was even psychic. There is no evidence whatever in the child's ordinary life of psychic power, unless we used such facts as early playing with invisible playmates and dancing in a remarkable way not explicable by education to support such a view. One might be puzzled to ac-

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count for her superior dancing in any ordinary way, but with such criteria of the supernormal as we have been obliged to recognize or set up it would be impossible to speak intelligently of spirits in applying such a theory to the child's normal phenomena. It was only her precocity, her playing with invisible playmates, and her phenomenal dancing and interpretation of music without any education whatever in them that prompted me to experiment as I did with the case, and even the very first message regarding the case conceded that precocity was not necessarily associated with transcendental influences. In hysterical cases we might more readily suspect such agencies, but in this one never until we had once proved the existence of spiritistic influences in similar instances. Nothing but my experience with a variety of cases would justify trying the experiment and readers will see that the results justified the attempt. I was not confident enough of the possibilities to expect such results, but I should have been remiss to the problem, if I had neglected the opportunity. It is simply another instance in which we may help to bridge the chasm between normal life where such influences either do not exist or do not arouse suspicion of it, and those cases which represent constant obsession. Such cases as the present one would suggest a larger interfusion of spiritistic influence with normal life among us than we have hitherto dreamed of. I would not encourage generalization for a moment, as I think we must prove it in the individual case and draw no conclusions as yet about the class. The instance, however, opens up possibilities that must be reckoned with in the future. Experiment must be conducted on a large scale.

The appearance of Madame Nordica was evidently a fulfillment of the prediction at the end of the first sitting at which any attempt was made to diagnose the case; namely, that a woman well known to the world was at the bottom of the phenomena. This was just after the reference was made to some one as singing. The phenomena witnessed by those who have seen the case were not those of singing. The dancing or interpretation of music would not suggest that the main feature was singing, but this seems to be the fact and is the trait that the mother prefers to develop. It appeared for the first time after the death of Madame Nordica, but there was no superficial evidence of

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that person's presence until it came out at this experiment. The name is so well known that it will be difficult to attach any evidential value to her appearance. We might suppose that the use of the word "music" in the trance with a predisposition to fabricate the presence of guides and controls might have suggested the choice of a well known person as the one at the foundation of the phenomena. This view would be supported by the fact that on one occasion unknown to me until I had these sittings—and I learned the fact from a friend of Mrs. Chenoweth—Madame Nordica purported to control some singing of Mrs. Chenoweth when she sat down to the piano. There might be a subliminal predisposition to select her as the alleged guide of the sitter.

But we must remember that Mrs. Chenoweth did not know anything about the child present, not even that a child was present, to say nothing of her characteristics, until after the sixth sitting when I allowed her to see the child at the end. The child had asked to see her. Mrs. Chenoweth was quite surprised to find that a child had been at the sittings. Then the main things indicated in the trance would have suggested a very different personality, and whoever was suggested should have had no difficulty in getting her name through, because the assumed powers of the subconscious should have no such trouble with its knowledge, considering the largeness of the powers assigned to it. Moreover some of the facts alluded to in support of her identity are not probably due to previous normal knowledge, and the habits of her subliminal are so well attested by evidence against the intrusion of incidents that the burden of proof must rest on the man who believes the hypothesis of subliminal origin.

Still it must be conceded that the evidence would be much greater if Madame Nordica were not a well known person. There is always the possibility, especially that her life was considerably exploited by the papers immediately after her death, that the facts alluded to in the record were or might have been casually obtained and we cannot be absolutely sure that they are supernormal. The other supernormal incidents in the records are so much in favor of these being so, as they not only show what the

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trance can do, but help to illustrate its freedom from subliminal intrusions of fabricated material.*

It is interesting to note that this personality volunteered the information that the child's powers rested "on a congenital foundation." I knew this fact from what the mother had told me about the child's ancestry, which had had much musical talent. On the way out to the sitting, when not more than five hundred yards away from the house on the street car I had remarked to the mother that I believed that heredity furnished the basis for the phenomena and that they were not wholly instigated by spirit influence. It was interesting to find the fact alluded to here, because the usual policy of spiritualists—and it is the natural inclination of Mrs. Chenoweth herself, both as a spiritualist and as one disposed to take the simpler hypothesis—is to refer all unusual phenomena to spirits and to make no reckoning with the mind of the subject. It is thus more or less against the subconscious inclinations of Mrs. Chenoweth to recognize so im-

* I made my comments on the liabilities of Mrs. Chenoweth's knowledge before inquiring of her about her personal knowledge of Madame Nordica. I wished to estimate the probabilities on this matter from the facts which were accessible to the public generally. I then asked Mrs. Chenoweth what she knew about the singer. The following are the facts.

Mrs. Chenoweth knew her maiden name Norton and that she was born in the State of Maine, but not that she was born in the town of Farmington. She had never seen Madame Nordica or heard her sing. She knew her last husband's name, but not that of her second husband. It is possible that Mrs. Chenoweth may have heard casually of the town where she was born and had forgotten it, and the same with her first two husbands. But of her public life she knows very little.

An interesting circumstance, however, is the fact that many little things that occurred in Madame Nordica's family are well known to Mrs. Chenoweth because the Norton family were at one time tenants of Mrs. Chenoweth's father, and Mrs. Chenoweth knew something of them personally. She told me many little incidents of their life at that time. But readers will find or may be told that not a hint of these incidents came in the trance or the subliminal. If the subconscious is liable to impersonate, here was the chance to use its stores of information, but not a hint of them appears. The things that come are just such as the real Madame Nordica would be likely to tell, and they coincide in most cases with the actual knowledge of Mrs. Chenoweth, though not in all, while the subconscious had an excellent opportunity to pour out remote and interesting facts about her identity that do not show a trace of themselves.

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portant a factor about which she knew absolutely nothing in the case. It tends to support some confidence in the message apart from its evidential significance.

Moreover the recognition of the foundation in heredity suggests that the phenomena are not so simple as they seem to lay and other readers. The simple explanation on the part of most people is a choice between subconscious activities of the child and inspiration by spirits. No intermediate hypotheses or complications are assumed. But the probability is that no spiritistic agency can effect anything without a good basis in subconscious functions. It is probable that all supernormal phenomena are an intermixture of subliminal functions and foreign invasion. Indeed that is my own theory of all the phenomena and I doubt the possibility of spiritistic invasion without the use of the subconscious in the subject affected. Habits or capacities in any given direction seem necessary for the exercize of any such influence, especially when it has all the appearance of being normal. No doubt cases of obsession occur where the normal mind of the agent is excluded from control, but it then betrays its abnormal and exceptional character. But in such cases as the present one the evidently normal character of the actions only strengthens the hypothesis of normal influence in the phenomena, whatever the process of directing the subject's action. We do not yet know what that process is and perhaps will not know until we have had an opportunity to study many cases of it in order to understand better the relation between embodied and disembodied personalities.

In a case like this we cannot rest content with normal explanations. We could do so if we had no other facts to reckon with than those which come from observation of the child alone, tho her skill is not easily explained on the ordinary theories of education: for she had none in the work she is so excellent in. Education and training account for our normal intelligence, but when a person manifests the gifts of age and experience, tho she has neither the age nor the experience, we have an anomaly in the problem of education. Yet it is not sufficient to infer supernormal influences from a bare fact like this. When we come to the work of Mrs. Chenoweth, however, who knew nothing of the child and at no time had a sight of her until after the six

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sittings, we have supernormal information to consider and that points to foreign influence. It then becomes our business to adjust the normal and supernormal to the complex result observed in the phenomena of the child. We have not yet the knowledge to do this as we should wish. But there is enough to define the problem for us and that is one which assumes the intermixture of normal and foreign mental action in the organism of the subject.

I have said nothing about the non-evidential personalities in this instance. It will appear incredible that Socrates, Plato and Aristotle have actually manifested in this connection, and I do not care to defend the reality of their presence. The sceptic may wish to use their alleged appearance to discredit the whole affair and I am willing to let him rest complacently in that conviction. But any amount of subliminal fabrication will not explain the coincidences that exclude chance, and the case rests upon the supernormal that is probably present. This does at least something to cover up the non-evidential or to render its foreign origin possible. It is not necessary to suppose that these personalities are influencing the child. There is no pretence that this is so. The occasion of Greek influences is merely seized by the controls to have these personalities manifest as capable of coming into contact with present conditions, tho it would be more than usually difficult for them to prove their personal identity. They may go for what they are worth, but we cannot prove that they were not present.

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DETAILED RECORD.

Mrs. C. J. H. H. and Child. June 28th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause. Sigh and moved lips as if slightly distressed. Pause and slight groan. Pause and rolled head over. Indian gibberish. Pause and reached for pencil and pause again.]

[Automatic Writing.]

My child [P. F. R.]
(Stick to it.)
[Pause.] * * [possibly attempt at 'come'. P. F. R.]
(Stick to it.)
my darling little gi ... [relaxed hold on pencil.]
(Stick to it.)
[Pause.] child girl [written with effort and in heavy lines.] [P. F. R.]
(Good, stick to it.)
[Pause.] I have tried to help you and you have known it. [P. F. R.]
(Stick to it.) [1]
mamma needs us to help you and me. [Superposing and catalepsy which had to be relieved. Pause.] Baby [heavy lines and

1. The first words "my child", while not conclusive that the presence of a child is recognized, as a mother might thus address her 40-year-old daughter, is a hit that is quickly confirmed by later statements. We must remember that Mrs. Chenoweth did not know that I had any sitter, much less a child. So little did she know it that she had not put a chair in the room for a sitter and I had to bring it in with me after the trance came on and when I called the child up-stairs.

Then the correct indication of the sex was beyond normal knowledge, as not a whisper had at any time been uttered by the child. There is no proof that the communicator, later shown to be the deceased father, had "tried to help" the child, but her conduct in connection with her deceased father and statements to her mother show that she was conscious of external presences and, properly speaking, "knew it". This I knew at the time and the psychic could not possibly have known it.

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written with difficulty. Laid down pencil. Paused and reached again for pencil. Pause.]

can you understand my excitement.

(Yes I do exactly. Keep calm.)

am trying for I know the importance of it.

(All right. Take your time.)

I am trying and have been trying to help them for they are so lonely and yet they know I am near. I could not be any where else for my heart is with them and I am not troubled as they may think only excited to see her here. [Pause.] my dear child. [P. F. R. and distress.]

(Stick to it.) [2]

[Pause.] Death is not so hard to bear as you may think. P a ... P a ... [not read purposely, and hand relaxed hold on pencil a moment.] P ap a is here you know.

(Yes we know it.)

and with love and love still more love writes to his dear child. [P. F. R. and distress.] you wonder why I have come do you not. [3]

(No I understand and the child present keeps still because we do not wish to give anything away.)

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2. The reader will note that the message implies that the mother is living. This is the fact. She was not present at the sitting. The child was only eight years old and was younger when her father died, so that "Baby" was a quite appropriate epithet to apply to her, especially when considering that she had not yet been seen. The allusion to "the importance" of the case is possibly a hint of what I hoped would occur, but it is two days later that the specific evidence of this comes. The child does seem to know that her father is near and the mother's belief in spiritualism makes her believe it, so that the affirmation of this knowledge is a point.

3. The expression "Papa is here" is ambiguous. It is true that the child's father is dead, but he was always called "father", not Papa. The grandfather, who had just died a few weeks before, was always called "Papa" and but for the next statement about writing to the child, the expression might be interpreted as a statement by the child's father about the grandfather. But the process of communication which does not always stick close to characteristic terms and phrases makes it more probable that the term applies to the father, and if so it is true enough that he is dead, a fact not known to the psychic and not obviously to be guessed, if she knew that a child was present, tho such an explanation might be natural with older people present.

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yes but I do not mean here. I mean at home where I have tried to manifest as you may know. [4]

(I shall inquire and shall be glad to have you free your mind fully.)

I am so excited but so strangely affected but I try to keep in mind the one thing important and that is to prove [read 'have'] prove ... to prove that I am still conscious. [Pause and line drawn showing difficulty in keeping control.]

I am not alone [read 'done'] alone. I did not wait [so written and read, but hand paused till read 'want'] to go. no one could who had what I had to live for. I was so sick so nervous. [Pencil fell and both hands were placed on her neck and held there some moments.] [5]

[Subliminal.]

My God [Whispered. Pause and shudder and then awakened removing her hands from her neck.] [Sitter left without being seen.]

I had brought the child to the house by the back way so that there would not even be the opportunity to see her casually. She was admitted as usual with sitters after Mrs. C. had gone into the trance, and as the record shows not a whisper was uttered by the child.

Mrs. C. J. H. H. and child. June 29th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] Do you know any one by the name of Catherine?

(No, but I shall try to find out.)

[Long pause and sitter admitted. Pause.] I got a dreadful headache. [Whispered and not heard.]

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4. There is no evidence especially that the father as father had tried to manifest at home, but the child is so psychic in a normal way and has had such experiences that the general fact of manifestations at home is recognizable, tho not in an evidential form.

5. The child's mother told me after the sitting that her husband had been a very nervous man. Of course, this is not the necessary import of the allusion here. But so frequently are there traces of earthly infirmities and memories in the effort to communicate that the fact should be noted here for what it is worth when we know more about the subject.

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(What?)

I got a dreadful headache. [I placed my left hand on Mrs. C.'s forehead.] I don't know what is the matter with my back too. [Pause and sigh. I removed my hand from her forehead. Pause and reached for pencil. Pause.] [6]

[Automatic Writing.]

* * [Scrawl. Pause and relaxed hold on pencil. Long pause.] M ... [Long pause.] C ... [or scrawl] [P. F. R. Pause.] I wish to help him

(All right. Do so.) [7]

come to those he loves who mourn the loss of a fond and devoted husband and father. He came yester ... [pause and 'day' not written. I mentally saw its meaning.] and lost hold so I try to help today.

(Thank you.)

You can understand me.

(Yes, perfectly. Can ...) [Writing started and paused.]

you spoke.

(Yes I wished to ask whose father it is of whom you speak. There is a little ambiguity about it.)

the father of the little one.

(All right. I understand now.)

and I understand you. I think you wish for nothing that might have two applications.

(Yes, that is right exactly.)

The idea is clear to me and to him now. [Distress, sigh and slightly difficult or prolonged breathing.] There is a very great deal of emotion at such a séance as this and it has to be overcome for the father is swept with a desire to take the child in his arms and be as real to her as she is to him and the tragedy of death is uppermost [disturbed breathing.] in his mind but the victory of

---

6. There is an Aunt Katherine in the family who sang beautifully, tho not in public.

7. I have interpreted the scrawl as "C" because that is undoubtedly the form of the letter, but there is no evidence that it was so intended and hence no value can be attached to any coincidence that might be possible, unless later incidents should happen to confirm the conjecture. It is possible that 'C' is for Catherine, who apparently helps the father.

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the true relationship fully established will bring peace to him and to them. (What victory?) read what I wrote.

[I then reread from the beginning of the passage.]

Understand now?

(No, I am not certain what you mean.) [I had in mind the reason for bringing the child.]

the victory of established communication between him and them.

(All right. I understand now.)

Had to change from one subject to another.

(All right. Go ahead.) [8]

but he is so close at my elbow as I write I find my agitation is borrowed from him. I have been here longer than he and am [pause] stronger because of that. I will let me [pause] him take the hand if I can. D—— you know who D—— is.

(No I do not, but will be thankful if you will tell me the rest.)

D o r ... [pause, and P. F. R.]

(Stick to it.)

D o r o t h y.

[I asked child if she knew a Dorothy and she replied in a whisper that she did not.]

(Go ahead.) It ... [pause.]

(Child: Perhaps I do.)

(Yes, all right. Go ahead.)

[Pause.] D o l l [pause.] I ... [P. F. R. and rolled head over.]

[Change of Control.]

Papa comes.

(All right. You are welcome.)

[Pause. P. F. R.]

(Stick to it.)

[Pause.] Mama [pause] will ... [P. F. R.]

8. It was evidently the child's father that communicated the day before, and as the mother's father had died some weeks before I wished the distinction drawn without giving a suggestion. It is possible that my use of the term "ambiguity" gave rise to the reference to "two applications", which was correct, but it is not a necessary inference from my statement tho it is probably the most natural one. We should note also that it is neither of them that is communicating directly. Some one is acting for the communicator, who is said to be so emotionally influenced that he cannot communicate. The mother, who was not present at the sittings, says that he was a very emotional man.

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(Stick to it.)

[Pause.] Do you know the dolly B e t t y. [I repeated this to child, knowing she had a lot of dolls.]

(Child: Dolly Betty! I am afraid I don't.)

(We shall find out.) [9]

[Pause.] How hard to think of the things I want to say. I did not want to go but perhaps no one would under the same circumstances. [P. F. R. pause and P. F. R. again.]

(Stick to it.)

[Pause.] It is not much fun to have the curls done is it but dear I love them. [Pause, P. F. R. and long pause.] [10]

[Oral.]

Helen. [Whispered.] (What?) Helen. [Long pause.] [11]

[Return to Automatic Writing.]

Please let me try some more for I am making such slow progress.

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9. The name Dolly Betty is probably a correction of Dorothy or an attempt to make clear who or what is meant. The child has a playmate by the name of Dorothy Busby. There is no assurance that it is she that is meant, and no other relevance is intelligible in the allusion to the names.

10. The reference to curls is remarkably interesting. The child's hair is done up in curls and she had not been seen by Mrs. Chenoweth. But the interesting point is the asserted dislike in having them done. After the sitting, when the mother saw the record she told me that, for the first time in five days the evening before, she had done up the child's curls and that there was much opposition to it on the child's part. The mother writes the following account on July 1st:

"Little Lillian's curls are made by rolling the hair in flannel, a process which she dislikes very much. The night before the curls were referred to in the séance she objected more than usual, in fact made quite a fuss about it. This was the first time in four or five days the curls had been rolled up."

11. This intrusion orally of the name Helen is interesting. It suggests the kind of interference which often took place in the phenomena of Mrs. Piper under the Phinuit regime, tho in her case it involved an interruption of oral work by oral work. Here the intromission of the name was simultaneous with the writing, save that there was a pause and no interruption of the control in the writing.

The mother tells me that she has a living sister Helen, and a deceased sister Marion who had a very fine voice and who was very fond of the living sister Helen. If there is any one who would mention Helen it is this deceased sister Marion.

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(Yes you are welcome and if you can tell surely who you are it will be clear. I have two persons in mind.)

[Pause.] How can that be. You mean the one who was so dear to me who went sooner than I.

(I wish to know if this is the father of the child or not.)

Yes.

(All right. Go ahead.) and with me is another who is as anxious to come but for a different reason.

(Explain if you can.)

mother of ... [pause.] mother [pause and relaxed hold of pencil.]

(Stick to it.)

Mother with me.

[Oral.]

Oh my God! [Opened eyes and stared about.] [12]

[Resumed Automatic Writing.]

[Eyes still open and rolling head about, but in trance.] I will still try but I find it so hard to hold control but my mother is the one to whom I refer. [Writing heavy and labored.]

(All right.)

[Eyes now closed.] [Long pause.] you know L i l l i a n.

(Yes I do. Go ahead now and tell who that is.)

That was good was it not.

(Yes it was.)

my L ... [P. F. R.]

(Stick to it.)

Lillian.

(That's clearer. Go ahead.)

[Pause.] little Lillian (Who is little Lillian?) [Pause and awakened.] [13]

---

12. The reference to "another" is evidently either to the child's grandfather, the mother's father, who had died some weeks prior to this sitting, or to the communicator's mother. He, the grandfather, had always expressed a desire to see his mother who was dead. But we are not certain that the grandfather is meant.

13. The reference to "my mother" confirms the opinion that it was the child's grandfather that was communicating. Lillian is the name of the child's mother and that she was referred to is evident in "My L." Then "little Lillian" refers to the child, whose name is also Lillian.

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Mrs. C. J. H. H. and child. June 30th, 1915. 10 A. M.

Before going into the trance Mrs. Chenoweth remarked that, yesterday after the sitting sometime, she felt ill. She had an intense pain in the stomach. She connected it with the present sittings, but felt uncertain about it. [14]

[Subliminal.]

[Long pause. Sitter admitted. Pause, sigh and long pause. Groan and long pause, and reached for pencil, which was held with difficulty. Pause.]

[Automatic Writing.]

* * [pause, distress and evident strain in holding pencil.] * * [scrawl, and P. F. R.]

(Stick to it.)

[Pause.] * * [scrawl, but evident attempt to make a letter. In a moment the writing began apparently without the same difficulty, and yet with great effort and strain.]

Precocity may be spirits. In this case is and will prove the (groan.) unusual capacities [P. F. R.] which she exhibits. [Groan, sigh and P. F. R.] Gifts make contact in so normal a fashion that it is hard to tell what is normal and what is supernormal.

(I understand. Go ahead.) [15]

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14. My experience with physical symptoms thus manifested is that they usually imply some malady with which the deceased person died and it is either referred to in such impersonations for purposes of identification or it accomplishes this end as an unconscious influence produced by the reproduction in the organism of the medium of a memory which results in an hallucination on the part of the psychic. Inquiry shows that the child's grandmother died of appendicitis.

15. The very first sentence is a remarkably clear and condensed representation of the child's character. She is remarkably precocious in her interpretation of music, without education in it, in terms of callisthenic movements and dancing, as the Introduction shows. The most noticeable incident of the statement, however, is the implication that precocity is not always spirits, but is in this case. The usual and popular conception of such cases, when it resorts to spirits, is to explain everything unusual by such agents. But here the recognition that it is not always so is so much in favor of the judgment passed.

It is particularly true that the child seems to be a perfectly normal one, save perhaps for some general precocity of taste and judgment shown at times. There is no trace of hysteria or dissociation and no one has a right to suspect transcendental influences from the superficial ap-

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[P. F. R. and groan.] Gifts that only age brings may be hers by virtue of contact arranged [Sigh, P. F. R. and pause.] music [pause.]

(Tell exactly what it is.)

rythm and [read 'tune' doubtfully.] and time. [Hand put on neck and groan] [Pause.] Yes yes I hear you.

(I understand. Take your time and keep calm.)

You understand what is being unfolded here. [16]

(Yes and would like a few more specific things written in order to make it clearer to others.)

Yes yes each personality desires to write for there is a group so unfied [so written and read.] by ... u n i ... [read.] by the common p ... [P. F. R.] purpose that each gift slips easily into the other.

(What are the gifts?)

[Pause.] * * [probably attempt at 'm'] * * [scrawl.] I was about to say music but that is too general and then language but that is too general too. [Pencil fell and hand reached to mine as if to come out of the trance and I reinserted pencil.]

(You will get it.)

Yes I know I will. they are both a part of the expression. [Hands went to her head, groan and pause.] S [?] [pause] o ... [Catalepsy which I had to relieve with some effort. Pause.] p P i [pause.] c [pause and pencil fell and pause.] [17]

---

pearance of her work. The only anomalous feature of it is that she has not been artificially educated for it, but has picked up her skill spontaneously and from instinct, so to speak. It is perfectly true that you cannot distinguish between what is normal and what is supernormal. They are completely interfused with each other and in fact there is no right to suspect the supernormal except from the statements made here about the case.

16. The reader will note that I gave no suggestion here. When the word "music" was written I thought there was guessing and I did not know at the time that music was one of the actual traits in which the child was precocious. I thought her peculiarity was limited to dancing. When "rhythm" and "time" were mentioned I saw a more correct description of the case. I had been told in New York that since a very young child she had responded to rhythm everywhere.

17. Readers should note that the reference to "music" and "language", as attempts to specify more definitely the gift, were spontaneously corrected, tho they are both correct in the general sense. The

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[Subliminal.]

Oh dear. [Long pause.] Who's Who's [stuttering in each case. Pause.]

(What is it?)

Who is singing?

(I don't know.) [18]

You needn't be so cross. [Evidently my voice sounded curt.]

(I am not cross.)

[Pause.] Do you want me to go back?

(Yes.)

Do you know who the woman is who is here?

(No.) [Pause.] (What does she want to do?)

I don't know. [Reached for pencil and pause.] [19]

[Automatic Writing.]

I wish to do much but it takes so much time to write down all one thinks.

(Yes I understand.)

I have tried to do this writing here but there was some confusion and so I decided to wait but the time passes and I fear I shall lose my impetus. The little one has been the center of a group of people who have a purpose to make real the expression of

---

gesticulations and movements in dancing have always been regarded as interpretations of musical rhythm, and the idea of "language" as symbolic or mimic is certainly at the basis of the whole affair.

I thought the evident attempt to write the word "picture" was a mistake, but I learned from the mother that the only method of amusement by the child is painting in water colors. She does not care for dolls. The letters "So" do not carry any provable meaning. The word should have been finished to be sure of any import in it. Indeed there may be a doubt about the interpretation of the signs as these letters.

18. When the reference to singing came I supposed it had no coincidental meaning, but that it was a subconscious inference from the use of the term "music" in the trance. But I learned that the child's real talent which the mother wishes and expects to be developed is singing and later incidents explain why the reference was made here. The child sings classical music without any education in it whatever. She comes from a family with musical tastes and abilities.

19. The woman referred to is not identified in any way by what is said here. But the communicator in the automatic writing which follows evidently made an effort to approach her identification and later communications indicate who it is or who was probably meant here.

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artistic expression and there has been much to demonstrate that the power was in hands as well as feet and tone and the gestures and movements have been full of the personality of one well known to the world. more later. [Written heavily and with effort.]

(All right. I understand.) [20]

[Pencil fell, groans and distress with signs of coming out. Sitter left and in a few moments medium recovered normal consciousness.]

Mrs. C. J. H. H. and Child. July 1st, 1915. 10 A. M.

[Subliminal.]

[Cough. Pause. Sitter admitted and long pause, followed by catalepsy which I had to relieve and immediately hand reached for pencil. Pause.]

[Automatic Writing.]

* * [scrawl as if drawing some object and I thought it an attempt to represent a mountain to which the mother and child go soon. But I have no evidence of this intention to draw a mountain.]

(What does that mean?)

[Pause.] L [pause] N [relaxed hold on pencil and soon resumed it. Pause.] can [pause and P. F. R.]

(Stick to it.)

my protege [pause.]

(Yes, go ahead.)

my little protege [written heavily and with great effort. P. F. R.] (Yes I understand.) so afraid of future [N. R.] [21]

(I can't read that word.)

future is mother.

(I shall help her.)

---

20. The reference to the development of artistic expression by gestures and movements in hands as well as feet is an exact description of the child's art. It is more than dancing. Dancing is only combined with hand movements to interpret musical rhythm and it remains to show who is at the bottom of it as asserted.

21. The letters "L N" are probably an attempt to give the name Lillian. At the time I took it to refer to the child or to her mother, both of whose names are Lillian. The immediate allusion to "my protege", which would mean the child, lends support to this meaning. Later devel-

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I shall help her also. No harm will come to her. [P. F. R. and sigh.] I may talk some day but the present use of voice is better than talking. [P. F. R., sigh and P. F. R. again. Pause.] [22]

madame [Pause, P. F. R.]

(Stick to it. Don't fail.) [Supposed attempt at name.]

[Long pause.] you [distress and pause.] know I am here.

(I know some one is here, but the name has not yet gotten on the paper.)

I k-n-o-w it ['know' printed.]

(All right. Take your time.) [23]

[Pause.] Italian words are used often for breth [so written.]

(B-r-e-t-h.) [Word spelled to have it corrected, or rewritten.]

breath exercises. [Distress and sigh.] I lve [live] again in her my art is not lost to the world but [P. F. R.]

(Stick to it.) [24]

[P. F. R.] it is so dreary [N. R.] d-r-e-a-r-y here where you are [Pause.] Lillian Lillian [written heavily and with effort. Groans.]

(Stick to it.)

L i .... [pencil fell, opened eyes and stared about in waking trance with much distress for some time. Sitter left room, and in a moment Mrs. C. recovered normal consciousness tho in borderland state.] [25]

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opments, however, suggest that Lillian was the name of the woman referred to previously as the control of the child.

22. There is no apparent tendency to automatic speech by the child, but she sings, as above remarked, from pieces in classical music, tho there is no evidence that it is automatic. If influenced from the outside there is no indication of it, but only such interfusion with the normal that the supernormal would not be suspected.

The mother has had some fears that the powers of the child would pass away as she grows older. This is alluded to by the communicator later again.

23. "Madame" is a part of the name by which the communicator was well known. This appears later when she got her name through.

24. It is not indicated what was meant by referring to "breathing exercises", but my familiarity with this subject would lead me to suspect that there was an effort to advise the child to take breathing exercises both for her health and for the improvement of her voice and lung power.

25. Tho Lillian is the name of the child it is also the name of Madame Nordica, who succeeded in giving her name at a later sitting. The con-

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[Borderland.]

I saw somebody standing right in front of me.

(What does it look like?)

A lady. I don't know who she is. She is rather large. I think her eyes are dark. She seems to be in a shadow and is very imperious. That is all. [26]

Mrs. C. J. H. H. and Child. July 3rd, 1915. 10.30 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause. Moved hand over pad and I saw signs of catalepsy which I had to relieve. The hand very suddenly relaxed after some rubbing, paused and reached for pencil.]

[Automatic Writing.]

L [pause and purposely not read, assuming that it was the beginning of the name 'Lillian'.] Must [N. R.]

(What is that word?)

Must I make [pause] effort to give details of my attachment to the [pause] little one.

(I shall be glad to have all that will help to tell who you are.)

[Pause.] I see your meaning but let me say first that I will not harm the child.

(I understand.)

I have no interest except for the beauty of the wolk [read 'work' and not corrected.] art and its expression and my devotion to it gives impetis [impetus] to a desire to still [read 'self'] express ... still ... when possible.

I was invited by those who are kindred to try and I did so and there are others who are able to express through contact as we speak of it. L [P. F. R.]

---

nection with the previous sentence makes it possible that it was intended for the child. On the other hand, being at the end of the message it may as well have been intended for her own name. There is no way of determining which it is.

26. This is a correct characterization of Madame Nordica. She was a large woman, imperious and with dark eyes. I never saw her and had to verify these facts from the testimony of others.

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(I understand. Stick to it.)

L [pause] i l ... [P. F. R.]

(Stick to it. Don't fail.)

L i l l i a ... [P. F. R. Pause.] [New pencil given. n [pause] N [P. F. R.]

(Stick to it.)

[Pause.] c ... N o ... [I began to suspect Nordica.] you know.

(I think I have it in mind, but it should be on paper in order to be evidence.)

I do not understand why when I have already given evidence and I so dislike to sign my name to doomnts [documents] N o r t o r [Purposely not read. P. F. R.] [Pause.] * * [scrawl or possible attempt at 'y'] Y Nor [pause] t o n.

(N-o-r-t-o-n.) [Purposely spelled aloud.]

Nord ... [Mentally read, but not aloud.] Do you not know.

(I have it in mind, but it is not all on paper yet.)

* * [scrawl.] I wrote it. I wrote it. [Pencil fell.] [27]

[Subliminal.]

[Opened eyes as if awaked. Hands placed on breast and signs of distress. Pause.]

What's the matter? What's the matter? What's the matter.

(You wakened up.)

No I didn't wake up. I died.

(Where?) [Seeing that it was still Nordica.]

Oh so far away. Oh so far away. Oh so far away. Why did I go away, why, why, why did I go?

(Who is it?)

---

27. The whole of this sitting was evidently devoted to getting the name. As soon as the syllable "Nor" was written I suspected who it was, but would not help any. I supposed that Norton was wrong or that I was wrong in my conjecture. But the syllable "Nord" confirmed the first suspicion. It completed what was intimated in the name Lillian, tho the latter was also that of the child. But it was evident here that it was intended for the communicator. At the next sitting the explanation of the "Norton" was hinted at, and I did not suspect it here.

There was evidence that my mind was read when it had partly succeeded, as I was thinking of the name, but it seems that they are always satisfied if the sitter has it in his mind and do not realize that it must be on the paper and not merely guessed at.

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Why do they make so much fuss about it?
(Who is it?) [28]
[Awakened hearing me ask, "Who is it?"]

Mrs. C. J. H. H. and Child. July 4th, 1915. 10 A. M.

[Subliminal.]

What is all this ocean? Oh I have such a headache. I never was scared of the ocean before.
(Why now?)
I don't know. [Long pause.] [29]
[Sitter admitted. Long pause, rolled head and distress and reached for pencil and pause.]

[Automatic Writing.]

[Distress.] I am not a [not read till next word was written. Pause.] methodist [pause] but I have the blood of a revivalist in my body.
(Good.)
Do you know any places in M a i n e.
(Yes I do.)
[Pause.] Farmington.
(Yes.)

---

28. Madame Nordica was on a tour around the world when the ship she was in was wrecked and she died somewhere in the South Sea on an island. Hence it was far away from here. It is not certain what the meaning of the allusion to making a fuss about it is.

The expression "I died" in answer to my statement which implied that the psychic was awake, is an indication of an automatism, whether due to the transmission of a marginal and subliminal memory or to some disturbance of the communicator's mind by the conditions of communicating.

29. This reference to the ocean, taken in connection with the allusion to being scared and the immediate effort of Madame Nordica to prove her identity when the automatic writing began, has considerable interest. She was shipwrecked in the South Sea and there contracted the illness with which she died. It is probable that a relic of her fears on that occasion comes through here. Mrs. Chenoweth, of course, knew well the incidents associated with her death and fear might be guessed as one of them.

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So do I. [P. F. R.]

(All right. Take your time and tell who you are.)

[Pause.] Norton.

(Norton. N-o-r-t-o-n.) [Spelled to indicate what it was tho thinking of Nordica and thinking it correct.]

Yes yes.

(N-o-r-t-o-n.) [Spelling it for same reason as before.]

Yes yes yes. [P. F. R. and pause.] N o r ... [pause.] N O R [Pause and P. F. R.]

(Stick to it and you will get it.)

d [excitement.] (All right. Go ahead.) i [pause and P. F. R. Hand came to mind to take it and I refused.] d i ... [P. F. R.]

(You will get it.)

[Pause, and distress. P. F. R.]

(Stick to it. You will get it.)

[Pause.] i c a. [Read name for first time.]

(That is right.)

Norton is right. [30]

(All right. Go ahead.)

and you will know what it means later.

(Yes I understand.)

It is wonderful to be in a group like this and to banish the old ideas of death by returning.

(Yes it is.)

The baby is so easily influenced that it is hard to tell which is a natural endowment and where the inspiraion [inspiration] begins.

---

30. I learned from a friend after this sitting that Madame Nordica was born at Farmington, Maine. I knew nothing about her but her name. I found the mention of her birth place later in the Century Dictionary of names. From the same sources as mentioned I also learned that her maiden name was Norton. Mrs. Chenoweth knew that her maiden name was Norton and that she was born in Maine, but not that it was in Farmington.

Her name and character were so well known to the public and her history exploited at the time of her death in such a manner that I cannot attach any special value as evidence to the facts just explained. They are certainly not telepathy from my mind. They are subject to a much simpler explanation, if not accepted as supernormal.

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(Yes I understand.) [31]

but it is like a little [written and read 'lute'] little lily bell that suddenly sounds like tones of unusual power. Ther— [there, but read 'the'] there is a congenital foundation that makes [written so scrawlly had to be guessed after next two words were written.] it is possible for me to use the organs but this would not be so if there were not a circle formed to reflect the power and a psychic response in the little lily bell. I talk [superposed and read 'catch'] talk foolish [N. R.] foolishly because I do not clearly understand myself any more than I could or did about the records for the phonograph.

(I understand.)

I do what I am told I may do but tell the mother not to be afraid. it will last.

(I understand.) [32]

There is a fear that it is only a simple experiment but that is not so. Two things I wish to speak of my furs [read 'fears' doubtfully] furs and jewels. No longer do I need or love them as I did. [P. F. R.]

(Stick to it.)

Annie Laurie the song I loved.

(Good.)

[Distress and pause. Exclamations of 'Oh'.] Madame Nordica [Written with difficulty and a struggle. Pencil fell.] [33]

---

31. In an earlier sitting the communicator, not the present one, drew the same distinction as here, but it was expressed in the terms "normal" and "supernormal". As already remarked the child was a perfectly normal child in so far as external appearances were concerned and no one would remark anything anomalous except her extraordinary ability to interpret music in dancing and movements generally.

32. I learned after this sitting, when I called attention to this statement about the mother's fears that it was truer even than I had been told before. The mother had been told by many friends that the child's talent would not last and she had decided fears that it would pass away. Such anomalies often do pass away, but this is probably because parents and others have not patiently encouraged the abilities indicated by them. It it only a question of recognizing what they are and cultivating them in the right manner. She had made records on the phonograph.

33. It is probable, more than probable, in fact, that Madame Nordica had costly furs, as all such persons at this day have them. She had rich

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[Subliminal.]

[Pause.] Oh I cannot. [Pause.] Take me home. [Pause.] Oh! [Distress and long pause.] The orchestra is playing. [Both hands folded on head. Pause, opened eyes, paused and smiled and closed them again and paused after which she awakened.]

I then let her see the child and Mrs. C. exclaimed in surprise: "Is she the sitter?" I said yes, and she asked: "Has she been here all week?" I replied that she had, and some conversation occurred between them about her age.

Mrs. C. J. H. H. July 5th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight evidence of distress and reached for pencil.]

[Automatic Writing.]

L i l l ian [pause between each letter except last three.] Nordica. (Thank you. That's good.)

[Pause.] I know that the little one is not here yet I am desirous of coming into rapport again for several reasons. With the little one present there was some dfficutly in expressing as freely as I desired. the difficulty of past [read 'first' and hand pointed till corrected.] association only is what I refer to and I hope to make clear some points either at this time or a later one.

(All right.)

I know that you are concerned in many matters and I do not desire to intrude but the temptation to enter upon matters of purely personal interest is very great when one has so few opportunities to express to those who are left. I tried only to make a point or two about my identity.

---

jewels, according to the testimony of the mother, who once saw her in a theater box richly decorated with them. I knew none of these facts, but they are so inherently probable as to be guessed.

I know nothing about any meaning to be attached to Annie Laurie, except that I could guess it was intended to convey the assertion that she sang it in her public work, probably as an encore. I never saw her in a performance. But inquiry showed that it was a favorite encore of Madame Nordica and that Mrs. Chenoweth knew nothing about it.

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(I understood.)

for I wished them to know that I was one of the friends about the little one. There are others as you probably know and I have been told by some of these who have the little one in their care that to allow one person the entire use of the body is most dangerous to the mind of the one used but to have the tension released by a change in the person contacting with the brain leaves an opportunity for normal unfoldment.

It is the difference between able instructors and dominating mastership instructors.

(I understand.)

I do not know myself. I am simply under the guiding influence of a more advanced goup [group] [P. F. R. and distress.] I am much interested [N. R.] interested in the mama of the child [scrawlly and reading guessed and not corrected.] herself a psychic.

(Yes.) [34]

of more than ordinary power. This you must know. [Pause and evidence of difficulty of retaining control. To help I resolved to ask a question and change the direction of thought.]

(Yes, may I ask a question irrelevant to it?)

Yes.

(Do you know anything about myself?) [I was to meet her once personally.]

Yes do you refer to a knowledge of your work or a previous knowledge of your personality.

(Both I refer to.)

I do know about both and have a desire to recall a past that is clear to me but has been neglected in this interview for obvious reasons and I also know some of the workers in various places connected with the present work. I refer to the spirit and physical * * [possibly 'business' but conjectural.] You will recall at

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34. Much of the message here is not provably supernormal. It is not evidential. It is quite rational in its point of view. But there is one thing of interest not natural to the subconscious of Mrs. Chenoweth. The most probable view that her subconsciousness would take of the relation of Madame Nordica to the child would be that the singer was the child's guide. Indeed that is precisely what I thought was the case. Its denial here coincides with the fact that the child's development in other directions had been under other influences before Madame Nordica's death.

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another place we knew I knew you [struggle to retain control.] and there were reasons for a very pleasant recollection of ... [struggle, distress and Indian gibberish. Pause.] * * [two letters 'Sh' and rest scrawl.]

(What is that word?)

* * ['Sehov' represents form of letters and might be an attempt at 'show' as I doubtfully thought the first effort to mean.] [P. F. R.]

(Stick to it.)

[Cry of 'Oh' and distress.] New Y ... [N. R. at time.] N [pause] n * * [possibly 'ew'] N o r t h [pencil fell, distress and after a few moments of apparent confusion was awake.] [35]

Mrs. C. J. H. H. July 6th, 1915. 10 A. M.

[Subliminal.]

[Slight, but restrained cough. Long pause and Indian gibberish. Long pause and reached for pencil, when mouth twisted as if in slight distress. Pause.]

[Automatic Writing.]

* * [scrawls as mere accident of a pause. Distress and face twisted. Pause.] * * [scrawl but evident attempt at a letter. Stress and strain due to coming catalepsy which had to be relieved. Much distress and pause.]

Lillian [written very slowly.] N [pause] orton.

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35. As I explained the next day, I asked my question partly to help the communicator to retain control and to try my risks on an evidential incident, if she could remember that I had once arranged to meet her and her own illness at the time prevented it. It was unlikely that she would remember it, but I knew that, if she did remember it, she would remember the person who arranged it. I got nothing definite. What was said was true enough as far as it went, but might have been implied by my question. If the word that I could not decipher assuredly had been what I have conjectured as possible it would have been pertinent to the person who arranged for the meeting. But the word "North" has no meaning in this connection, and I cannot attach even a possible value to the effort. It is possible that the word read "North" may have been a mistake for an attempt at "Nordica" or Norton.

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(Good morning.) [36]

I do not desire to make an undue attempt to appear in this case but there are a few points to [pause] throw light upon.

(All right. I shall be glad to have it.)

and I dare not leave it until I have made every effort. I think you know there were others of a different type who use the child.

(Yes, I would be glad to have you say the type first and then who they are, if you can.)

Yes I was called to the case after some of them had been working with her. They are not all musical I mean as to voice.

(I understand.)

for some use the hands for expression and are able to do so with enough [groan and pause.] power to call out [read 'but'] out some question of the marvel of it and with that power and the natural native inborn gift to draw upon a genius is in the making. [37]

It was at this time that I was invited to see her and have since then taken my place by her—[Distress and strain.] There is another power. I mean the pencil. [Distress and pause.]

(All right. Go ahead.)

message [strain] you know I am sure.

(Yes I know something about it.)

[Distress.] and that is but the first step toward the larger unfoldment. The writing of a name quite unknown to her is proof of the identity of the person.

(Has she done that?)

[Distress.] Yes before coming here.

(What was the name?)

It was a person who tried to come here and write the same thing and there was such an attraction to the magnet [N. R.] magnet that it was not done but there need be no disappointment over that

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36. The reader will remark that I here get only the maiden name of the communicator as explained before.

37. The use of the voice has not been a matter of public knowledge and occurred with the child after the death of Madame Nordica, which was on the 10th of May, 1914, according to a handbook of necrology.

If the case is to have a spiritistic interpretation, it is true that others had influenced the child in other directions than the voice. The distinction between the types of music indicated is interesting and important, as the child interprets it in physical expression.

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nor over my appearance as if I were [pause.] making [written with difficulty.] too much of a slight hold I possessed. [Leaned forward in chair, much distress and fell back.

[Subliminal.]

Yes, yes, yes. He desired so much to come. [Whispered.] (Who?)

[Pause and return to automatic writing.]

[Automatic Writing Resumed.]

I tried yesterday to tell you this and to tell you that it was not because I had known you some before I came here that I came this time. I feared you would think I was only curious to see how it was done.

(No, I asked my question only to help you to keep hold of the light and now I would be glad to have you to finish the story about the other persons.)

Yes the other person is not a relative of the little one but a person gone some time from your sphere of life and returning to the child as is often done but not often so well defined. It is [pause] a woman to whom I refer now and while there are several who are in the circle formed for protective purposes there is a woman who uses her influence to so control the mind of the child that it makes her seem mature and wise beyond her years not simply in one form of expression but in the general mode of living. Like a Sappho or a Margaret Fuller say—

(I understand.) [38]

It is a question in some minds as to whether she be an [so read and erased.] a re-incarnated person or a prodigy. Neither. Simply

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38. There is no way to verify the statements made here but to await further communications about the matter and then we must either have cross references or determine their probability by their consistency with the phenomena as a whole.

The statements, however, about the maturity of the child are verifiable and they represent the truth in a remarkable way. The child is remarkably mature in judgment and manner and the fact was wholly unknown to Mrs. Chenoweth and could not have been inferred from the child's simplicity about her age when asked it two days before. The characteristic of maturity shows itself only in her general mode of living, as indicated and it is not noticeable in every act whatever.

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a wonderfully receptive soul with a clear and perfectly poised spirit determined to keep in touch with her to illustrate how such a union [read 'woman' doubtfully] m ... union may exist. and yet leave the child free to grow in a purely natural fashion. [39]

I am not her guide in the sense I feared you might interpret my persistence [N. R.] in ... persistence in writing. [Leaned forward, groaned, 'Oh dear.'] [40]

[Subliminal.]

What is that G. (What's what?) G.

(Tell me.)

I don't know. [Opened eyes, closed them again.] Oh [sigh.] G-r-e-e-k [spelled and awakened without knowledge of what occurred.] [41]

Mrs. C. J. H. H. July 7th, 1915. 10 A. M.

Just after closing her eyes Mrs. C., opening them again, reported the vision of a temple. "I saw a most beautiful temple. It was the most beautiful I ever saw. There were pinnacles and little minarets

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39. This allusion to re-incarnation and prodigies is most important. All who believe in re-incarnation have explained the case in this manner and others have thought the child a prodigy. The denial of both explanations is perfectly correct. It is contrary to the average judgment of the case where familiarity with psychic phenomena and obsession does not exist. No better explanation could be given of the child than the one here ventured upon by the communicator.

40. This denial that she is the child's guide is contrary to what I expected from the medium, who would most naturally think that Madame Nordica was the guide, if she knew that Nordica was about the child at all, and I had assumed it after her own statement of her relation to the child.

41. The spelling of the word "Greek" represents a remarkably interesting coincidence. At the performance which the child gave last Saturday, July 3rd, some ten miles from Boston in the country where only six persons were present, a gentleman who was an artist and a great admirer of Greek customs and art, remarked, on seeing the child dance, that she reproduced Greek attitudes and movement. He remarked this to me personally. I am not familiar enough with Greek art to confirm this. But it is interesting to find the influence of a Greek here implied by the reference to it in this manner.

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on it against the blue sky. There is some particular name for that. I don't know what it is. It is so delicate. I don't know what it is."

[Subliminal.]

[Long pause. I moved pad slightly and hand remained in a half rigid position till I touched it, when it relaxed. Pause, sigh and pause.]

The beautiful land of Pindar. [Pause.] Hm. [Pause.] Who are these people?

(Find out all you can about them.)

Yes. [Pause.] Hm. [Pause.] Athens. [Pause.] Star crowned [long pause.] I walk through thy streets. [Pause, and a slight catching of breath. Long pause.] Hm. [Distress and twisting face, and pause.] Celestial city. [Pause.] Peopled with gods. [Pause and twisting face and pause.] About thy feet the children play with the laurel leaves that soon may crown the victor's brow. Thy maidens glide with silent feet. [Pause and cries of distress and 'Oh'.] Arise. [Pause.[Out of the dust of the past, out of the ashes of sweetest memories arise. [Long pause. Stress on face and muscles drawn, reaching for pencil, but hand was somewhat rigid.] [42]

[Automatic Writing.]

* * [scrawls that might be 'Y' or 'T', tho no evidence that it was intended for either. Pause.] * * [scrawl. Pause and P. F. R.] * * [scrawl. Pause and catalepsy which I tried to relieve but failed. Finally the left hand reached for pencil and I gave another, as the first one was held rigid in the right hand. Then came automatic writing with left hand and change of control.]

[Change of Control.]

It is hard for a spirit [N. R.] spirit of an ancient race to understand the use [N. R.] use [N. R.] use [read as written 'are'] use

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42. The reference to a Greek the day before is confirmed here. I have no reason to suppose that Pindar is meant. I take it that the reference is a general one to recognize Greek influence in general with its art and manners. The allusion to "the maidens gliding with silent feet" is dangerously close to representing exactly what the child does. She wears a Greek chaplet on the occasions of her dancing, as she did last Saturday. Mrs. Chenoweth knew nothing of the facts.

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of the modern stylus but [N. R.] but we [read 'the'] we will work [written and read as 'hark'] as ... work as [N. R.] as [read 'at'] as fast as we can. [Pencil fell.]

[Subliminal.]

On etheric waves the light of God. [Pause. Opened eyes and stared about.] What was it? What did you do? (Nothing.) [Pause and eyes closed.] Oh something happened. I fell out. I fell out. [Pause.] Oh, I lost my head. Part of it is back there. [Awakened.]

Mrs. C. J. H. H. July 8th, 1915. 10 A. M.

[Subliminal.]

[Long pause, groans and long pause again, followed by distress and groans with face twisting and long pause.]

Oh I ... [clutching at breast with left hand, groans and distress.] I don't know what the matter is. [Groans and distress. Long pause.]

You shall not. [lips clenched and mouth held tightly closed. Cries of 'Oh' and distress shown in face and long pause.]

Little child. [Long pause.] Oh [with a sort of surprised distress, and pause.] Oh [in same manner as before.] I see a strange man. [Pause.] A Jew [pause] with a crown. [Pause and cries of distress.] Who is it. He is fearful.

(What does he want?)

Oh he is fearful in his majesty. I don't know what he is. Oh [Distress] I don't. [Pause, distress and groans.] He belongs way way back, way, way far off. Oh. [Distress and groans.] He is oppressive. [Groans and distress.] He looks like the picture of the god of battle. [Distress.] Oh, Oh. [Distress and short breathing a moment. Pause.]

[Change of Control.]

[Voice deep and more masculine.] I will not harm a hair of her head. [Pause.] I come to make it easier for those who lived at another period to manifest themselves to you. [Pause.] It is so strange, so strange. [Long pause and reached for pencil and long pause again.]

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[Automatic Writing.]

* * [scrawls and pencil broken from heavy pressure. Distress.]

[Oral or Subliminal.]

Oh I can't bear it. Oh, Oh [Distress, leaned forward and fell back heavily.]

[Automatic Writing.]

* * [square angular scrawls from right to left on pad, might be attempt at Hebrew, tho this would not be suggested were it not for the allusion above to the presence of a Jew.]

[Oral or Subliminal.]

Oh please. [Pause, distress and cries of 'Oh'] I can't stand it. [Threw down pencil and reached for a new one which was given.] [43]

[Change of Control.]

Not yet but we keep trying for there is a remarkable fact we wish to demonstrate. I know your patience and we do not wish to try it beyond endurance but in this [N. R.] in the case of the little one is the other extreme [N. R.] extreme [N. R.] extreme of the power.

(I understand, and am willing to have it finished.)

good and evil in the two cases [N. R. and mere scrawl.] of the ... cases of the children brought here this year first and the last you comprehend. powers of light and darkness equally hard to prove yet each making history.

[Pencil fell and body leaned forward in great distress.] [44]

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43. Nothing evidential occurred in this attempt to bring an ancient. He purports to be Hebrew, if the allusion to the Jew be taken as indicative of it. But there is nothing in the child's phenomena to suggest a Hebrew, unless it be the religious spirit in which she does her work. She always prays to God before a performance to help her. But there is nothing in this sitting to suggest any coincidence with that.

44. It is interesting thus to find the Doris Fischer and the present cases compared and correctly distinguished. There is not a trace of evil obsession in the child's phenomena. For purity, innocence and simplicity it cannot be surpassed. As already remarked her life is perfectly normal, unless we regard her dancing and singing abnormal, and they are not this in the usual sense of the term.

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[Subliminal.]

Oh it is terrible. [Put hands to neck and then threw them about in distress.] I feel like a mummy come to life. Oh [Distress: opened eyes and stared about and then closed them again.] Somebody is on my head. [Pause.] I feel so sick. [Pause and sighs.] I'm awake. [Said in half dazed manner. Closed her eyes again and sighed two or three times and awakened.]

Mrs. C. J. H. H. July 9th, 1915. 10 A. M.

Just as the borderland state came or began Mrs. C. remarked: "I have felt very funny the last two or three sittings. It is so hard to go. It seems as tho I can't get away."

[Subliminal.]

[Long pause. Rolled head and twisted face. Pause, cleared throat and distress. Long pause.] Hm. [Pause.] Hm. [with slight groan like sound. Long pause and slight rigidity of muscles in hand and arm as she reached for pencil, followed by pause and distress.]

[Automatic Writing.]

m [no evidence that the letter was intended, except what came later.] [Pause and distress, with twisting face.]

[Oral.] Oh I can't.

(Can't what.)

[Long pause and line drawn to left. Pause and another line drawn to left, and very long pause again, followed by distress and twisting of face and long pause. Then P. F. R. and pause.]

A [Not read as I was uncertain whether it was the letter 'A' or an attempt at the cross. P. F. R.]

(What is that letter?)

A [pause, distress and twisting face. P. F. R. Distress and cry of pain.]

[Oral.] It's impossible.

(What is impossible?)

[Pause and cry of 'Oh', and P. F. R. and then seized corner of pad as if in distress. Pause.]

Mene [Not read tho I saw letters 'ene' were clear.]

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(What is that word?)

Mene [P. F. R.]

(Stick to it.)

[Distress.] M [pause and distress.] ene. [Distress.] * * [scrawl.] E r o s M [P. F. R. and distress.] * * [read 'Doris', but could be read 'Dark', and expected correction.] [Pause.] to Olympus. [Long pause.]

[Oral.] Night. [P. F. R.]

[Change to Large and Heavy Handwriting.]

Jove forged [read 'forget' because pencil ran off pad.] forged His bolts of thunder [reading guessed because letters were so crowded.] upon Olympus heights [Not read at once and P. F. R.] [45]

[Subliminal.]

Oh, Oh my! I want to go home. I want to go home. [Great distress and pause.] I don't like this kind of work.

(Why?)

[Pause and reached for pencil.]

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45. There was evidently some attempt at Greek or names with significance of some kind. The meaning of the capital A was not indicated in anything that came later. Nor was enough given to make the word "Mene" clear. If it were not for its Greek associates it might have been the word Mene in the Biblical sentence representing the handwriting on the wall. But its connection with Doris and Olympus suggest that it was intended for Greek. It is the word for the moon in Homer, Aeschylus, Euripides and Pindar. Doris is the name of a very ancient and a very small district in Greece, situated on the river Pindus. It is in the same latitude as Mt. Olympus on the island of Euboea. Nothing came to indicate any meaning in the use of the terms. Mrs. Chenoweth knew nothing about Doris, tho she more than probably has heard of Mt. Olympus, as all of us have. I knew nothing of Doris myself tho at one time a student of the classics. I had a vague memory of the word and that is all. Why Eros is mentioned is no clearer than the other names, but may possibly be known to Mrs. Chenoweth. Possibly the word "Night" was a subconscious correction of my reading of the word "Doris", which, as the text shows, might have been read "dark".

There is also no intelligible indication of what was intended in the reference to Jove and his forging his thunderbolts on Olympus. The incident, tho not natural to Mrs. Chenoweth, might be a subliminal memory.

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[Automatic Writing.]

It is not possible to know which method will prove the right one to use and so there is a mixture of subliminal and deepened trance.

(What were you trying to do?)

To have a spirit of lofty purpose return with the same clear word that attended the work of those spirits of less lofty purpose.

(Do you know who it was?)

Yes of course or [read 'we'] we ... or we would not allow the effort to be made but cannot you see the error [N. R.] error of spending so much time to assist a spirit like those [read 'these'] those in the California case and not assisting the group around the Baby case just here.

(Yes I understand that fully, but if you know who it is it would settle the matter to say so and give the name.)

No, no we want to encourage the direct use of organisms in a clear and definite way that there shall be less mystery about the gifts of the spirit. you have no question about the advisability of persisting in the effort to ... [Pencil fell, great distress, leaned forward and fell back heavily.] [46]

[Subliminal.]

Oh God! [Awakened.]

[Borderland or Normal.]

Somebody swore, didn't they?

(No, not exactly.)

[When clear Mrs. C. remembered the exclamation.]

Mrs. C. J. H. H. July 10th, 1915. 10 A. M.

[Subliminal.]

Long pause. Groan, pause and sigh and pause again after which hand reached for pencil, and writing began very fine.]

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46. I was rather impatient at this long message without any meaning or apparent relevance to the case in hand, and tho I said nothing my mind was in something of an imprecative mood. The new control, who does not name himself and who may have been either R. H. or G. P., evidently intended to take me politely to task by explaining what their object was. The explanation may be valid enough but can have no weight in the evidential problem before us. Unfortunately the writing came to an end before the sentence was finished.

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[Automatic Writing.]

O that I might communicate thus whenever the impulse to serve a generation moves my being but alas there are so few unrestricted channels for expression. There are thoughts and emotions surging in my breast as a thousand years ago and more yea truly [N. R.] truly many many more. The effect of my spiritual state I often see reflected in the minds of those who little heed the source of inspiration and swell with pride at a growing ego when the real truth is that the ego grows only as it becomes receptive to the light of God the spirit of the [Pause as I tried deftly to prevent superposing, but feared breaking the control.]

(Superposing.)

[Hand spontaneously pulled pencil down.] angelic spheres being reflected from there. I do not write about myself alone but about the phenomena the source of inspiration the reflex action of master minds on plastic growing bodies.

It is hard to express in a form or style what most concerns us here for the drapery of the soul is so confused interfused I might say were it possible to use so ignominious a picture of the soul with the real the true the only expression of the life principle many years I ... [delay while reading 'principle'] I studied and talked [N. R.] and was ... talked ... familiar with the theories of the * * [scrawl.] * * [possibly attempt to write 'age' but only semblance to 'a' written.] age in which I [pause because page was torn off and tendency to lose control.] lived [or 'led'] but the phantasmagorial [pause.] was too complex and purposeless to allure me to its sheltering fold. I am now as then a teacher of Simples. The Soul embodies for purposes of pursuit and changes bodies as gladly and easily as ... [Pencil fell, pause and distress.]

[Subliminal.]

Who's Plato? [Pause and awakened without memory.] [47]

47. There was no hint of who the communicator was until the subconscious asked the question, "Who's Plato?" Three things in the automatic writing consist with this supposition. (1) The reference to his having lived "many, many years" more than a thousand years, (2) the characterization of himself as a "teacher of Simples", which he was in sense of the atomic philosophy, tho not materialistic as then understood, and (3) the distinct allusion to transmigration of souls or reincarnation.

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On recovering perfectly normal consciousness which was very quickly done Mrs. Chenoweth said: "I felt as if some one put a hand on my lips and suddenly stopped me from speaking. I never felt like that before."

Mrs. C. J. H. H. July 12th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress with twisting of face. Long pause and lips trembled as a sound was uttered in half laughter and distress. Pause, followed by catalepsy with some difficulty in relieving it. Pause and reached for pencil.]

[Automatic Writing.]

[Distress and pause.] Immortality of the soul [crowded writing. Pause, and further catalepsy.] * * [no ?] losing [?] the body the chrysalis is no longer a picture [?] * * present [?]

(I can't read it.)

[Pencil fell and pause and then reached for pencil again.]

But he was suddenly stopped in the writing, and as it occurred in the midst of some undoubted confusion and contradicted the plain implication of the first part of the message, it is possible that, in thus recurring to his ancient memories, perhaps confusing them with the type of reincarnation represented in mediumship, he lost his control and had to stop. At any rate the sitting came suddenly to an end.

I assumed that Mrs. Chenoweth knew enough about Plato to have produced the message, but on July 13th, having waited some time to make it less evident why I was asking the question, I asked her what she knew about Plato. She replied that she knew nothing about him except his name and said that she had never read him or anything about him, and that she knew nothing about his doctrines. What might have come to her casually in some passing remarks no one knows, and if it came it might well have been forgotten and have been resurrected in this way. But the name should have come first as a clue to the association.

I then told her that he had purported to communicate, and she said it must have come from the subconscious of Dr. Hodgson and certainly not from her own. In a moment she remarked that this upset the doctrine of reincarnation. I asked her why, and her reply was that he died so long ago. I then told her that he had held the doctrine of reincarnation and that he had communicated about it. She at once replied that she never knew it or heard of it.

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[Change in Style of Writing.]

Sphinx like the sands of the time cover the base where hieroglyphs reveal the identity of the mind creator [read 'creates'] creator [written with a struggle] and patient and unremitting labor pushes back the dial of ages and read [pause] reveals the [struggle.] hidden message which the Beginning whispers to the End and the circle is complete. We [read 'the'] We measure the circle by the arc which comes within our vision no more but with clear eye discern the dim but perfect outline of the [superposing] circle in the heavens. Immortality proved by visitants from the starry dome to which our shortened vision sought vainly for symbol and found answer only in the power resident in the circle of man's soul.

The grandeur of the sublime [distress and P. F. R.] is un [pause] coherent [incoherent?] until the golden key of the treasure of the centuries is given into the hand of one who will unlock the doors of consciousness for [pause] those [distress.] who sit in dark despair before the Sphinx of Death [Distress and struggle.] A mind unmarked by tutor's skill ['tutor's' not read.] Tutor's ... or [pause.] clouded by fear may serve us better than the reasoning creature who muses on the enigma and makes abortive attempts at explanation. [Distress.] A little child shall lead us. [Pencil fell, catalepsy, leaning forward and fell back. Distress.]

[Oral Control.]

Were the old in years. [Pause and distress.] * * [word or two not caught. [Distress.] smiling in Childhood's happy glee. [Sigh.] the childlike plastic ... [pause.] He is gone. [Changed voice. Opened eyes, stared.] Everything is so blue. [Awakened.] [48]

Mrs. C. J. H. H. July 13th, 1915. 10 A. M.

[Subliminal.]

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48. There is no clue to the communicator in this day's work and but for the reference to the idea, "A little child shall lead us" I should not have had any indication whatever that it was related to the subject of the child's gifts. The hit at reasoning on the enigma is not bad and like all the rest of the message is not like Mrs. Chenoweth.

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[Long pause. Sigh and slight twisting of face as if in distress. Long pause and distress with twisting face, followed by catalepsy soon relieved. Then the finger and thumb closed as if trying to hold and manipulate a pencil with a pause and suddenly raised hand as if securing better control. Pencil given, and pause.]

[Automatic Writing.]

* * [scrawl, and moved hand to left.] Nothing is lost [pause] in the universe. [Pause.] God [pause.] creator of * * [possibly 'all', distress.] all worlds far and near large and small [pause] has so arranged the balance that the dust and ashes of a dying continent [N. R.] continent accumulate the nebulæ of a new star in the firmament, so man leaves to the world an inheritance of thought and purpose and is restated in a finer atmosphere and new thought forces begin to build for him the fixtures [read 'pictures' doubtfully] of ... fix ... [read.] the new domain and to convey such ideas to the creatures of the old habitations [N. R.] habitations means to construct minds in a new mold of less receptivity to the actual sense realm and more acutely alive [written 'alv' and pause and after reading scrawl made, which I took for 'e' but which was probably attempt at 'to'] to the finer and higher tuned [read 'bond' doubtfully] tuned melodies of spirit * * [probably 'cond...' and so read mentally at the time.] children of the earth are sometimes the better conduits for such carriage of thought not always. Circumstances may detach a mature mind from its anchorage and set it free on the sea of thought and then the consequence may be contact with whatever is abroad or directive influence to make possible the use of the drifting mind for great and noble expression.

Disease disappointment sorrow sin are all factors in such release. What [read 'that' with slight interrogation.] we need is ... what at times ... is given a joyous surrender though [read 'through' and not corrected.] exalted [read 'created'] aspiration exalted [read 'exacted' and hand pointed till corrected.] The continuous work of a few such disciples of Truth creates a new knowledge and will eventually give us opportunity to work through chosen vessels rather than attaching to direlict [read 'directed' doubtfully.] dreted [N. R.] ships. direlect.

(Has such a thing as having a chosen instrument ever occurred in history?)

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Yes yes. (What case or cases?) will tell them later. [Pencil fell, distress and cries of 'Oh' and suddenly awakened.] [49]

Mrs. C. J. H. H. July 14th, 1915. 10 A. M.

[Subliminal.]

[Long pause, cleared throat, pause and reached for pencil.]

[Automatic Writing.]

R. H.

(Good morning.)

Time I put in an appearance.

(Yes, glad of it.)

It is not easy to come after the other work begins and so I am first now. There are so many points to cover in a few moments that I begin immediately.

The group for it is a group which came with the last child [laid pencil down and I gave a new one.] is a group of very old spirits who are attached to her for some vital experiments which will not harm her but bring [N. R.] bring as a kind of reward or offset a degree of intimacy [read 'intensity'] intimacy with some people who would otherwise never know her.

It is the law of compensation that what is taken from her child-

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49. The present sitting is no better for meaning than the last three. It can have only a remote connection with the child's case, tho in the conceptions presented it directly implies what is going on there. It is a large outline of the evolution of things and what is necessary to get better contact with the spiritual world. My question brought things to an end, tho I intended it only to bring out what was suggested to my mind by the expression "chosen vessels" as distinct from the casual and random ones produced by the causes named. I recalled what had been said about Melchisadek and Christ through Stainton Moses and Mrs. Piper, and desired to see the reaction. I got only a postponement of the answer.

The sequel of this sitting shows that they were apparently aware of my state of mind in regard to previous sittings. I had felt much impatience with the result, because I could not see either the purpose or any evidential interest in them. I had not said so to Mrs. Chenoweth, tho she might have inferred it from my uncertainty about the end. But it will not account for the contents of the message.

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hood is given to her mature life. all this may help you to understand why so much time is given to the individual units of the case. The work is most important more so than you can now know for it is as far reaching in its way as was the Cal ... [pause] California case— One deals with the dark side and one with the light and we did not think it wise [read 'were'] t... [pencil pointed and correctly read] to spend so much time on the dark side and bring so many points out in connection with it and not do the same with this for there are thousands of people who will believe that safety lies in keping [keeping] doors closed and never understand that there is no such thing as keeping doors closed to influences. It is an ostrich trick and avails nothing. [50]

The only hope for the race is knowledge knowledge of the whole subject dark and light.

I am sure you will not regret the extra hours put into the work at this time and I hope it will not be too much for the light. We make the interviews as complete as possible but have to close as soon as the power begins to wane so that neither you nor the light need be drawn on too heavily [read 'specially'] heavily.

There are still many things about [N. R.] the ... about ... dark case but we shall get to them soon now.

(All right.)

The philosopher has fairly reasoned himself away from some of his own philosophy but we must not speak for him yet. There is a large school of influence still strong [so read doubtfully] strong and making the same mistakes because following [N. R.] following the wrong premise laid [N. R] down ... laid [read 'land' and 'lead' doubtfully, tho it is really clearly written.] put down ... L a i d ... by the founder or the original [read 'argument'] original [read 'augment' and 'argument' as trials.] O r i g i n a l teacher but the early school is now at work on disseminating the later

50. It is true that the California case and that of the child are just the opposite of each other in the type of influence involved, and Mrs. Chenoweth knows nothing about either of them normally. The rest of the passage is not verifiable, tho it articulates perfectly with all that has ever been said rationally about the subject. It clearly enough asserts that there is no use to shut the door of mediumship as it only leads to risky uses of it and influences that prevent the right sort of life.

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methods and later understanding of God and the Republic [read 'Reputable'] R e p u b l i c— You understand.

It is a crime to send an error in the world full fledged for conquest and we [read 'the' and hand pointed till corrected.] are making a very great effort to have you get the simple facts even though they be astounding and uproot the very principles of belief in a good and wise Father who rules [N. R.] rules the Universe as a kind parent rules his family.

Wisdom and Experience which creates Wisdom is far better than a protected [read doubtfully] protected and safe guarded [read doubtfully] guarded too [pause and hold on pencil relaxed a moment.] ['too' apparently erased.] family but the law the unchanging law makes possible good always and forever. [51]

(I understand. Can I ask a question?) [Feared the end would come and I acted.]

Yes.

(Was it Plato that came the other day?)

Yes and some of his original disciples have been here but there has been no effort for several [N. R., letters 'suerd'] several days by any one except the great teacher himself.

(Who was the teacher?)

P.

(Why did Plato seem to defend or to assert reincarnation?)

An old time theory which he held and which he attempted to assert with a very definite plan of knocking down later. You know that form of his to make his statement and then definitely prove it or disprove it. That was the whole spirit of the man and his effort here and through his reasoning here greater light would come to some of his followers who make of him a Christ—

(I understand.)

It was a practical illustration of the truth he would assert as if he were to say: ["] Look I am now returning to the earthly form to

---

51. The remarks about philosophers are beyond any normal knowledge of Mrs. Chenoweth about that sect. She may have the layman's disregard for the class, but it is not due to any intelligent knowledge of the philosophers. She has read nothing in that field and what she may have picked up from her own trances no one knows, but the summarized knowledge in this passage is much beyond her experience with the subject directly.

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express and I express as I was wont to do in the old days. I have not changed but have grown and the old retains its place in my identity. ["] Do you see.

(Yes I do.)

I know the lesson he [read 'it'] was ... he was exemplifying [yes to delayed reading of scrawlly writing.] The child had some of that group of spirits about her and the mother had some ideas about [N. R.] about the unusual power of the child and there came all sorts of notions yes [to delayed reading of 'notions'] notions about the gifts which were and are simply transferred powers. You know I think

(Yes I do.) [52]

To dream of a soul becoming incorporated into the body of a child and living again as one of old will not explain that case. You see. [scrawlly and losing control.]

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52. I had remained uncertain about the meaning of Plato's appearance, assuming the superficial appearance of it and the real or apparent evidence in the statement about reincarnation, and so I wished to find what the reaction would be to a question. The effect was a far better piece of evidence for the supernormal, tho it was not proof of Plato's presence, than had come regarding Plato. The Platonic dialogue or dialectic is here clearly stated by Dr. Hodgson and Mrs. Chenoweth could not have known anything about it, if her statement about her reading be correct. She asserts that she never read Plato or about him and it requires some knowledge of philosophy and of Plato in particular to condense his method as it is done here, tho the limitations under which the communicator labors are quite evident.

The passage reflecting on the popular idea of God is very characteristic of Dr. Hodgson, who was very radical on these questions. He had no patience with theological ideas that could not or did not face facts. While he believed in the goodness of things and that very firmly, as he once told me when I told him I had no place for faith in my nature, he was radically opposed to all theological conceptions which could not reconcile themselves with the ugly facts of nature.

I asked who the teacher was at this juncture because, within the past two or three years, there has been a personality communicating occasionally who called himself "Teacher", and I wanted to see if any reference to him would be made in connection with the name of Plato. No connection was established, tho it may exist. The fact, however, that the difficulty in communicating here was so great rather suggests a doubt, and yet the new method of trance communication might require learning the process over again.

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(Yes exactly.) [53]
[Pencil fell, pause and suddenly awakened.]

Mrs. C. J. H. H. July 15th, 1915. **10 A. M.**

[Subliminal.]

Long pause. Sigh, long pause, sigh and distress. Long pause. Catalepsy easily relieved, followed by distress and rolling of head, and then reached for pencil.]

[Automatic Writing.]



* * [evidently attempt at Greek letters, Delta beingone of them. P. F. R.]
(Stick to it.)
[Pause, distress and rolling head.] * * [scrawl, but probably attempt at a Greek letter. P. F. R. again.]
(Stick to it.)
[Pause.] * * [scrawls and P. F. R. Distress with cries of 'Oh'.] * * [scrawls, pause and P. F. R. and pause again and sigh, and pause.]

[Change of Control.]

The interruption of yesterday [pause] makes it hard for him to control but I will go and help him. Imperator asks me to make this statement to you.
(Thank you.)
that you may see why the explanation cannot be given in the

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53. The inadequacy of reincarnation to explain the child is perfectly apparent to any observer. She is a normal personality with her own individuality and characteristics, with hereditary traits, and without any dissociation that would suggest foreign influence of any kind. What she does is easily and more properly explained as transferred powers, as indicated in the text, and the idea tends to reduce the most of us to humility, if we are tempted to pride ourselves in the work of genius! We are simply instruments, when psychic at all, in the hands of celestials or infernals, as the case may be, with our own talents interfused with transferred thoughts and impulses. It is certain that the case before us is not explained by any doctrine of reincarnation, and Mrs. Chenoweth knows nothing about the facts.

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midst of a special experiment. I go. Doctor. [Pencil fell and new one given.]

[Change of Control.]

* * [scrawl and P. F. R. Pause.] * * [scrawl and P. F. R. Pause.] I will talk if I am not able to write for so many thoughts come rushing to my mind for expression. I do not wish to be understood as proclaiming old doctrines or as being unfamiliar with new ones. Ideas are propagated by contact and I have not been isolated since I left the coarser cover of my soul bhind [behind] me.

(I understand.)

I may reason in the same terms as reasoning powers change but little in form only the phraseology differs but the unceasing growth of the spiritual faculties brings new perceptions of the laws of God and therein I differ from my old self. I have been in [distress.] contact with many souls in these thousands of years of life and many of them were in the earth atmosphere [Distress.] It is easy enough to make such cont ... [Pencil fell and distress. Indian.]

[Subliminal.]

Aristole: [Pronounced with accent on second syllable.]

(What?) [Heard distinctly enough, tho whispered, but I wanted it repeated and corrected, thinking it was for Aristotle.]

Aristole. [Same pronunciation as before.]

(Is that quite right?)

Aristole. [Pause.] Aristol ... [Pause.] Same pronunciation as before.]

(What?)

[Pause.] I lost it.

(Get it if you can.)

[Pause.] Ar-i-s-t-o-t-l-e [All spelled but first syllable.]

(All right, I thought so. Was that he communicating?)

[Pause.] I don't know who he is. I don't know whether ... [Pause.] There's a whole company of them like scribes, you know.

(Yes.)

Scribes. [Pause and suddenly awakened.] [54]

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54. There is nothing to emphasize in this record. The appearance of

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When the name of Aristotle was spelled out I did not repeat either the letters or the name, as if reading. I remained silent.

Mrs. C. J. H. H. July 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh. Long pause, followed by catalepsy, and a pause when there was an apparent effort to reach for the pencil which I inserted, but the hand resumed slight symptoms of catalepsy and I quickly relieved the fingers by rubbing. Pause and Indian gibberish and pause again.]

[Automatic Writing.]

* * * * * * [scrawls covering an entire page, tho they were systematic efforts at a language in vertical lines. There were

---

Aristotle is natural on any theory after that of Plato. There is no characteristic manifest in the communications. Only the use of modern English, as in Plato's message, would give offence. But since it is quite possible that the method of communicating is not in language or by means of interpreters we need not be surprised at this fact.

Doctor is one of the old controls with Stainton Moses and Mrs. Piper. It is quite natural to find these old personalities associating with the philosophic Greeks. It is possible that a large series of sittings might result in something characteristic of these ancients.

The pronunciation of the name was peculiar and suggestive. The 'e' at the end of "Aristotle" was pronounced *long*, and when the name was finally spelled correctly it was not pronounced by Mrs. Chenoweth nor by myself. Placing the accent, as she did, on the second syllable 'is' and pronouncing the 'e' long and as a syllable suggests that there was an attempt to pronounce Aristoteles and some of the sounds were simply elided. If there was an attempt to pronounce the original Greek it was significant, as Mrs. Chenoweth knows nothing whatever about it.

Several days after the sitting I questioned Mrs. Chenoweth to see if she would mention Aristotle as associated with Plato, but she could not recall and did not know of any one that might be associated with him.

She remarked that she knew Plato only because everybody did and stated spontaneously that she had never read anything about Greece or Greek history. I then asked her if she had ever heard of Aristotle and she replied that she had not except the name. She further added that she did not know where or when he lived. But the name had no associations with Plato for her and she did not know that he had any connection with that philosopher.

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pauses between each line of them. Some of them resembled shorthand and some hieroglyphs. I supposed they were attempts to write Chinese, tho the columns were from left to right.]

[Pencil fell and reinserted and a pause.]

[Change of Control.]

* * [scrawls, but possibly attempt to write 'much'] Much easier to suggest [written 'sugget'] ideas and trust to transcription in more familiar terms than to give indentical language in form of chirography.

(What language were you trying?)

* * [scrawl as I asked my question and pause.] Egyptian. You must have thought so.

(No I thought it was another language.) [55]

Sanscrit.

(No.)

Hebrew.

(No, I thought of Chinese.)

No not Chinese but the other. It is not often that we can use a moment for definite active [N. R.] work ... active work on such a matter but it happened that we could do so. [Pause.] The group of [pause] Greeks [struggle in writing the word.] * * [scrawl but possibly attempt at 'busy' and not read.] busy just then.

The child still has contact as you know and sometimes there is a demand which must be mad[e]

Did you know that a [pause and distress.] group of ancient spirits was about her?

(I did not know it until the evidence of it came here.)

---

55. I knew nothing whatever about Egyptian hieroglyphs or language and hence the columnar mode of writing suggested Chinese to me, tho the direction of writing was not Chinese. After the sitting I went to the Boston Library to ascertain some facts about them. There I found in "The Book of the Dead" that the hieroglyphs were in vertical columns and in Birch's account of the language he says that it was written both in vertical columns and in horizontal lines.

In one or two instances I discovered resemblances to Egyptian symbols, letters or syllables, but there is no assurance whatever that the symbols in the automatic writing were intended for these. No reliance can be placed on general resemblances, unless they extend throughout the automatic writing.

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Did you not know that there was evidence of such influence about her?

(No I did not, because the living try to explain certain remarkable things by other means in the natural faculties of the living.)

Do I understand. The mama tries to make you believe that there are natural explanations for the unusual [pause] forward [pause] growth of the brain of the child. [56]

(No it was not the Mamma, but people who witness the performances of the child always have thought thus and it was necessary to bring the child here to see how much supernormal knowledge could be obtained through the light and this altered the explanation of the facts.)

I know that the world generally would rather believe in some romantic and charming fable than the actual [read 'et nal' doubtfully] matter of fact ... actual ... but the actual matter of fact is quite as romantic as any fairy tale.

(Yes more so.)

It is only a different point of view and the hard headed sceptic who announces [read 'convinces'] announces in his superficial authoritative way that such phenomena are just results of natural and pendal [intended for prenatal, but not read.] p r e ... [read.] conditions inheritance &c [N. R.] &c [read 'ac' aloud and suddenly read '&c' mentally.] and so on is a fool to be laughed at for his folly.

(Yes many people believe in impossible miracles when you call them natural and will not believe in the same things if you call them spiritual.)

Exactly. They will be more ready to believe in your first Cali-

---

56. The reader should note the real or apparent indication in this passage that it suffices for them on the other side to produce an effect or to know that it is produced, in order to feel that evidence of it exists. There is apparently no appreciation here of the objections that critics can raise from habit, subconscious action or natural disposition. To us the evidence must involve clear proof that the actions or thoughts of the subject could not be accounted for by any habits, normal or subconscious. But here the communicator assumes that it is enough for them to know it and to say so to us through the psychic, in order to make it evidence. Mrs. Chenoweth knows perfectly well that this is not true and has herself a perfectly clear idea of what evidence is. Indeed she holds herself and her convictions responsible to high standards in this respect.

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fornia case of demoniacal possession than in this of heavenly guidance.

(Yes that is true.)

It is remarkable how easy it is to convince the world of the evil of the after life and how hard to make them see the good.

(Exactly.) [57]

It is one of the most perplexing problems and is to be dealt with. I think it the blessed work ahead of you to draw attention to the cases of wonderful guidance for good as an offset for these clear cases of obsession and remember there is usually if not always a very [pause and previous sentence re-read.] clear explanation of why a demoniacal influence attends a person. It is where there is a conflict in the effort to make of beliefs the promoter ['e' may be 'o'] of ... promoter of happiness and where the law of absolute right and cause and result is ignored. in other [read 'either', hand pointed and read 'ether'] words ... other ... where the doctrine of atonement is through belief and not through performance and the magnet [read 'magical' doubtfully.] magnet may attact [attract and so read.] to a common center as lightning may be attracted to a rock and the house built upon that rock may be struck and the inmates of that house whether good or bad may suffer. Man does not live to himself alone. Indissolubly connected with the race and [pause.] every sob or smile every sin or sacrifice shared by the rest. [Pencil fell and distress.] [58]

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57. It is true that people are much more ready to believe in the obsession of evil influences than in the influence of the good, partly because they want to explain away the evidence in the talk about the devil and evil spirits, as if that got rid of the theory of communication with the dead, and partly because they are more ready to admit in the abnormal what they do not admit in the normal. It is quite conceivable that Mrs. Chenoweth knows this much and I do not remark the fact for evidential purposes.

58. One may wonder why the communicator refers to the doctrine of atonement. It would appear to be irrelevant here and few, if any, would suspect any connection with the subject discussed. But the fact is, this doctrine, as defined here, has a most intimate connection with the whole problem of obsession and its cure, and the problem of any type of influence of one person on another. No better statement of what atonement should be was ever made in such brief space. The emphatic denial that it is belief that effects what performance requires is a direct assault

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[Subliminal.]

God! * * [a word or two not caught. Pause.] Saint Augustine. [59]

[Mrs. C. opened her eyes, smiled, stared about and looked behind her, and then awakened and remarked that she felt as if she had been a million miles away from here.]

---

on the many ages of theological discussion and emphasis upon creeds as distinct from life and action in behalf of others. Good and evil in this respect represent the same law. The effort to help the earthbound and obsessing agents is only a part of the performance of acts that bestow relief upon them. It is not putting an abstract creed into their minds that does the work, tho it does require knowledge.

59. Saint Augustine has been mentioned before through Mrs. Chenoweth, once in the experiments on the Doris Fischer case. Mrs. Chenoweth may know the name, but she knows nothing else about him that would throw light upon what is said in the message here. I have searched the Boston Library for information on St. Augustine's doctrine of the atonement and can find nothing except an occasional reference to it in the work of Schaff and of Cunningham, and the few words there would have to be specifically looked for in order to find them. There is no special chapter or section devoted to the statement of it and apparently it had not been organized by him in the way it is held by modern theologians. So far as he is said to have held it at all he seems to have maintained ideas that may well have been expressed as it is done here, but it was not so definitely embodied in the antithesis between creed and performance. Cunningham says that the term "satisfacere" (Latin for satisfaction or sacrificial atonement) in connection with human sin is used only once by St. Augustine, and there he insists that the sinner must not only change his whole mode of life, but make amends to God by grief of penitence, by humility, by sacrifice of a contrite heart accompanied by almsgiving." A similar statement is made by Schaff in one of his *eight* volumes on St. Augustine and this when not especially discussing the atonement, so that it could be found only by looking especially for it in one of the indices, each volume having an index. Nothing is said about general creeds, but in holding that atonement is made by Christ for the whole world, but that no one can receive the reward of it except by performance of the duties commanded, the emphasis upon works is clear enough and I think we have essentially the doctrine here maintained, in so far as performance is concerned. But in this case there is no recognition of the creed. While not saying anything about a creed, he simply denies its efficacy. There is not enough to maintain that St. Augustine is present and that the doctrine is his as it was, but what is said has enough of his characteristics to say that it is not inconsistent with that which he

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Mrs. C. J. H. H. July 17th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh and breathing hard with left hand half clutching breast. Pause and left hand fell.]

How beautiful. [Long pause and catalepsy arose as I gave the pencil. Pause and rubbing hand when it soon relaxed and reached for pencil again.]

[Automatic Writing.]

* * [scrawls which may be attempt at an ancient letter or two. P. F. R. and pause.] P ... [P. F. R. and distress.]

Hellenic peoples are wonderfuly [wonderfully] endowed with psychic powers [distress.] and are most ardent in desires to perform a part in the [distress.] world's work in this field of experiment. [Leaned forward in distress and groans, and fell back.] Identity is so hard to establish that they must work in methodical and careful ways to produce results which take place [N. R.] of ... place ... the evidential work of more modern communicators.

(I understand.)

It is as true of Egyptian and Arabian [N. R.] and ... Arabian ... Indian but the world is indebted to them for powers [N. R.] powers quite usef ...

[Opened eyes, stared wildly a moment and began strong Indian

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held in life and it might be conceived as being quite different without involving any other difference than a change of view since his death with a much more practical and natural conception of it than is possible without looking at Christian ideas with natural eyes.

It may as well be set down as practically impossible for Mrs. Chenoweth to have learned this from investigation about St. Augustine. It would be easier to use such casual information as might possibly have come to her early orthodox teaching and put it into the mouth of any one that came along to her subconscious. She abandoned orthodoxy before it had taken a serious hold of her mind and the ability to summarize this whole problem in this way requires much reading on the religious and theological controversies of history and she has not done any reading on them at all. We cannot say she does not know enough to say something on the subject, but it is exceedingly improbable that she has casually seen anything upon it, tho no one knows what casual remark in a sermon or a conversation might have produced and emerged from subconscious memory, and this, also, without being associated with the name of St. Augustine.

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gibberish, and pencil dropped and arms put up into the air and moved forward as if in some exercise of worship.]

[Oral.] Allah, Allah. [Reached for pencil.]

one and at this particular moment the whole psychic world is the ... is in motion ... active because of the upheaval [N. R.] upheaval and destruction of many centers of that earthly work it is probably here that many new phases of power will be made manifest. The Greek Oracle [read 'circle'] [Pause and P. F. R.] Oracle is only a [pause] is a recognized influence among the friends of the * * [lost control and pencil fell and mixture of ancient and Indian gibberish occurred. [60]

[Subliminal.]

Please I can't. [Opened eyes and stared toward me.] Who are you? [Eyes opened and closed several times.] Delphi. [Paused and awakened.]

Mrs. C. J. H. H. July 19th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Face twisted in slight distress and long pause again. Clutched suddenly at pad, pause and distress. Twisted the body as in pain, pause and reached for pencil. Pause and P. F. R. Distress followed by catalepsy which it took some time to relieve. Distress, groans and long pause.]

[Oral Control.]

On Athena's blessed brow. [Long pause.] Silent are thy streets. [Long pause.] Jove. [Long pause.]

[Automatic Writing.]

* * [scrawls and pause. Catalepsy and distress.] D e l t a [struggle.]

(Stick to it.)

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60. There is nothing in the present record that suggests the supernormal. Apparently allusion is made in the familiar phrase Allah to Mohammedan ideas, but the subject is about the Greeks. Nothing came that might not be referred to the subconscious.

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[Pause.] * * [probably 'e l' to begin 'Delphi'.]

[Oral.] Zeus, Zeus, Zeus, Zeus, Zeus.

[Writing resumed.] D * * ['f' or 'e'] [P. F. R.] * * * * [lines in writing which pencil fell each time. Left hand pulled out from behind her back by myself and found slightly cataleptic.] D [right hand became cataleptic and had to be relieved. Pause.] * * [pencil broke and new one given.]

[Oral.] Zeus.

[Writing resumed.] D * * ['f' or 'e'] [P. F. R.] * * cipherable.] * * [scrawl, but possibly attempt at Greek letter Delta.] * * [evidently attempt to make Greek letter Delta.] Δ [Delta] e l p h i.

(Why speak of Delphi?)

[Pause.] D e l p [P. F. R.]

(Stick to it.)

h i. [Pause.] token of faith [N. R.] faith in signs and ome ... [ns] [read 'omens' and not corrected.] not only but after life and knowledge of worlds [not read at once.] worlds movements [Big circle drawn.] [P. F. R.] * * [scrawl.] Circle [might be 'Oracle' but this is doubtful.] Oracular Sybil [P. F. R.] Pythoness. [P. F. R.] [Long pause.] Upsilon. [P. F. R., distress and Indian. Long pause.]

Wisdom lingers [read 'Augers'] lingers when the oracle is sought. [Leaned forward and fell back in distress. Pause.]

[Oral.] Christos. [Folded hands as in prayer, pause and hands fell down. Distress and cries of 'Oh'. Reached for pencil.] [61]

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61. This sitting is evidently an amplification of what was begun in the earlier reference to Delphi. There is nothing that we can pick out and say assuredly that it is supernormal, as the names mentioned are all familiar ones. But they are correctly associated and it required quite a search on my part to ascertain this. I had read about the oracles several times in my life, but I had not connected them or formed any definite conception of them and their functions, except their probable relation to psychic phenomena, as developed by Mr. Myers and my own article on them in *Enigmas of Psychic Research*, drawn largely from Myers. But at no time had I known their intimate relation to Greek religion and political life. Much less had I associated these names as belonging together in any special way. All were intimately associated with the oracle at Delphi, which was the oracle of Apollo. That of Jupiter or Jove was

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[Change of Control.]

God of Wisdom hangs his banners in the sky all unnoticed by the blind man who unmindful [?] * * * * * * [three words undecipherable: letters seem to be 'hass them ag ...'] But the message of the sages long since buried lives [N. R.] Lives in minds that catch the * * [Pause and scrawl.] echo of a [Long pause.] echo of an eastern wisdom in the manner of their trust in the ancient rite [read 'rule' without excuse.] rite of seeking For an answer to their prayer through the ordained mystc ['mystic' but purposely not read.] seeres ['seeres' but read 'series' doubtfully] mystic seeres [read 'secret' doubtfully] seeres. At The Delphi [Pause while reading 'At'] * * [scrawl.] Temple [Pause.] * * [not legible but letters seem to be 'fan' or 'farr'] [P. F. R.] Pause and left hand placed over eyes and then raised in the air. Distress and cries of 'Oh'. Long pause. Cries of 'Oh'.

O r i ... [or illegible as word is not completed.] [Opened eyes, stared and then stretched both hands upward in the air as if beseeching help.] [62]

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associated with Dodona. As that was the older of the two oracles it may have been mentioned here first to indicate the chronological order, as the Delphian oracle was the more important.

Now Mrs. Chenoweth states that she has not read anything at all on Greek history and it would seem improbable that she would have knowledge enough to associate the main names correctly here. Of course, we have to reckon with chance in their association, if all the names connected with the idea of the oracles should happen to be mentioned and that fact prevents any assurance of a supernormal source.

I do not know why the name of the Greek letter Upsilon should be given nor do I know why Christ should be mentioned in Greek. There is probably the historical significance of the name and its relation to Greek culture that brought it out on any theory. But the name alone signifies nothing of known meaning.

62. This passage is probably a general survey of what was hinted at in the names given prior to it. It is an attempt to explain the meaning of the oracles and finally traces them to oriental or eastern origin. "Ori" is possibly an attempt to write "Oriental". This conjecture is confirmed by the earlier reference to "eastern wisdom". What is said here is not everyday knowledge, tho learned students of the subject might regard it as a legitimate subject for inference from existing knowledge about the oracles and their nature.

The reference to them in the passage previous to this one as the cen-

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[Subliminal.]

Zeus. [Sigh.] Oh, I am so tired. I came too far. The stars foretell * * [not caught, but sounded like 'things.']

(Foretell what?)

[No reply, but suddenly awakened with sound of my voice in her ears and asked me what I said. I replied that it was nothing that I wanted to mention.]

[Normal.]

[Half dazed.] Did you talk about snakes?

(No.)

Talk about big snakes, I feel a big heavy one right on me. [Distress.] Take it off. [Seized my hand and closed her eyes. Pause, and opened eyes normal.] My! I could even hear it drop down with a thud. [63]

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ters of knowledge is probably correct and is not everyday knowledge. It would require much information about them to make such a statement. Mrs. Chenoweth would not pick up such information casually.

If the large circle drawn immediately after the expression "worlds movements" meant a short indication that the oracles knew the movement of the celestial bodies it is not old information. But the word which I have read "Circle" might have been intended for "Oracle", if the large circle were a capital O, which it might be, and so have no relation to the allusion to "worlds movements". The only thing against this view of it is that the letter which I have read as C is undoubtedly that in form, tho it might have been intended as an O. The rest of the word could be read either way from the confused writing.

63. When the borderland allusion was made to snakes which Mrs. Chenoweth saw, as hallucinations, I at once supposed it to be due to a subliminal association of the English name Python with Pythoness, which was written "Pytho" with a pause and then "ness" added on the next page after I tore off the sheet on which "Pytho" was written. But examination of the encyclopædia showed that, while the word Python is the name of a large species of snake, it was derived from the word Python in Greek which was associated with the Delphian oracle. The first service of Apollo was the killing of Python, a serpent, and he was named Pythius for it and afterward the name Pythian oracle was applied to that at Delphi. Consequently the borderland hallucination may have another than a subjective origin as at first suspected. The snake was the symbol of the old divinity whose home was the place of inquiry (pythesthei= πυθέσθαι). In it we find a common origin for the Hebrew reference to the serpent in Genesis and its relation to wisdom.

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Mrs. C. J. H. H. July 20th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] I taste something strange in my mouth. Pause.] Cup of poison.

(What?) [Not heard.]

Cup of poison. [Pause.] I am going to die. [Pause and distress. Do you know that little poem: Socrates with the hemlock: Christ on the cross.

(No, where is it?)

I don't know. [Pause.] Socrates and the hemlock: Christ and the cross. [Long pause.] [64]

Prize life only as a gift of the gods that may not lightly be re-

---

[After making the above note I questioned Mrs. Chenoweth and learned the following facts, some of which astonished me.

She did not know anything about the oracles, had never read a line about them, and knew the meaning of the term in English only, and illustrated it in the sentence: "He is an oracle." She did not know there were any particular oracles in history. The meaning of Sybil she knew from the fact that a personal friend had a child that was a medium and he gave her the pet name of "His Sybil". From this Mrs. Chenoweth inferred that it meant a medium. The name "Pythoness", which she pronounced incorrectly, she thought was the feminine of Python which she knew to be a snake, but she did not know that the term had any other meaning. She thought the two words were like Lion and Lioness, except that they applied to serpents.

The name Delphi recalled nothing definitely to her, except she thought she had heard of it as the name of a town. I mentioned Delphi, Indiana, and that satisfied her, but it did not seem to have any connections with anything she knew in history. I asked her then if she ever heard of the oracle at Delphi and she replied that she did not. She said she thought it was the name of a person.

She felt very much ashamed of her ignorance and did not wish me to use it as it reflected on her intelligence too much. It is needless for me to say that her ignorance in such a matter is too important for either her or any scientific man regretting it under the circumstances.]

64. The only curious thing in this passage is the allusion to the "strange taste in the mouth", and that would not be curious but for the general fact that such experiences are usually coincidental and evidential. There is no verification for its meaning here, because the allusion to Socrates and the hemlock represents so well known a fact and this statement about the taste in the mouth only anticipates it. I never heard of the poem mentioned. I searched the Boston Library for it and could not

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turned [pause] exccpt by such sacrifice redemption may come to thyself or some other. [Long pause.]

I don't want to go there. [Pause.] I am afraid of all these people.

(Why?)

[Pause.] They look at me so curiously. [Pause and twisting face as in distress. Pause.] Oh. [Said in tone of relief, pause and smile.]

Mars and Apollo all the wonderful ... [Pause.] Who are the Athenians?

(Grecians.)

Those who live in Athens?

(Yes.)

[Pause.] Do they read as they walk?

(I don't know.)

[Long pause.] Cross. (Cross?) Yes you are.

(No, I said nothing.) [I felt impatient at the course of the sittings.]

[Catalepsy, and reached for pencil when relieved. Pause.] [65]

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find a hint of it anywhere. The comparison of Socrates and Christ is a very common theme.

Inquiry of Mrs. Chenoweth about the poem referred to resulted in her avowal of not knowing anything about it. She seems never to have heard of it. I asked her if she knew about Socrates and the hemlock and she replied that the statement had no meaning whatever to her.

65. The reference to Mars, Apollo and Athens is not explained and will have to pass with a normal explanation, so far as I know.

It seems that the Greeks sang and danced as they walked, a fact which I did not know and learned from a friend after the sitting. I may have known it at one time, but if I did it was as if it were wholly new to me here. The Aristotelian or Peripatetic school of philosophy was known for its habit of walking when it read or taught, so that it is possible that this is referred to here.

[I questioned Mrs. Chenoweth on this point after writing my note. I began by asking what the word "peripatetic" meant and she did not know. She had never seen or heard of the word. I then asked her if she knew anything about the Greeks walking as they read, and her reply was that she did not know anything about it and had never read anything about Greece. The reference thus seems to have some supernormal significance.]

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[Automatic Writing.]

* * [scrawl.] To one who seeks to know the truth the stars reveal the wise and loving [N. R.] hand of God ... loving. We call not for Jehova [Jehovah] nor yet for Jove but heas ['Hear' but not read.] the ... hear ... voice of God within our minds directing us to prep ... [very slow writing: pause and P. F. R.]

(Stick to it.)

[Pause.] possible knowledge of Him in the outer realm of sense. The conscience the inner mentor is the index finger of the Creator. Why seek in signs and wonders what is so clearly given to the mind of man. P l ... [P. F. R.]

(Stick to it.)

P l a t o lives no more definite a life today than when in long ages past he sought to equalize the heathen philonophicy [philosophy] of an absent Ruler. [Relaxed hold on pencil and pause.]

The indwelling God makes such a belief impossible now as when I taught [pause and read 'thought'.] * * [scrawl for 'taught', and word read.]

(When was that?)

the first principles of the pure loveliness of a * * [scrawl.] complete philoophy [philosophy] which included man and his maker as parts of a universal whole. [Pencil fell and eyes opened. In a moment awakened and asked me if something happened.] [66]

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66. As this message was not fathered its probabilities as a supernormal message are not calculable. It represents a Christian point of view as opposed to that of Greece and this is in fact really emphasized in it. Quite possibly the whole sitting was intended to bring this out, and Mars and Apollo are the contrast, suggested by the reference to the poem, with Christian thought which was much more anthropocentric as Greek thought was cosmocentric. The appeal to conscience as the basis for theism is quite characteristically Christian and it needs only the name of the author to estimate its relation to the supernormal more definitely. The whole philosophic position is well summarized and I am sure that Mrs. Chenoweth is not familiar enough with either Greek or Christian philosophy to summarize things in this way, tho we may easily explain the allusion to the Greek names by subconscious knowledge. It is the amount of philosophic reflection and knowledge that is required to summarize things so well that makes it doubtful for a man who has not read any philosophy at all to epitomize in this way and be so accurate to historical systems.

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Mrs. C. J. H. H. July 21st, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head as if in distress. Long pause followed by catalepsy which was difficult to relieve, when after rubbing the muscles very suddenly relaxed and a pause followed, and catalepsy occurred again and had to be relieved by rubbing. This effected the hand reached for pencil. Pause.]

[Automatic Writing.]

* * [scrawl. Catalepsy, relieved by rubbing and pause.] * * [scrawl.] Nothing. [N. R.]

(I can't read that.)

Nothing ever lost except to present consciousness. True of ideas as of matter.

(Ideas are as permanent as atoms, are they?)

Yes but possession of them changes [read 'always' to have corrected.] changes as rivers run through field and forest.

(Good.) [67]

ideas I once expressed are not mine today but another may possess and express them as his own.

(How does he get them?)

From the Alpine heights of thought where mental activities are f . . . [pause.] first put into form. Thought is of God just as breath is. It is the light on the darkened world. And God said Let there be light and there was light. To feel that thought—ideas [—] belong to people exclusively is to appropriate the God of the universe for personal use. The art of receiving [written very slowly] ideas as one breathes air and growing under the influence of them is the essence of living. [struggle to keep control.]

Ideas may be conveyed by embodied or spiritually [read 'spirituality' and hand pointed till corrected.] embodied people equally well. The percipient receiver knows this to be true.

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67. The drift of this communication surprised me, as I knew it was far beyond or outside any normal reading or thinking of Mrs. Chenoweth. She has no theory of knowledge at all, and to find the statement about the persistence of ideas in this way, unless it meant the ordinary retention in history of recorded thoughts, was so surprising that I determined to make the comparison with atoms to watch the reaction, not that I took it seriously. The answer must be taken for what it is worth.

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(Do we have any ideas of our own when living in the body?)

They are children of parents deceased. Understand my meaning?

(No I do not.)

the seed is planted and the idea grows but the growth is but a power of assimilation making possible new combinations of original thought and combinations which meet the exigencies [N. R.] of ... ex ... [read.] of the present situation [read 'selection' 'doubtfully.] situation. That is if the world is going astray in some materialistic conception the very need which some souls feel for a balance calls into expression the absolute the truth [N. R.] truth

(What .....?) [Writing went on.] [68]

though ... [P. F. R. and distress.]

(What about sensatiton caused by the action of matter on the mind and giving rise to ideas?)

Repeat.

(What about sensation caused by the action of matter on the mind and giving rise to ideas?)

matter on the mind is a term I do not understand. Sensations are caused by mater [matter] on form—or solidified on mater [matter] in form, nothing is ever perfectly solidified always in process one way or the other but the sensation of mater [matter] on matter [—] impact—makes an impression which reacts on ideas temporarily but like a jar to a moving body. the poise is soon recovered [delay in reading correctly.] * * [possibly attempt to write 'renew'] and the [Pause and P. F. R.] ideas assume right expression.

You are in the early stages of the laboratory of Thought, After the first law is understood of impact and its consequent loss of poise for a time be it a moment or a year there is a second step when the understanding of the activities of the soul reinstate it or rather [N. R.] steady it ... rather ... balance it until it receives its power from the Source of Life. Thought once more. True it is that in a state of growth or early expression from [read 'form'] all

68. The doctrine here expounded was so panpsychic or pantheistic that I thought of Berkeley and Mallebranche and resolved to ask my question to know whether we could have ideas of our own apart from the impliedly transmitted ideas from a transcendental world. The answer is not clear, tho it brings in a clear possibility and that is the influence of our dead relatives on our thoughts. That is so small, however, I think, if we take the facts into account, that it is a negligible quantity.

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sources . . . from . . . affect and generate new combnations but there comes a time in the development of the soul when the thought world is less encumbered [N. R. and long pause] encumbered . . . [Not read at time. Pencil fell, leaned forward, paused, opened eyes and then closed them.] * * tired. [Suddenly awakened.] [69]

Mrs. C. J. H. H. July 22nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Catalepsy relieved by rubbing, and reached for pencil. Pause.]

[Automatic Writing.]

May we not truly say that there are more wonderful things in your philosophy than were ever dreamed of H o r a . . . [Pause and P. F. R.]

(Stick to it. Get that word.)

Horatio. [70]

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69. Again I put my question about sensation and the manner of its production to see what the reaction would be. The communicator's ignorance of matter was consistent and certainly not Mrs. Chenoweth's idea of such things, and indeed hardly the idea of any one except cranks and idealists. They may be correct, but the doctrine has neither meaning nor credibility to me.

The discussion of "impact" may be an attempt to combine our ideas of sensory knowledge and the contact of the discarnate to impart transcendental knowledge. There is no proving this. The reference to degrees of "solidification" and everything in "process", Heraclitean flux, coincides with that view of matter which has been established by the liquefaction and solidification of gases, a doctrine of which Mrs. Chenoweth knows nothing. But there is too little said to be sure that any such thing is meant or is true.

The whole theory of ideas here expressed represents something far beyond anything I know or believe and as incredible as it is beyond me. No telepathy would account for such a communication. We might regard it as an inchoate theory of a mind that has no equipment for discussing the problem, but to describe it thus would be to depreciate Berkeley, Malebranche, and Hegel, or even Kant. I should not object to that, but it is certain that Mrs. Chenoweth is incapable of it in her normal state and she has never read anything on philosophy.

70. Who it could be among the Greeks, as alleged a little later, that could quote this far famed statement of Shakespeare's one cannot

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(Who is writing this?)

I am with that company of Greek friends who marvel at the occupation of a body primarily owned by another spiri[t]. I expected to do better than this [Pause.]



Get the mixture of symbols.

(I got apparent attempts at Greek letters or symbols, but I do not recognize them.) [71]

I know it. I am one of the friends and I have been often with the little Prodigy and Plato the Philosopher has been more a part of the normal development of the brain than the abnormal. The difficulty in such cases is to keep a balance for when a young and unformed brain is used by a group of personalities from this side there has to be exceeding great care used by the friends to keep the body in close accord with normal functioning [read 'fashioning'] function ... [read.] of the mind. Is it plain so when two opposite types of spirits appear it is plain that there is effort being made to assist. Dwarfed bodies or dwarfed minds or diseased bodies or minds * * [Pencil fell and reinserted.]

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imagine, and it is a suspicious fact that it should appear here, unless it came in the person of a recently deceased personality and apparently it is no such person. So far from having any value it tends to discredit the whole business.

71. These were evident attempts at Greek letters and symbols, as indicated in the text. Mrs. Chenoweth knows absolutely nothing about the Greek alphabet. The first letter would be a clear Zeta, but for the fact that the pencil, after a slight pause, drew the last line to the left and spoiled it. I recognized the Zeta until then, tho I did not read it. It came all right a little later. The second letter is a clear Greek symbol for "ks" or "Ksi", to pronounce it. The third symbol may be intended for Delta or the archaic Alpha. The fourth is probably a scrawl or an attempt at Upsilon. The fifth may be an attempt at the archaic Theta. Then came "ks" with Zeta superposed, both letters clear and the eighth might be Mu or M on its side, but the manner in which it was made suggests a doubt about this. If it had stopped short of the last line to the left it would have been an unsuperposed Zeta. The last and ninth symbol may be anything. The nearest conjecture is an attempt at Upsilon, tho if incomplete it might be an attempt at Alpha. But only two letters are certain.

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(Now I have got nothing today. Can't you do something?) [I was getting very much out of patience with the work.]

I thought I had been writing.

(Yes, but I do not know who in the world it is, and nothing evidential has come for two weeks.)

[Pause.] Give it up then if it is so bad.

(I want to finish the California case and must do it, if I am to be able to do anything this summer.)

I will withdraw. [Pencil fell and long pause.]

[Subliminal.]

Oh. [whisper.] [Pause.] Who struck me. [Awakened.] [72]

Mrs. C. J. H. H. July 23rd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh, distress and a moment of heavy breathing. Long pause.]

Oh [In tone of surprise. Pause, distress and cry of 'Oh'.]

Do you see all that sand?

(Where is it?)

[Pause.] Hm. It's hot, Oh it's so hot. [Pause, distress and pause.] Egypt. [Pause.] Land of Promise. [Pause.] Thy buried treasures [pause and apparent struggle of lips to say something.] reveal the history of a marvelous people. Lift thy ruins from the dust. [Long pause and reached for pencil.] [73]

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72. The writing was very slow and I lost all patience with the waste of time and money at this sort of thing and resolved to give a clear hint of what I must do, having waited patiently for two weeks to do the work I wished to do. Work of this kind must be clearer and more of it to be impressive in any respect whatever. After a theory has been proved and the medium accepted it may be worth while to prosecute such experiments, but it will take time and money to do it.

73. I could not imagine what was meant by the reference to "sands", but the answer made this clear, and it is interesting as forecasting the manner in which the message would begin. It is not evidential, but evidently one of those transferences which naturally takes place in the incipient stages of getting control.

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[Automatic Writing.]

Egupt [Egypt] waits with dust bestrew[n] monuments of an ancient civilization for the touch of a power that shall reveal her past in all its splendor and magnificence its achievements and knowledge of mysteries too baffling for the modern mind to conceive. Eygpt [Egypt] made from flowing sands enduring structures that flint like beat back the storm of Time and flint like the modern mind makes impossible the inflowing sands of Truth that an enduring monument of knowledge may rise among its peoples. [74]

The fortunate possessions of Truth lie in the hands of the young the ignorant the fluidic minds of growing souls and like the buried treasures of the far country by the Nile are unheeded by those whose lives are most nearly touched by their presence and wait [await] the discerning eye of the discoverer to be unearthed and the value of the treasure is measured too oft in terms commercial and fictitious [N. R.] fic ... [read.] [75]

It is the work of spirit discoverers to bring to light what treasure [written 'hasure' and so read.] trea ... [read.] is available for their use and in this spirit the group of scholars and philosophers formed a band of influences to use the psychic or soul power of the young child. The soul power is a step beyond the mind or reasoning power. [76]

To prove the identity of this group is not impossible but it is

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74. From what I have read of ancient Egyptian religions I should infer some close contact with psychic phenomena. What that religion was is common knowledge among a certain learned class, but not known to the general public. Mrs. Chenoweth knows nothing about it and has only the most general knowledge of Egypt as an old country connected with the Hebrew Exodus.

If the allusion to "making from flowing sands enduring structures" is to the mud of the Nile which was used for bricks it is correct and may be ascertained in any history of Egypt: for that is the only meaning that can be given to "flowing sands".

75. The ignorance of her past is perhaps the densest in Egypt of any place in the world, except her scholars, and much awaits revelation there. This, however, may be too much a matter of general knowledge to make an evidential point of it.

76. This distinction between "soul" and "reasoning power" is probably the same that we ordinarily make between "intuition" and ratiocination. Mrs. Chenoweth has too little knowledge of philosophic problems

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very tedious and makes very slow progress in the matter of piling up evidence that will be useful to the world. It is not too hard nor yet too complicated. It is simply a matter of extremely slow procedure. [77]

(Yes I understand that fully and if the trance did not come to an end so suddenly, and I could get the name of the writer each time it would shorten the process.)

Yes that is one of the difficulties hard to overcome. They have so little of the magnetic attraction to the earth. I mean the earthly bodies that operate that they have to be supplied with that quality of energy which they lack and if it faled [failed] to come in sufficient quantity you would have an epileptic on your hands. The [pause] epileptic is one who is insufficiently magnetically nourished. When physicians know how to supply that quality epilepsy will be curable as it is now epilepsy is a baffling [pause] condition. Catalepsy is one of the stages and trance is akin and sleep akin to trance and absent-mindedness akin to sleep, the catalepsy of the mind so to speak.

(I understand.) [78]

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to know how much it means, if she knows the distinction at all. I do not believe that the distinction is even clear to the philosophers, tho they talk very glibly about it.

77. It is in this paragraph that the communicator begins to reveal a knowledge of my state of mind for the whole of this week. The identity of communicators had not been hinted at and it was essential to any importance to be attached to the messages that this identity should be established. Hence for a week I had been impatient beyond measure. Perhaps my statement the day before may have called it out as it might have revealed my demand for proof of identity. But what is said about the slowness of the process was clear enough to me before and I recognize that, for ancients, it is slower than for others. The reason for it is indicated a little later, but I cannot be sure that the passage can be treated as supernormal information.

78. This paragraph is not possibly due to suggestion or inference from my demand for personal identity. It has no relation to that problem. The explanation is volunteered on knowledge that Mrs. Chenoweth does not have. She does not know in her normal state that she has any catalepsy and she does not know what the term means, as I ascertained one day casually when referring to the phenomena. I wanted to know if she knew anything about it. She did not. Moreover the statement about epilepsy is new and cannot possibly be due to normal knowledge of Mrs. Chenoweth, since it is just as new to the medical world and would not be

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Now that you see the route and the cause you will readily see that the whole future of the work is at stake not the loss of the light to you nor the loss of you to the work but the fact that we could not or did not prevent a condition that should not obtain would make it difficult to engage in further experiment.

It takes [a] long time to adjust the situation that the experiments may be performed in safety that is why the same person in the same place at the same hour is important and if the same temperature and the same atmosphere could be assured the work would be helped. The trance helps to produce the same temperature as there is no activity to increase it. [79]

I know you will see what a delicate and intricate process is involved and I am sure the importance of not polonging [prolonging] the trance even a moment will be clear to you.

(Yes it is and all that throws much light on the whole matter. All I wanted was for some name to come through ....)

Yes. [Written while I was speaking.]

(with those personalities so that it would have more force to the people who do not know what I do about this subject.)

---

accepted by them for a moment without better evidence than this. The only way to verify this would be by cross reference and curing epilepsy by spiritual methods.

The psychological description of catalepsy, trance, sleep, and absent-mindedness is sound. Orthodox psychology would perhaps question it, but there are facts enough within the reach of psychic researchers to justify the description and in mediumistic types absent-mindedness is a mark of their exposure to foreign influences. Some day the view here taken will be regarded at least as possible and studied, or as perfectly correct. I regard the account as substantially accurate, tho not couched in the technical language of psychological and physiological science. It involves far more knowledge than Mrs. Chenoweth has from normal sources and perhaps more than scientific men generally have, if it be correct. The last few days I had frequently thought I would give up Mrs. Chenoweth as a medium.

79. This account of the need of a stable temperature and the conditions for maintaining it, as well as time and place, is not due to normal knowledge of Mrs. Chenoweth, because she knows nothing about what I know of the temperature of the body, due to diminished vital action, during the trance. It is sound physiology and beyond any knowledge of the psychic. The only criticism that could be passed upon the views expressed is that it is her belief and so far as locality and regularity are concerned that would be true, but she knows nothing about the rest of it.

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Yes we understand your perplexity and you will see that we make all effort to overcome it. The increasing tendency to catalepsy going into the trance will prove what I have said.

This is a word from the group written by one who signs his Scribe. [N. R.] S c ['c' read 'e']. * * [scrawl.] scribe [or 'cribe'.]

[Distress and catalepsy, opened eyes, looked at hand, closed them, rubbed her face and awakened in a few moments.] [80]

Mrs. C. J. H. H. July 24th, 1915. 10 A. M.

[Borderland.]

[Closed eyes, paused and opened them again.] It is funny when I close my eyes. I saw a strange city with soldiers marching through the streets as tho going home. They have broken ranks and it looks as tho they were marching home. Are there Scotch in the war?

(Yes.)

Well, it was like Scotch soldiers [Pause.] [81]

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80. "Scribe" is a personality that has appeared before. He has never revealed his identity or his relation to the Imperator group. Whether he is the same personality that influences the automatic writing of Mrs. Verrall I do not know and there has nothing occurred in my work to identify him with her work but the name.

Mrs. Chenoweth knows nothing normally about the tendency recently to suffer from catalepsy as she enters the trance.

The sitting, as a whole, is remarkably apt to my state of mind. It answers the impatience and weariness which I felt at the course of things and discusses it in a manner, whether correct or not, that silences objection or reply until we know more. More than this, it does something to atone for the delinquencies of the previous records. The explanation is rationally possible, so much so that, until we have evidence, it cannot be denied and it confirms my experience with the trance so fully that I have no grounds on which to base a protest at present. It came all spontaneously, tho my statement the day before might have been calculated to provoke something of the kind. But normally Mrs. Chenoweth wished very much to give up further sittings, having inferred from my silence that they were not going rightly. There was nothing in her normal knowledge and attitude of mind to apologize for in this way and I had to insist on the continuance of the work.

81. I do not know any reason for referring to Scotch soldiers in this connection. The vision, occurring in the borderland state, might be interpreted as an attempt to forecast the close of the war. But it is

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[Subliminal.]

[Long pause. Catalepsy which required some trouble to relieve and when the fingers suddenly relaxed they soon became cataleptic again, and as soon as this was relieved the hand reached for pencil.]

[Automatic Writing.]

* * [in right context might be attempt at 'Oc' or 'Oe'.] My name is S o ... you are not the first to whom the message from the far past has been transmitted but to get actual possession is desirable. It binds the experiences of all men. Years are fleeting like clouds that float across the firmament on hyh [high.] The age of man is never [pause] contemporaneous with his experience but a measure of existence only experience may be long deferred in the life that follows the disintegration of the body but whether ages pass is not a factor. Only the experience gives growth. Habits formed associate themselves with around and upon the soul and change the raiment of it but it grows only by effort and experience [struggle to keep control].

I am aware that truth is a re-statement of facts observed but the re-statement is the body of the soul of Truth the vehicle which moves the soul from [written 'fon'] station to station.

The fact that I return is no more important than the fact of the return of any soul but it may be more significant. [catalepsy, distress and groans. Left hand cramped and cataleptic. Relieved by rubbing and writing went on, but heavier and more labored.] as the mind of man compasses limted [limited.] areas and the effort made to connect these areas always [distress and groans.] enlarges and increases the perceptions of the Infinite. S o c r a t e s. [Written with great difficulty.]

[Struggle and cries of 'Oh' for a moment and then suddenly awakened feeling tired.] [82]

---

equally possible that it is a confused adumbration of the coming communicator, whose reputation for going about Athens in his bare feet might give rise, in a pictographic process, to the appearance of a Scotch soldier.

82. If we are to suppose this to be Socrates he is very different from the account of Xenophon and more like that of Plato, except that he does not illustrate his interrogative manners or confine himself to common examples of thought. He has evidently made a good deal of progress in

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[Subliminal.]

Long pause. Sigh. Pause and reached for pencil. Long pause.]

[Automatic Writing.]

G i ... [P. F. R.] G [or scrawl. Pause.] I come to give thee greeting but the influence is strong for the continuance of the latter work for the group of thinkers who are as [pause] much surprised at the complications of arrangements necessary for exact and complete report of themselves and their past and present occupation.

The spontaneous contact is simple and less exacting but the proof and certitude required is very demanding. One may write a few lines of splendid English in a letter and be quite incapable of referring to the school or master where his English was acquired and that simle [simile] holds good in this work. The spontaneous expression to a sympathetic receiver is easy but the rule of converse [N. R. thinking it intended for 'conversation'] is hard to learn ... converse. It is not sympathetic in the sense most mortals conceive but a sympathetic attraction as in metals or [pause] liquids. Do you catch the meaning.

(Yes I do.)

Mercury [N. R. thinking it a proper name.] Mercury for example [pause] 2 [?] another like it S [pause.] volatile &c.

In the body of metals are chemical affinities in the mind of spirits are spiritual affinities nothing to do with the affinitization called love.

---

the centuries toward the ideal which Plato represented him to be. There is nothing evidential in the message. All that I can say is that Mrs. Chenoweth has not had the intellectual experience to summarize things in this manner. We do not require to believe that it comes from Socrates, as there is not adequate evidence of his identity. If we assume the honesty of the process we might accept its superficial claims, with allowance for progress of the communicator from what we conceive of him in history. But on any theory of the facts readers would find Mrs. Chenoweth unequipped to express herself in this manner, tho you often find lofty thoughts of the kind in her trances of whatever kind.

The giving of the name this time was a concession to my desire and it is the last person whom I should accept, except for the associations with Plato and Aristotle.

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(I understand.) [83]

but a quality that often attracts [read 'attends'] attracts [still read 'attends'] attracts [distress and groans.] momentarily or longer. That is the sporadic expression of mediumship. The strong and steady unfoldment of inherent powers to the use of the company of souls spirits in the work of adepts of such matters [read 'modus' doubtfully] matters and then the expression becomes easy and definite individualized.

In the cases of obsession possession sporadic expression and kindred contact between mortals and those who have stepped away from the mortal expression there is no steadiness of action for long and arduous work but sometimes a sort of holiday affair or a performance or a very definite purpose to polong [prolong] experience wholly selfish or absurd as in the case of demoniac possession. [84]

---

83. Experience with mediumistic phenomena bears out the statement of the communicator that there is no direct relation between the power to communicate general ideas and specific ones. It has always been the crux of the investigator's difficulties that he has to face the easy power to give us alleged messages *ad libitum* provided they did not require verification or to be made sufficiently specific to prove personal identity. Why a "spirit" could talk for hours with great ease and could not give his name or an incident that would prove his claims has been the standing objection to this whole work. I have never had the case put exactly as it is here, with an illustration, but it has always been implied in the demands that I have made from time to time that the communicator be specific and "do something". We have no way of disproving the statement made here, tho our wonder is not lessened by accepting the truth of it.

The account of what is meant by "sympathetic attraction" throws some light upon the use of that expression. It has always been the perplexity of the student to find that "sympathy", "magnetism" and "attraction" were so constantly used without any known analogies in human experience, tho they suggested in all cases just what is explained here. We have no way to refute what is said here, tho the Cartesian philosopher would regard the statements as veering toward a "materialistic" conception of mind. But we have no way to refute any claim to analogies between matter and mind. We can only wait and see, while we can say that such doctrines, which are so generally taught in mediumistic cases that have never read on the subject, at least suggest a non-subliminal source.

84. The classification of the types of psychic phenomena is not due to any theories that Mrs. Chenoweth has about them. She does not distinguish between them in any such way. She thinks them all the same

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The stupendous responsibilities of life seldom present [read 'persist'] themselves ... present ... to little people children play with dolls and balls as a [pause] definite and complete business and the fact of sawdust [N. R.: clearly written save that 'w' is like 'v'] stuffing ... sawdust never brings a tear nothing but dispossession alarms them. So with children of larger growth. nothing alarms them. They hug [N. R.] beliefs ... hug ... and never look to see if they be sawdust filled or vitally alive [N. R.] alve ['alive' and so read.] babies. Possession makes them dear. [New pencil given.] [85]

We have been [pencil point broke and hand moved as if questioning the situation and I saw pencil not much harmed.]

(That is all right.) [Hand went on with writing.]

amused at the arrangement of some of the older [Distress and groans.] spirits who philosophized and made rules by the expression [struggle.] of temporary contact and never saw the import of the [pause: rolled head.] association. It is only occasionally that some

---

kind with only a difference of knowledge, and that may be true without asserting that she knows enough technically to make the statements here. The distinction here is very fundamental. Obsession is such a contact or perpetual control that the obsessing agent cannot get away without help. Possession is only the temporary control for definite purposes, and the spirit can leave when he wishes. Indeed he does not wish to remain as in obsession.

Sporadic expression is that form of the phenomena in which some experience comes casually, as it were, or in response to some present need or opportunity to transmit a message. Nothing systematic occurs and the psychically disposed persons drop back into normal life until a crisis or need arises when a phenomenon may occur again. The whole development of the distinctions here is the work of a mind more trained to the analysis of such phenomena than Mrs. Chenoweth has ever shown in her normal conversation.

85. The comparison here cannot be called evidential, tho it conforms to my experience in dealing with psychic phenomena and Mrs. Chenoweth has had no normal experience with it even in her own person. What is said here about children is sound so far as my observation goes. Their failure to have a sense of responsibility and the intensity of their occupation with their play exposes them, as in moods of abstraction or absent-mindedness, to foreign invasion. Only the inhibitions of fear and responsibility, or the guiding protection of older people, can save them from exposure when they are psychic, and the cure is development in the direction of the right kind of extraneous influences.

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one makes the discovery that if contact poduces [produces] results there may be a servitude imposed which will bring selfish satisfaction.

If it were more universally understood there would be very little individual freedom except among the highly spiritualized. It is the common experience of life. [Pencil fell with a cry and a snap on the pad. Hands placed on her brow and held there.] [86]

[Subliminal.]

Who are you?

(Yes tell me.) [Pause and distress.] (Tell me who it is.)

B. F.

(Who is that?) [Suspecting Benjamin Franklin.]

[B. F. [Paues.] Oh, Oh, Oh. [Pause.] I'm crazy. [Not caught.]

(What?)

I'm crazy. [Pause.] No, I'm not, [opened eyes, closed them and reached for the pencil.]

[Automatic Writing.]

Benjamin Franklin.

(Good.) [87]

[Pencil fell and awakened thinking I had said something to her.]

---

86. This passage about the liabilities is most interesting. It represents more knowledge than Mrs. Chenoweth has normally, tho she may know enough to see its possibilities if told her. But the ignorance implied is not with the living, but with the dead. The statement coincides with observation that it is those who are not "highly spiritualized" that are most exposed to attack. The intellectual classes and those engaged in the strenuous work of the world are more spiritualized than the inert and lethargic types and so exhibit less psychic phenomena. Intellectual development insures more freedom. Control by spirits involves less freedom or responsibility. Mrs. Chenoweth has no such ideas of the question, as she knows nothing about the facts which impress the student in favor of the truth of the distinction here. At the same time we cannot assert absolutely that she has not intelligence enough to form such an opinion. It is only my knowledge of her personally that leads me to infer this limitation of her positive information on the subject.

87. No evidential importance attaches to getting this name. Nothing that is said in the sitting proves his identity, and the message itself takes us beyond Franklin as he is known. But a spirit that would not progress on the other side would not be worth much or we should not be very much pleased with the life there. In such cases everything must depend on the information transmitted.

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